

SHRIMAD BHAGWAD GITA

Chapter 3

Arjuna uvaac: Jyaayasii cetkarmanaste mataa buddhirjanaardana.

Tatkin karmani ghore maam niyojayasi keshava. (Ch.3, shloka 1)

Jyaayasii cet karmanah te mataa buddhih janaardana. Tat kim karmani ghore maam niyojayasi keshava.

Janaardana {janairardiyate yaacyate purusharthlaabhaay, ard+lyut;} (O Supreme Lord)! **Te** (You) **mataa cet** (consider) **buddhih** (connection of the intellect) [to be] **jyaayasi** (higher) **karmanah** (than action), **tat** (then) **keshav** (O Supreme Lord)! **Kim** (why are [You]) **niyojayasi** (indulging) **maam** (me) **ghore karmani** (in the terrible action) {like the war against Maya}?

Vyaamishreneva vaakyena buddhim mohayasiiva me.

Tadekam vada nishcitya yena shreyohamaapnuyam. (Ch.3, shloka 2)

Vyaamishren iva vaakyena buddhim mohayasi iva me. Tat ekam vada nishcitya yena shreyah aham aapnuyam.

Mohayasi iva ([You] are confusing) **me buddhim** (my intellect) **vyaamishren iva vaakyena** (through mutually mixed sentences). **Tat** (so) **vada** (say) **ekam** (one thing) **nishcitya** (with certainty) **yena** (through which) **aham shreyah aapnuyam** (I can attain benefit).

Bhagwanuvaac: Lokesmindvidhaa nishthaa puraa proktaa mayaanagha.

Gyaanyogena saankhyaanaam karmayogena yoginaam. (Ch.3, shloka 3)

Loke asmin dvidhaa nishthaa puraa proktaa mayaa anagha. Gyaanyogena saankhyaanaam karmayogena yoginaam.

God said: **Anagha** (O sinless Arjuna)! **Puraa** (in the beginning {of the world}) **mayaa** (I) **proktaa** (had said) [about] **dvidhaa** (two types of) **nishthaa** (methods) **asmin loke** (in this world). {I instructed the path} **karmayogena** (through *karmayoga*¹) **yoginaam** (for the yogi people) {and} **gyaanyogena** ([the path] through knowledge and yoga) **saankhyaanaam** (for the knowledgeable ones), {meaning *gyaanyoga* for the men who think}.

Na karmanaamanaarambhaannaishkarmyam purushoshnute.

Na ca sanyasanaadeva siddhim samadhigacchati. (Ch.3, shloka 4)

Na karmanaam anaarambhaat naishkarmyam purushah ashnute. Na ca sanyasanaat eva siddhim samadhigacchati.

Purushah (a person) **na ashnute** (doesn't attain) **naishkarmyam** ({*sanyas*² in the form of} [being] devoid of actions) **anaarambhaat** (by not beginning) **karmanaam** (the actions). **Ca** (similarly), **siddhim** (accomplishment) {in the form of liberation} **na samadhigacchati** (can't be attained) **sanyasanaat** (by {complete} renunciation {of actions}) **eva** (either).

Na hi kashcitakshanamapi jaatu tishthatyakarmakrit.

Kaaryate hyavashah karma sarvah prakritijairgunaih. (Ch.3, shloka 5)

Na hi kashcit kshanam api jaatu tishthati akarmakrit. Kaaryate hi avashah karma sarvah prakritijaih gunaih.

Hi (undoubtedly), **kashcit na jaatu tishthati** (no {man} can live) **akarmakrit** (without performing actions) **kshanam api** (even for a second); **hi** (because) **sarvah** (everyone) **avashah karma kaaryate** (has to forcefully perform actions) **gunaih** (because of {all the three} *gunas*³) **prakritijaih** (originated from nature).

Karmendriyaani sanyamya ya aaste manasaa smaran.

Indriyaarthaanvimudhaatmaa mithyaacaarah sa ucyate. (Ch.3, shloka 6)

Karmendriyaani sanyamya ya aaste manasaa smaran. Indriyaarthaan vimudhaatmaa mithyaacaarah sa ucyate.

