

॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता
अथ तृतीयोऽध्यायः । कर्म-योगः

**Sri Krishna Para BrahmaNe Nama: = Srimath Bhagavath-Githa
Chapter – 3 = Karma-Yoga:**

अर्जुन उवाच । ज्यायसी चेत्कर्मणस्ते - मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां - नियोजयसि केशव ॥ ३-१ ॥

**Arjuna uvaacha = jyaayasii cheth karmanasthe - mathaa buDhdhi: Janaardhana
thath kim karmaNi ghore maam - niyojayasi KeSava. 3-1**

O Janaardhana (Krishna, who removes the misery of rebirth), you consider that knowledge (intellect = BuDhdhi) is superior to action (karma = works) and if so, why do you want to engage me in this terrible act of war, O KeSava (the Lord of Brahma and Rudhra) ?

व्यामिश्रेणेव वाक्येन - बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य - येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

**vyaamiSreNeva vaakyena - buDhdhim mohayasiiva me
thath ekam vadha nischithya - yena Sreya: aham aapnuyaam. 3-2**

Your (Krishna's) words are confusing my (Arjuna's) understanding, with statements that look contradicting each other. Tell me one path only, following which I can attain the highest good. (If You mean that Jnaana-Yoga is superior to Karma-Yoga, then why forcing me to indulge in this war, that comes under the inferior Karma-Yoga ??).

श्री भगवानुवाच । लोकेऽस्मिन् द्विविधा निष्ठा - पुरा प्रोक्ता मयानघ ।

ज्ञान योगेन साङ्ख्यानां - कर्म योगेन योगिनाम् ॥ ३-३ ॥

**Sri Bhagavaan uvaacha: loke-asmin dhviviDhaa nishTaa - puraa prokthaa mayaanagha
jnaana yogena saankhyaanaam - karma yogena yoginaam. 3-3**

Sri Bhagavaan (Lord Sri-Krishna) said: O sinless one (Arjuna), long time back I gave two ways, the Jnaana-Yoga for the Saankhyaas (who acquired the knowledge of the Self) and the Karma-Yoga for the Yogis (who are fit for the Karma-Yoga).

Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like oo in cool, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in door, dh like th in that, s like s in sit, S like S in Indian name Santhanu, sh like sh in she. (all non-vowels with a h next to them or

upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like **th** in **thunder**).

न कर्मणामनारम्भान्नाैष्कर्म्यं पुरुषोऽश्रुते ।

न च संन्यसनादेव - सिद्धिं समधिगच्छति ॥ ३-४॥

**na karmaNaam anaarambhaath - naishkarmyam purusha:-aSnuthe
na cha sannyasanaath eva - siDhdhim samaDhi gachhathi. 3-4**

Nobody enjoys freedom from works, (Naishkarmya) just by abstaing from works. Also, nobody ever attains success (becoming fully established in knowledge, which is the result of practicing Karma-Yoga) by renouncing all works.

न हि कश्चित्क्षणमपि - जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म - सर्वः प्रकृतिजैर्गुणैः ॥ ३-५॥

**na hi kaschith kshaNam api - jaathu thishTathi akarmakruth
kaaryathe hi avaSa: karma – sarva: prakruthijai: guNai: 3-5**

Not even a second passes for anyone without doing any work. Because, everyone is forced to do some kind of action (work) inspite of his intentions, by the three GuNaas (Sathva, Rajas and Thamo guNaas) born of Nature.

कर्मेन्द्रियाणि संयम्य - य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा - मिथ्याचारः स उच्यते ॥ ३-६॥

**karma indhriyaaNi samyama - ya aasthe manasaa smaran
indhriyaarThaan vimuuDa aathmaa – miThyaachaara: sa uchyaathe. 3-6**

A person who is just controlling the Karma-Indhriyas (organs of action – tongue, hands, feet, excretory and reproductive organs), but allows the mind to dwell over the sense-objects, is deluded and certainly a pretender (hypocrite).