¹ To be in the remembrance of God while performing actions

² Renunciation

³ Lit. means qualities; the constituents of nature

Yah (the) **vimuudhaatmaa** (great fool) **sanyamya** ([who] {forcibly} restrains) **karmendriyaani** ([his] **karmendriyaan**⁴) [and] **aaste** (sits) **smaran** (remembering) **indriyaarthaan** (the sensuous pleasures of the **indriyaan**) **manasaa** (through the mind), **sah** (he) **ucyate** (is called) **mithyaacaarah** (an imposter, a deceitful person).

Yastvindriyaani manasaa niyamaarabhaterjuna.

Karmendriyaih karmayogamasaktah sa vishishyate. (Ch.3, shloka 7)

Yah tu indriyaani manasaa niyama aarabhate arjuna. Karmendriyaih karmayogam asaktah sa vishishyate.

Arjuna (O Arjuna)! **Tu yah** (but the one who) **niyama** (controls) **indriyaani** (his **indriyaan**) **manasaa** (through the mind), **asaktah** (becomes detached) [and] **aarabhate** (practices) **karmayogam** (the remembrance of God while performing actions) **karmendriyaih** (through the **karmendriyaan**), **sa vishishyate** (he is superior {than others}).

Niyatam kuru karma tvam karma jyaayo hyakarmanah.

Shariirayaatraapi ca te na prasiddhyedakarmanah. (Ch.3, shloka 8)

Niyatam kuru karma tvam karma jyaayah hi akarmanah. Shariirayaatraa api ca te na prasiddhyet akarmanah.

Karma kuru (perform the actions) **niyatam** (that have been fixed) **tvam** ([for] you). **Karma** (to perform actions) **hi** (is certainly) **jyaayah** (better) **akarmanah** (than not performing actions) **ca** (and) **akarmanah** (without [performing] actions) **shariirayaatraa te** (the management of your body) **na prasiddhyet** (won't be brought about) **api** (either).

Yagyarthaatkarmanonyatra lokoyam karmabandhanah.

Tadartham karma kaunteya muktasangah samaacara. (Ch.3, shloka 9)

Yagyarthaat karmanah anyatra lokah ayam karmabandhanah. Tadartham karma kaunteya muktasangah samaacara.

Ayam lokah (this world) **karmabandhanah** (binds you in the bondage of **karma**) **anyatra karmanah** (through any other {**lokik**⁵} actions) **yagyarthaat** (except the {**Rudra gyaan**} **yagya**⁶). **Kaunteya** (O son of mother Kunti)! **Muktasangah** (give up attachment) {for the **lokik** actions} [and] **karma samaacara** (perform actions) **tadartham** (for that {**Rudra yagya**}).

Sahayagyaah prajaah srishtvaa purovaac prajaapatih.

Anena prasavishyadhvamesha vostvishtakaamadruk. (Ch.3, shloka 10)

Sahayagyaah prajaah srishtvaa puraa uvaac prajaapatih. Anena prasavishyadhvam eshah vah astu ishtakaamadruk.

Puraa (in the beginning of the world), **sahayagyaah** (along with the {**Rudra gyaan**} **yagya**), **prajaapatih** (Prajapita Brahma) **srishtvaa** (created) **prajaah** (subjects through the mind) [and] **uvaac** (said) {to those subjects that} **prasavishyadhvam** (gain prosperity) **anena** (through this {**yagya**}) [and] **astu** (may) **eshah** (this) {**yagya**} **ishtakaamadruk vah** (fulfill your favourite desires).

Devaanbhaavayataanena te devaa bhaavayantu vah.

Parasparam bhaavayantah shreyah paramavaapsyatha. (Ch.3, shloka 11)

Devaan bhaavayata anena te devaa bhaavayantu vah. Parasparam bhaavayantah shreyah param avaapsyatha.

Bhaavayata (satisfy) **devaan** (the {elevated} deity souls) **anena** (through this {**yagya**}) {and} **te devaah** (may those divine souls) **bhaavayantu vah** (satisfy you {by the divine virtues etc.}). {In this way} **parasparam bhaavayantah** (by mutually satisfying each other), **avaapsyatha** (attain) **param shreyah** (the greatest benefit).