यस्त्विन्द्रियाणि मनसा - नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्म योगमसक्तः स विशिष्यते ॥ ३-७॥

**yasthu indhriyaaNi manasaa - niyama aarabhathe-Arjuna
karmendhriyai: karma yogam – asaktha: sa viSishyaathe. 3-7**

But, O Arjuna, that person who subdues the senses with the mind and starts practicing Karma-Yoga with the same organs of action, is free from any kind of attachment and is an excellent practioner of Yoga (as the desire is not there for the results of those actions).

नियतं कुरु कर्म त्वं - कर्म ज्यायो ह्यकर्मणः ।

शरीर यात्रापि च ते - न प्रसिद्ध्येदकर्मणः ॥ ३-८॥

**niyatham kuru karmathvam - karma jyaayo hi akarmaNa:
Sariira yaathraapi cha the - na prasiDhdhyeth akarmaNa: 3-8**

Everyone should perform their obligatory karmas, because karma-yoga (performing obligatory actions) is superior to non-action (Jnaana-Yoga). Even the maintenance of the body is not possible, if a person resorts to non-action.

(Knowledge of this Soul is also there in the Karma Yoga and so Yoga-meaning Karma-Yoga is Superior. While practicing Karma-Yoga, some very helpful statements are found in **Chandhogya-Upanishat 7-26-2** as: ..आहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः..)

**यज्ञार्थात्कर्मणोऽन्यत्र - लोकोऽयं कर्म बन्धनः ।
तदर्थं कर्म कौन्तेय - मुक्त सङ्गः समाचर ॥ ३-९॥**

**yajnaarThaath karmaNa:-anyathra – loka:-ayam karma banDhana:
thadharTham karma kauntheya - muktha sanga: samaachara. 3-9**

O Kauntheya (Arjuna, Kunthi's son), all the people in this world will be bound by their actions (entangled to this material world) when work is not performed as a sacrifice (Yajna, a religious sacrifice, Yajnovai Vishnu:, renouncing the results – karma-phalam). So everyone should keep doing their assigned duties, devoid of any and all attachments, to be free from bondage.

**सह यज्ञाः प्रजाः सृष्ट्वा - पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्ट कामधुक् ॥ ३-१०॥**

**saha yajnaa: prajaa: srushtvaa - purovaacha prajaapathi:
anena prasavishyaDhvam - esha va: asthu ishta kaamaDhuk. 3-10**

Prajapathi (the creator-Brahma) created the humans along with Yajnas (sacrifices) and said in the very beginning of creation, “ by doing these Yajnas, may you prosper as these Yajnas will be like wish-fulfilling cow (KaamaDhenu) and will grant all your desires”.

(**Mahaa-NaaraayaNa-Upanishat** declares that the Supreme Lord is the ONE who

created everything, as stated in 1-11-3 as: .. विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो हस्त

उत विश्वतस्पात् । सं बाहुभ्यां नमति सं पतत्रैर्द्यावापृथिवी जनयन् देव एकः ॥)

**देवान्भावयतानेन - ते देवा भावयन्तु वः ।
परस्परं भावयन्तः - श्रेयः परमवाप्स्यथ ॥ ३-११॥**

**dhevaan bhaavayatha anena - the dhevaa bhaavayanthu va:
parasparam bhaavayantha: - Sreya: param avaapsyaTha. 3-11**

By doing these Yajnas (Pancha Yajnas – Brahma-Yajna, Dheva-Yajna, Pithru-Yajna, Bhutha-Yajna and Manushya Yajna) , may you please the gods (all the dhevi and dhevathas) and the gods in turn will bless you to please you. By pleasing each other like this, you will attain the highest good (here and hereafter, as the enjoyer of all sacrifices is Bhagavaan Sriman-NaaraayaNa).