Ishtaanbhogaanhi vo devaa daasyante yagyabhaavitaah.

Tairdattaanapradaayaibhyo yo bhunkte stena eva sah. (Ch.3, shloka 12)

Ishtaan bhogaan hi vah devaa daasyante yagyabhaavitaah. Taih dattaan apradaaya ebhyah yah bhunkte stena eva sah.

Devaah (the {Brahmin} deities) **yagyabhaavitaah** (satisfied by the service of the **yagya**) **hi** (themselves) **daasyante** (will grant) **vah** (you) **ishtaan** (desired) **bhogaan** (pleasure). **Yah** (the {man}) **bhunkte** (who

⁴ Parts of the body used to perform actions

⁵ Worldly

⁶ The **yagya** of the knowledge of Rudra

enjoys) *dattaan* (the {pleasures} given) *taih* (by them) *apradaaya* (without offering it) *ebhyah* (to them), *sah* (he) *stena eva* (is certainly a thief).

Yagyashishtaashinah santo mucyante sarvakilbishaih.

Bhunjate te tvagham paapaa ye pacantyaatmakaaranaat. (Ch.3, shloka 13)

Yagyashishtaashinah santah mucyante sarvakilbishaih. Bhunjate te tu agham paapaa ye pacanti aatmakaaranaat.

Santah (the virtuous men), *yagyashishtaashinah* (who eat the food left in the *yagya*) *mucyante* (are liberated) *sarvakilbishaih* (from all the sins). *Tu* (certainly), *te paapaah* (the sinful people) *ye* (who) *pacanti* (prepare [food]) *aatmakaaranaat* (only for themselves) {just} *bhunjate* (suffer) *agham* (sins).

Annaadbhavanti bhuutaani parajanyaadannasambhavah.

Yagyaadbhavati parajanyo yagyah karmasamudbhavah. (Ch.3, shloka 14)

Annaat bhavanti bhuutaani parajanyaat annasambhavah. Yagyaat bhavati parajanyah yagyah karmasamudbhavah.

Bhuutaani (the living creatures of {the *saatvik*⁷ *maanasi*⁸ world}) *bhavanti* (are born) *annaat* {*ad+kta*} (through the food {in the form of remembrance}), *annasambhavah* (food {in the form of remembrance} is produced) *parajanyaat* (from the rain {of knowledge}), *bhavati* (there is) *parajanyah* (shower {of the nectar of knowledge}) *yagyaat* (through the *yagya* {of the knowledge of Rudra, meaning Divine service}) {and} *yagyah* (*yagya*) *karmasamudbhavah* (has originated from *karmayoga*).

Karma brahmodbhavam viddhi brahmaaksharasamudbhavam.

Tasmaatsarvagatam brahma nityam yagye pratishthitam. (Ch.3, shloka 15)

Karma brahmodbhavam viddhi brahm aksharasamudbhavam. Tasmaat sarvagatam brahm nityam yagye pratishthitam.

Viddhi (consider) *karma* (the {*saatvik*} actions) *brahmodbhavam* (to have originated from Brahma) {and} *brahm aksharasamudbhavam* (the word Brahma has originated from the Supreme Lord {*Sada Shiva*⁹-Shankar}); *tasmaat* (that is why) *brahm* (Brahma), *sarvagatam* (who has reached everywhere {through his power of thoughts}) *nityam* (is always) *pratishthitam* (situated) *yagye* (in the *yagya* {of the knowledge of Rudra}), {it means, wherever the *yagya* of knowledge is organized, Hanuman in the form of Brahma is present there}.

- You have to just perform the *saatvik* (actions) that the Father [and] Brahma performed and the way they performed in the corporeal form. You have to *follow* the *Father*. (A.V.19.12.84, middle of pg.75)

Evam pravartitam cakram naanuvartayati yah.

Aghaayurindriyaaraamo mogham paartha sa jivati. (Ch.3, shloka 16)

Evam pravartitam cakram na anuvartayati iha yah. Aghaayuh indriyaaraamah mogham paartha sa jivati.