इष्टान्भोगान्हि वो देवा - दास्यन्ते यज्ञ भाविताः ।

तैर्दत्तानप्रदायैभ्यो - यो भुङ्क्ते स्तेन एव सः ॥ ३-१२॥

**ishtaan bhogaan hi vo dhevaa - dhaasyanthe yajna bhaavithaa:
thai: dhaththaan apradhaayaibhyo - yo bhunkthe sthena eva sa: 3-12**

All the gods will be pleased with the Yajnas you do and will fulfill all your desired enjoyments. He who enjoys the blessings bestowed by gods, without offering the sacrifices to gods in the Yajnas, is surely a thief.

यज्ञ शिष्टाशिनः सन्तो - मुच्यन्ते सर्व किल्बिषैः ।

भुञ्जते ते त्वघं पापा - ये पचन्त्यात्म कारणात् ॥ ३-१३॥

yajna SishtaaSina: santho - muchyanthe sarva kilbishai:

bhunjathe the thvaghham paapaa - ye pachanth aathma kaaraNaath. 3-13

Religious people who eat the leftovers of sacrifices are relieved of all sins. But those sinners who are cooking only for their own eating (without performing the sacrifices and offering to gods) are eating only sin.

अन्नाद्भवन्ति भूतानि - पर्जन्यादन्न सम्भवः ।

यज्ञाद्भवति पर्जन्यो - यज्ञः कर्म समुद्भवः ॥ ३-१४ ॥

**annaath bhavanthi bhuuthaani - parjanyaath anna sambhava:
yajnaath bhavathi parjanyo – yajna: karma samudhbhava: 3-14**

All beings come into existence from food (all Souls get their bodies from food), and it is rain-bearing-clouds that produce food, and clouds arise from Yajnas and other sacrifices, and the sacrifices are due to the karmas we do (practices of Karma-Yoga).

कर्म ब्रह्मोद्भवं विद्धि - ब्रह्माक्षर समुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म - नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५॥

**karma Brahma-udhbhavam viDhdhi – Brahma-akshara samudhbhavam
thasmaath sarvagatham Brahma - nithyam yajne prathishTitham. 3-15**

All karmas originate from the physical body and the body originates from the imperishable Soul. Therefore, the bodies of all persons are only due to the Yajnas or Sacrifices that are done (as part of Karma-Yoga).

(**Mundaka-Upanishat** declares that Brahman is the root-cause of all creation in this Universe and this Brahman becomes names, forms, food et., as stated in 1-1-9 as:

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः । तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥९॥)

एवं प्रवर्तितं चक्रं - नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो - मोघं पार्थ स जीवति ॥ ३-१६॥

**evam pravarthitham chakram - naanuvarthayathiiha ya:
aghaayu: indhriyaaraamo - mogham PaarTha sa jiivathi. 3-16**

O PaarTha (Arjuna), a person who is not following this samsara-chakra (the wheel of Life, as set in motion) by the Supreme Lord, is actually living in sin. Such persons are using the senses for sense-gratification only and their lives are lived in vain.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७॥

**yasthu aathmarathireva syaath - aathma thrupthascha maanava:
aathmani eva cha santhushta: - thasya kaaryam na vidhyathe. 3-17**

But for that person (unlike the materialistic person), who is always attached to the Self, and experiencing and satisfied with the Self, and the Self being his only enjoyment, there is nothing more to be done (is already liberated).

नैव तस्य कृतेनार्थो - नाकृतेनेह कश्चन ।

न चास्य सर्व भूतेषु - कश्चिदर्थं व्यपाश्रयः ॥ ३-१८॥

**naiva thasya kruthenaarTho - naakruthe neha kaschana
na cha asya sarva bhuutheshu - kaschith arTha vyapaaSraya: 3-18**

That Self-Realized liberated Soul has no necessity or gain by doing any work or no blemish for anything left undone. That person has no need to rely on any created things for anything or any benefit.