Iha (in this {world}), *yah* (the) {man} *na anuvartayati* (who doesn't follow, {meaning doesn't become helpful in}) *cakram* (the cycle) *pravartitam* (rotated) *evam* (in this way), *paartha* (O lord of the Earth)! *Sah* (he), *aghaayuh* (the one who leads a sinful life) {and} *indriyaaraamah* (remains engaged in the joys of the *indriyaan*) *jivati* (is {just} spending his life) *mogham* (in vain).

Yastvaatmaratireva syaadaatmatriptashca maanavah.

Aatmanyeva ca santushtastasya kaaryam na vidyate. (Ch.3, shloka 17)

Yah tu aatmaratih eva syaat aatmatriptah ca maanavah. Aatmani eva ca santushtah tasya kaaryam na vidyate.

Tu (but) *yah maanavah* (the man who) *aatmaratih eva* (just has love for the soul {in the form of a point of light}) *ca* (and) *aatmatriptah* (is satisfied with the soul), *ca* (similarly) *santushtah syaat* ([the one who] is extremely happy) *aatmani* (with the soul), *eva* (itself), *kaaryam* (no task) *na vidyate* (remains) *tasya* (for him) [to perform]. {Just like the Golden Age deity souls}

Naiva tasya kritenaartha naakriteneha kashcana.

Na caasya sarvbhuuteshu kashcidarthavyapaashrayah. (Ch.3, shloka 18)

Na eva tasya krite arthah na akrite iha kashcana. Na ca asya sarvbhuuteshu kashcit arthavyapaashrayah.

⁷ Endowed with the quality of *sattva*: true, genuine, honest etc.

⁸ Created through the mind

⁹ Sada Shiva means always beneficial

Tasya (he) *na kriten arthah* (doesn't need to do anything) *iha* (in this {world}), *eva* (similarly), *na kashcana* ({there is} no {special need}) *akriten* (to not perform [anything]) *ca* (and) *kashcit* (no) *na asya arthavyapaashrayah* (task of this {man} depends on) *sarvabhuteshu* (any living creature) {either}.

Tasmaadasaktah satatam kaaryam karma samaacara.

Asakto hyaacarankarma paramaapnoti purushah. (Ch.3, shloka 19)

Tasmaat asaktah satatam kaaryam karma samaacara. Asaktah hi aakaran karma param aapnoti purushah.

Tasmaat (that is why) *asaktah* (become detached) [and] *satatam* (constantly) *samaacara* (perform) *karma* (the actions) *kaaryam* (worth performing) *hi* (because) *purushah* (the man) *asaktah* ([who is] detached) *aapnoti* (attains) *param* (the supreme position {in the form of Vishnu}) *aakaran* (while performing) *karma* (actions).

Karmanaiva hi sansiddhimaasthita janakaadayah.

Lokasangrahamevaapi sampashyankartumarhasi. (Ch.3, shloka 20)

Karmana eva hi sansiddhim aasthitaah janakaadayah. Lokasangraham eva api sampashyan kartum arhasi.

Hi (because) *janakaadayah* ([King] Janak and so on) *aasthitaah* (attained) *sansiddhim* (complete attainment) *karmana* (by [performing] actions) *eva* (itself). *Api* (despite) *sampashyan lokasangraham* (seeing the group of people {properly}) {you} *eva arhasi* (are just capable) *kartum* (of performing) {actions}.

Yadyadaacarati shreshthastattadevetaro janah.

Sa yatpramaanam kurute lokastadanuvartate. (Ch.3, shloka 21)

Yat yat aacarati shreshthah tat tat eva itarah janah. Sa yat pramaanam kurute lokah tat anuvartate.

Yat yat (the way) *shreshthah* (a great man) *aacarati* (acts), *itarah* (the other ordinary) *janah* (people) {also act} *tat tat eva* (the same way). *Pramaanam* (the authenticated task) *yat* (that) *sah* (the {great man}) *kurute* (performs), *lokah* {ordinary} (people) *anuvartate* (follow) *tat* (that {very task}).

- Whatever actions we (Brahmins) perform, others will see us and do [the same]. (Mu.06.06.90, beginning of pg.2)

Na me paarthaasti kartavyam trishu lokeshu kincana.

Naanavaaptamavaaptavyam varta eva ca karmani. (Ch.3, shloka 22)

Na me paartha asti kartavyam trishu lokeshu kincana. Na anavaaptam avaaptavyam varta eva ca karmani.

Paartha (O lord of the Earth)! *Me* (I) *na asti* (don't have) *kincan* (any) *kartavyam* (task worth performing) *trishu lokeshu* (in all the three worlds), *na avaaptavyam* (there isn't {anything} worth obtaining) *anavaaptam* (which I haven't obtained), *ca eva* (still), *varta* ([I] am engaged) *karmani* (in actions).

Yadi hyaham na varteyam jaatu karmanyatandritah.

Mama vartmaanuvartante manushyaah paartha sarvashah. (Ch.3, shloka 23)

Yadi hi aham na varteyam jaatu karmani atandritah. Mama vartma anuvartante manushyaah paartha sarvashah.

Hi (because) *jaatu* (perhaps), *yadi* (if) *aham* (I) *na varteyam* (don't remain engaged) *karmani* (in actions) *atandritah* (by becoming free from laziness), {then} *paartha* (O Paartha)! *Manushyaah* {all} (the human beings) *anuvartante* (will start following) *mama vartma* (My path) *sarvashah* (in every way).

Utsiideyurime lokaa na kuryaam karma cedaham.

Sankarasya ca kartaa syaamupahanyaam imaah prajaah. (Ch.3, shloka 24)

Utsiideyuh ime lokaa na kuryaam karma cet aham. Sankarasya ca kartaa syaam upahanyaam imaah prajaah.

[If] *aham* (I) *na kuryaam* (don't perform) *karma* (the task) {of world renewal}, *cet* (then) *ime lokaah* (these human beings) *utsiideyuh* (will be totally destroyed) *ca* (and) {I} *kartaa syaam* (will become the Creator) *sankarasya* (of the subjects with mixed blood (*varna sankar*)) {and finally}, *upahanyaam* (destroy) *imaah prajaah* (these subjects of {the Brahmin class}).

Saktaah karmanyavidvaanso yathaa kurvanti bhaarata.***Kuryaadvidvaanstathaasaktashcikiirshurlokasangraham. (Ch.3, shloka 25)***

Saktaah karmani avidvaansah yathaa kurvanti bhaarata. Kuryaat vidvaan tathaa asaktah cikiirshuh lokasangraham.

Bhaarata (O descendant of [King] Bharat)! **Yathaa** (just like) **avidvaansah** (the ignorant people) **kurvanti** (perform) {actions} **saktaah** (by becoming attached) **karmani** (to the actions), **vidvaan** (a knowledgeable man) **asaktah** (should become detached) **kuryaat** (and perform) {actions} **cikiirshuh** (with the desire of) **lokasangraham** (the management of the world) **tathaa** (in the same way).

Na buddhibhedam janayedagyaanaam karmasanginaam.***Joshayetsarvakarmaani vidvaanyuktah samaacaran. (Ch.3, shloka 26)***

Na buddhibhedam janayet agyaanaam karmasanginaam. Joshayet sarvakarmaani vidvaan yuktah samaacaran.

Yuktah (a *karmayogi*, determined) **vidvaan** (knowledgeable one) **na janayet** (shouldn't create) **buddhibhedam** (differences, {meaning doubts} in the intellect) **agyaanaam** (of ignorant men) **karmasanginaam** (who are attached to the worldly actions), {he shouldn't divert them from [performing] actions, rather} [he] **joshayet** (should engage) {others in the tasks of the *yagya*} **sarvakarmaani samaacaran** (while himself performing all the tasks {of the *yagya*}).

Prakriteh kriyamaanaani gunaih karmaani sarvashah.***Ahankaaravimuudhaatmaa kartaahamiti manyate. (Ch.3, shloka 27)***

Prakriteh kriyamaanaani gunaih karmaani sarvashah. Ahankaaravimuudhaatmaa kartaa aham iti manyate.

Karmaani (all the actions) **kriyamaanaani** (are being performed) **sarvashah** (in every way) **prakriteh** (through the {eternal, preordained} nature of beings), [meaning] **gunaih** (through the {*saatvik*, *raajasi*¹⁰ and *taamasi*¹¹} *gunas*). **Ahankaaravimuudhaatmaa** (the man who has been deluded out of egoism) **manyate** (thinks) **iti** (that) **aham** (I) {alone} **kartaa** (am the doer).