तस्मादसक्तः सततं - कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म - परमाप्नोति पूरुषः ॥ ३-१९॥

**thasmaath asaktha: sathatham - kaaryam karma samaachara
asaktho hy aacharan karma - param aapnothi puurusha: 3-19**

Therefore, without any attachments to the karma-phalam (the fruits of your actions), do all karmas that you have to do. That person, who does all karmas as a person doing just the Karma-Yooga, without any attachment to the karma-phalam, attains the Supreme (will be liberated from the repeated cycle of Births-&-Deaths)

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि - सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaNaiva hi samsiDhdhim - aasThithaa Janaka-aadhaya:
loka sangraham evaapi - sampaSyam karthum arhasi 3-20

It is only through the Karma-Yoga, great Royal sages like Sri Janaka and others attained perfection and were fully liberated even while alive. You (Arjuna), should recognize the necessity of the Karma-Yoga for proper upkeep of this world order and you are qualified to perform the ordained duties.

यद्यदाचरति श्रेष्ठस्तत्तदेवे तरो जनः ।

स यत्प्रमाणं कुरुते - लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadhyath aacharathi SreshTha: - thaththath eva itharo jana:
sa yath pramaaNam kuruthe - loka: thath anuvarthathe. 3-21

Whatever is practiced by the great persons (practioners of Jnaana and Karma), the rest of the world will do. Whatever standards are set by those respectable persons, will be the guidelines for the rest of the people in the world to follow (in reference to Jnaana and Karma).

न मे पार्थास्ति कर्तव्यं - त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं - वर्त एव च कर्मणि ॥ ३-२२ ॥

na me PaarTha asthi karthavyam - thrishu lokeshu kinchana
naanavaaptham avaapthavyam - vartha eva cha karmaNi. 3-22

O PaarTha (Arjuna), in all the three worlds (upper worlds, Bhuloka and lower worlds), there is nothing as a duty that I (Lord Sri-Krishna, who incarnates at His own will) have to do, nor there is anything that is not acquired that has to be achieved. Still, I (Lord Sri-Krishna) keep on working (as needed during those incarnations).

यदि ह्यहं न वर्तेयं - जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते - मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

yadhi hy aham na vartheyam - jaathu karmaNi-athandritha:
mama varthma-anuvarthanthe - manushyaa: PaarTha sarvaSa: 3-23

O PaarTha (Arjuna), If I (Lord Sri-Krishna) do not continue to work (the duties ordained as Varna-aaSrama Dharmas in Saastras) without showing any negligence, all the humans will follow my way totally (of not practicing Karma-Yoga and will stop working).

उत्सीदेयुरिमे लोका - न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३-२४ ॥

uthsiidheyu: ime lokaa - na kuryaam karma cheth-aham
sankarasya cha karthaa syaam - upahanyaam imaa: prajaa: 3-24

If I (Lord Sri-Krishna) am not working, these people will be lost as sinners and I will be the cause of all the confusion of intermingling of Dharmas and thereby all these people will be ruined (without proper Karma-Yoga to attain Salvation).

सक्ताः कर्मण्यविद्वांसो - यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोक सङ्ग्रहम् ॥ ३-२५ ॥

sakthaa: karmaNi avidhvaamso - yaThaa kurvanthi Bhaaratha
kuryaath vidhvaan thaThaa asaktha: - chikiirshu: loka sangraham. 3-25

O Bhaaratha (Arjuna), very similar to the ignorant people (not having a good grasp of Jnaana) who attach themselves to the work (actually the results of their work, karma-phalam), so also the learned people (with a proper understanding of Jnaana-Yoga) should work without any attachment to the karma-phalam, only for the welfare of all the people in the world.

न बुद्धि भेदं जनयेदज्ञानां कर्म सङ्गिनाम् ।

जोषयेत्सर्व कर्माणि - विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buDhdhi bhedham janayeth - ajnaanaam karma sanginaam
joshayeth sarva karmaaNi - vidhvaan yuktha: samaacharan. 3-26

The realized person should not distract the minds of the ignorant people, who are attached to practicing Karma-Yooga (as they are not knowledgeable about Jaana-Yoga). It is better for the wise persons (even though knowledgeable about Jnaana-Yoga) to practice Karma-Yoga with all sincerity and make others also do the same.