Tattvavittu mahaabaaho gunakarmavibhaagayoh.***Gunaa guneshu vartanta iti matvaa na sajjate. (Ch.3, shloka 28)***

Tattvavit tu mahaabaaho gunakarmavibhaagayoh. Gunaa guneshu vartanta iti matvaa na sajjate.

Tu (but) **mahaabaaho** (O the one with long arms)! **Tattvavit** (the man who knows the essence) **gunakarmavibhaagayoh** (of the division of *gunas* and actions) **matvaa** (considers) **iti** (that) **gunaa** (the *gunas*) **guneshu vartante** (are {mutually} emerging from the *gunas*) [and] **na sajjate** (doesn't become attached), {it means, all the tasks are being performed naturally according to the eternal, preordained drama}.

Prakritergunasammuudhaah sajjante gunakarmasu.***Taanakritsnavido mandaankritsnavinna vicaalayet. (Ch.3, shloka 29)***

Prakriteh gunasammuudhaah sajjante gunakarmasu. Taan akritsnavidah mandaan kritsnavit na vicaalayet.

Gunasammuudhaah (people who are deluded by *gunas*) **prakriteh** (of the nature {consisting of three *gunas*}) **sajjante** (are attached) **gunakarmasu** (to the actions produced by {those} *gunas*). **Kritsnavit** (a completely knowledgeable one) **na vicaalayet** (shouldn't divert) **taan** (those) **mandaan** (dim-witted people) **akritsnavidah** (with an immature intellect).

Mayi sarvaani karmaani sannyasyaadhyaatmacetasaa.***Niraashiirnirmamo bhuutvaa yudhyasva vigatajvarah. (Ch.3, shloka 30)***

Mayi sarvaani karmaani sannyasya adhyaatmacetasaa. Niraashiirh nirmamah bhuutvaa yudhyasva vigatajvarah.

Sannyasya (offer) **sarvaani** (all) **karmaani** (the actions) **mayi** (to Me) **adhyaatmacetasaa** (with a spiritual intellect), **niraashiirh** (become free from {all the worldly} desires) {and} **bhuutvaa** (become) **nirmamah** (free from attachment), **vigatajvarah** {become} (free from sorrow) {and} **yudhyasva** (fight).

Ye me matamidam nityamanutishthanti maanavaah.***Shraddhaavantanasuuyanto mucyante tepi karmabhih. (Ch.3, shloka 31)***

Ye me matam idam nityam anutishthanti maanavaah. Shraddhaavantah anasuuyantah mucyante te api karmabhih.

¹⁰ Dominated by the qualities of activity and passion

¹¹ Degraded

Ye (the) *maanavaah* (human beings) *shraddhaavantah* ([who] have faith), *anasuuyantah* ([who] have become free from jealousy) [and] *anutishthanti* (follow) *me idam matam* (this {elevated} direction of Mine) *nityam* (constantly), *te api* (they too) *mucyante* (are liberated) *karmabhih* (from the bondage of actions).

Ye tvetadabhyasuuyanto naanutishthanti me matam.

Sarvagyaanavimuudhaanstaanviddhi nashtaanacetasah. (Ch.3, shloka 32)

Ye tu etat abhyasuuyantah na anutishthanti me matam. Sarvagyaanavimuudhaan taan viddhi nashtaan acetasah.

Tu (but) *ye* (the) *abhyasuuyantah* (jealous) {people} [who] *na anutishthanti* (don't follow) *etat* (this) *matam* ({elevated} direction) *me* (of Mine), *viddhi* (consider) *taan* (those) *acetasah* (foolish) [who are] *sarvagyaanavimuudhaan* (completely blind to knowledge) *nashtaan* (to have been destroyed).

Sadrisham ceshtate svasyaah prakritergyaanavaanapi.

Prakritim yaanti bhuutaani nigraha kim karishyati. (Ch.3, shloka 33)

Sadrisham ceshtate svasyaah prakriteh gyaanavaan api. Prakritim yaanti bhuutaani nigraha kim karishyati.

Api (even) *gyaanavaan* (a knowledgeable person) *ceshtate* (behaves) *sadrisham* (according to) *svasyaah* (his) *prakriteh* {eternal, preordained} (nature), *bhuutaani* (living creatures) *yaanti* (go) *prakritim* (towards their nature). *Kim* (what) *nigraha* (restraint or force) *karishyati* (will you use) {in this case}?

Indriasyendriyasyaarthe raagadveshau vyavasthitau.

Tayorna vashamaagacchetau hyasya paripanthinau. (Ch.3, shloka 34)

Indriasya indriasya arthe raagadveshau vyavasthitau. Tayoh na vasham aagacchet tau hi asya paripanthinau.

Indriasya (the *indriyaan*¹²) *vyavasthitau* (have) *raagadveshau* (attachment or hatred) *indriasyaarthe* (towards the sensual {pleasures} of {those} *indriyaan*), *na aagacchet* ([you] shouldn't come) *vasham* (under the control of) *tayoh* (both of them {[i.e.] attachment and hatred}); *hi* (because) *tau* (both of them) *paripanthinau* (are enemies) *asya* (of this {man}).

Shreyaansvadharmo vigunah paradharmaatsvanushthitaat.

Svadharme nidhanam shreyah paradharma bhayaavahah. (Ch.3, shloka 35)

Shreyaan svadharmah vigunah paradharmaat svanushthitaat. Svadharme nidhanam shreyah paradharma bhayaavahah.

Svanushthitaat (because of following the religion of the self), *svadharmah* (the *saatvik* religion of the point of light soul) *vigunah* ([which is] free from all the {three} *gunas*) *shreyaan* (is better) *para+dharmaat* (than the nature, meaning the religion of the inert elements etc. of the body). *Shreyah* (it is beneficial) *nidhanam* (to leave the body) *svadharme* ({after stabilizing} in the assimilation of the peaceful, living soul in the form of a point of light), *paradharmah* (nature, meaning the religion of the body) *bhayaavahah* (is dangerous), {it means, it is better to assimilate the qualities of the point of light living soul; the assimilation of the qualities of the inert body isn't correct}.

Arjuna uvaac: Atha kena prayuktoyam paapam carati purushah.

Anicchannapi varshneya balaadiva niyojita. (Ch.3, shloka 36)

Atha kena prayuktah ayam paapam carati purushah. Anicchann api vaarshneya balaat iva niyojita.

Arjuna said: *Vaarshneya* (O Supreme Lord, *Vrishni*¹³, the Sun of Knowledge, who has emerged from the ignorance in the form of clouds)! *Kena prayuktah* (through whose inspiration) *ayam purushah* (does this man) *carati* (commit) *paapam* (sins) *api* (even if) *anicchan* (he doesn't wish), *iva* (as if) *balaat* (force) *niyojita* (is applied) *atha* (from behind)?

Shri Bhagwanuvaac: Kaama esha krodha esha rajogunasamudbhavah.

Mahaashano mahaapaapmaa viddhyenamih vairinam. (Ch.3, shloka 37)

Kaama esha krodha esha rajogunasamudbhavah. Mahaashanah mahaapaapmaa viddhi enam iha vairinam.

¹² Includes both *karmendriyaan* and *gyaanendriyaan*; *gyaanendriyaan* means the sense organs

¹³ It means the cloud that rains; name of a descendant of Yadu

Shri God said: *Esha kaama* (this lust) *esha krodha* {or} (this anger) *rajogunasamudbhavah* (that has emerged from *rajoguna*¹⁴) *mahaashanah* (seeks a lot of pleasure) {and} *mahaapaapmaa* (is very sinful). *Viddhi enam vairinam* (consider it to be an enemy) *iha* (in this {world}).

Dhuumenaavriyate vanhiryathaadarsho malena ca.

Yatholbenaavrito garbhastathaa tenedamaavritam. (Ch.3, shloka 38)

Dhuumena aavriyate vanhiih yathaa aadarshah malena ca. Yathaa ulbena aavritah garbhah tathaa tena idam aavritam.