प्रकृतेः क्रियमाणानि - गुणैः कर्माणि सर्वशः ।

अहङ्कार विमूढात्मा - कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakruthe: kriyamaaNani - guNai: karmaaNi sarvaSa:
ahamkaara vimuuDha-aathmaa - kartha-aham ithi manyathe. 3-27

All actions (in Karma-Yoga) are due to the GuNaas (Sathva, Rajas and Thamas) of Nature. But those people deluded by ahankaara (ego due to misidentification of Soul with the body), think they are the ones doing all the Karmas. (kartha - the one who does).

तत्त्ववित्तु महा बाहो - गुण कर्म विभागयोः ।

गुणा गुणेषु वर्तन्त - इति मत्वा न सज्जते ॥ ३-२८॥

thaththva viththu mahaa baaho - guNa karma vibhaagayo:
guNaa guNeshu varthantha - ithi mathvaa na sajjathe. 3-28

O mighty armed Arjuna, those who know the true nature and divisions of the Gunaas and the works done, realize that the GuNaas are operating on their products (actions done in those three modes of Sathva, Rajas and Thamas) and will not get attached (to the Karma-Phalam and get liberated).

प्रकृतेर्गुण सम्मूढाः - सज्जन्ते गुण कर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३-२९॥

prakruthi: guNa sammuuDaa: - sajjanthe guNa karmasu
thaan akruthsnavidho mandhaan - kruthsnavith na vichaalayeth. 3-29

Those who are mesmerized by the three GuNaas of Nature (Prakruthi), are attached to the works of these three GuNaas (aspiring for the Karma-Phalam). Those who know the real nature of the GuNaas should not deviate from Karma-Yoga and should not disturb the ignorant people (who do not know the true nature of the three GuNaas).

मयि सर्वाणि कर्माणि - संन्यस्याध्यात्म चेतसा ।

निराशीर्निर्ममो भूत्वा - युध्यस्व विगत ज्वरः ॥ ३-३०॥

mayi sarvaaNi karmaaNi - sanyasya aDhyaathma chethasaa
niraaSii: nirmamo bhuuthvaa - yuDhdhyasva vigatha jvara: 3-30

With a clear understanding of the Self, renouncing all actions as a dedication to Me (Lord Sri-Krishna) and free from all desires (for the karma-phalam) and selfishness (No ownership for those actions), fight without any anxiety (about the end- result).

(It is the Supreme Lord Sri-Krishna who is the internal ruler and the Immortal Self, as stated in the BruhadhaaraNayaka Upanishat 3-7-22 as: यो विज्ञाने तिष्ठन्विज्ञानादन्तरो

यः विज्ञानं न वेद यस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्य् एष त
आत्माऽन्तर्याम्यमृतः ॥

Also, that Supreme Lord is the Lord of Lords is also stated in the **Swethaaswathaara-**

Upanishat, 6-7 as: **तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् । पतिं**

पतीनां परमं परस्ताद्-विदाम देवं भुवनेशमीड्यम् ॥ ७ ॥) .

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो - मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

**ye me matham idham nithyam - anuthishTanthi maanavaa:
SraDhdhaavantha:-anasuuyantho - muchyanthe the-api karmabhi: 3-31**

Those devotees endowed with faith and always following the teachings of Lord Sri-Krishna (regarding the Karma-Yoga), and also those who are interested in this Karma-Yoga without any jealousy, are released from all reactions of their Karmas.

ये त्वेतदभ्यसूयन्तो - नानुतिष्ठन्ति मे मतम् ।

सर्वं ज्ञान विमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३-३२ ॥

**ye thvethath abhyasuuyantho - na-anuthishTanthi me matham
sarva jnaana vimuuDaamsthaan - viDhdhi nashtaan achethasa: 3-32**

But those who are jealous and do not practice these teachings of Lord Sri-Krishna (the teachings on Karma-Yoga), are completely ignorant and are totally indiscriminate, failing to get the results of Karma-Yoga (transmigrating in this material world, taking birth-after-birth, and not attaining liberation).