Yathaa (just like) *vanhiih* (fire) [is covered] *dhuumena* (by smoke) *ca* (and) *aadarshah* (mirror) *aavriyate* (is covered) *malena* (by dirt) {and} *yathaa* (just like) *garbhah* (a foetus) *aavritah* (remains covered) *ulbena* (by a bag), *tathaa* (similarly), *idam* (this {knowledge}) *aavritam* (remains covered) *tena* (by that {lust or anger}).

Aavritam gyaanametena gyaanino nityavairinaa.

Kaamaruupena kaunteya dushpuurenaanalena ca. (Ch.3, shloka 39)

Aavritam gyaanam etena gyaaninah nityavairinaa. Kaamaruupena kaunteya dushpuurena analena ca.

Kaunteya (O son of mother Kunti)! *Gyaanam* (the knowledge) *aavritam* (remains covered) *etena analena* (by this fire) *kaamaruupena* (in the form of lust) *dushpuurena* (which is never fulfilled) *ca* (and) *nityavairinaa* (is like an eternal enemy) *gyaaninah* (of a knowledgeable man).

Indriyaani mano buddhirasyaadhishtaanamucyate.

Etairvimohayatesha gyaanamaavriya dehinam. (Ch.3, shloka 40)

Indriyaani manah buddhih asya adhishtaanam ucyate. Etaih vimohayati esha gyaanam aavriya dehinam.

Indriyaani (the {ten} *indriyaan*), *manah* (the power of thoughts) {and} *buddhih* (the intellect {which takes decision}) *ucyate* (are called) *adhishtaanam* (the place of refuge) *asya* (of this {enemy in the form of lust}). *Eshah* (this {lust}) *aavriya* (covers) *gyaanam* (the knowledge) *etaih* (through them) [and] *vimohayati* (misleads) *dehinam* (the {bodily being} living soul).

Tasmaattvamindriyaanyaadau niyamyaharshabha.

Paapmaanam prajahi hyenam gyaanavigyaananaashanam. (Ch.3, shloka 41)

Tasmaat tvam indriyaani aadau niyamyaharshabha. Paapmaanam prajahi hi enam gyaanavigyaananaashanam.

Bharatarshabha (O the elevated in the dynasty of [King] Bharat)! *Tasmaat* (that is why) *aadau* (first of all) *tvam* (you) *niyamyah* (control) *indriyaani* ([your] *indriyaan*) [and] *hi prajahi* (definitely give up) *enam* (this) *paapmaanam* (sinful lust) *gyaan+vigyaananaashanam* (which destroys knowledge and yoga (remembrance)).

Indriyaani paraanyaahurindriyebhyah param manah.

Manasastu paraa buddhiryobuddheh parastu sah. (Ch.3, shloka 42)

Indriyaani paraani aahuh indriyebhyah param manah. Manasah tu paraa buddhiryah buddheh parastu sah.

Aahuh (it is said that) *indriyaani paraani* (the *indriyaan* are very powerful); *manah* (the mind) *param* (is greater) *indriyebhyah* (than the *indriyaan*); *buddhirmanasah tu paraa* (the intellect is greater than the mind) *tu* (but) *yah* (the One) *parastu sah buddheh* (who is greater than the intellect is that one {the Supreme Soul}). {The Supreme Soul [is] the Intellect of the intelligent ones}.

Evam buddheh param buddhvaa sanstabhyaatmaanamaatmanaa.

Jahishatrum mahaabaaho kaamaruupam duraasadam. (Ch.3, shloka 43)

Evam buddheh param buddhvaa sanstabhya atmaanam atmanaa. Jahishatrum mahaabaaho kaamaruupam duraasadam.

Evam (in this way) *buddhvaa* (after knowing) *param* (that Supreme Father Supreme Soul Shiva, who is beyond [everyone]) *buddheh* (through {a faithful} intellect) [and] *sanstabhya* (after stabilizing) *atmaanam* (yourself) *atmanaa* (through your {mind and intellect}) *mahaabaaho* (O the one with long arms)! *Jahi* (kill) {this} *shatrum* (enemy) *kaamaruupam* (in the form of lust) *duraasadam* (which comes into power with difficulty).

¹⁴ Dominated by the quality of activity or passion