सदृशं चेष्टते स्वस्याः - प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि - निग्रहः किं करिष्यति ॥ ३-३३ ॥

**sadhruSam cheshtathe svasyaa: – prakruthi: jnaanavaan api
prakruthim yaanthi bhuuthaani – nigraha: kim karishyathi. 3-33**

Sometimes, even those endowed with knowledge act according to their own nature, as all people have a tendency to do what their own innate tendencies tell them. What can good instruction (with restrictions from scriptures) do to help them ??

इन्द्रियस्येन्द्रियस्यार्थं - राग द्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

**indhriyasya indhriyasyaarThe - raaga dhveshau vyavasThithau
thayo: na vaSam aagaChcheth – thau hi-asya paripanThinou. 3-34**

All the sense organs (Skin, Eyes, Ears, Tongue, Nose) and organs of Karma (mouth, hands, legs, excretory and genitals) have their own attraction and hatred for their respective objects. But a wise person should not come under the influence of these senses, as a person's own senses are that person's enemies.

श्रेयान्स्वधर्मो विगुणः - पर धर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः - पर धर्मो भयावहः ॥ ३-३५॥

**Sreyaan svaDharmo viguNa: - para Dharmath svanushTithaath
svaDharme niDhanam Sreya: - para Dharmo bhayaavaha: 3-35**

It is better to follow one's own duty (Karma-Yoga), though incomplete, than the duty of another one (Jnaana-Yoga), even if the other's duty seems to be well-done. Even if death happens midway while doing one's own duty (Karma-Yoga), it is still better, because the duty of another is sure to generate fear.

अर्जुन उवाच । अथ केन प्रयुक्तोऽयं - पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्ण्य - बलादिव नियोजितः ॥ ३-३६॥

**Arjuna uvaacha = aTha kena prayuktha: ayam - paapam charathi puurusha:
anichchannapi VaarshNeya - balaadhiva niyojitha: 3-36**

Arjuna asked: “ O Vaarshneya (Vrushni Vamsa born, Lord Sri-Krishna), why do some people commit sins, (while practicing Jnaana Yoga), as though they are forced to commit such sins as experiencing the sense-objects, even against their own will as to not engage in such sense-gratification, “ ??

श्रीभगवानुवाच । काम एष क्रोध एष - रजो गुण समुद्भवः ।
महाशनो महापाप्मा - विद्ध्येनमिह वैरिणम् ॥ ३-३७॥

**Sri Bhagavaan uvaacha = kaama esha kroDha esha - rajo guNa samudhbhava:
mahaaSano mahaapaapmaa - viDhdhyenam iha vairiNam. 3-37**

Bhagavaan Sri-Krishna said: “ It is a person's desire and anger born out of the Rajo-guNa (the mode of passion that is dominant) that forces a person to commit the sins of enjoying the sense-gratification . Let everyone know that Rajo-guNa will engulf all people and they all should know that Rajo-GuNa is their enemy.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८॥

**Dhuumenaavriyathe vahni: - yaThaadharSo malena cha
yaTholbena aavrutho garbha: - thaThaa thena idham aavrutham. 3-38**

Just as fire is covered with smoke, a mirror with dust, and as a foetus is encased in the membrane (amnion), so also all these embodied selves are enveloped by the desire. (if the smoke is gone, fire is seen, if the dirt is cleaned, the mirror shines, and once the

membrane is broken, the child is seen, so too, if the desire is curbed, the soul exhibits its knowledge).

आवृतं ज्ञानमेतेन - ज्ञानिनो नित्य वैरिणा ।

काम रूपेण कौन्तेय - दुष्पूरेणानलेन च ॥ ३-३९॥

aavrutham jnaanam ethena - jnaanino nithya vairiNaa
kaama rupeNa kauntheya - dhushpuureNa analena cha. 3-39

O Kauntheya (Kunthi's son, Arjuna), the jnaana of the intelligent Self is enveloped by the desire, which is an eternal enemy. It is very difficult to satisfy this eternal enemy (desire) as it is insatiable and burning like fire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष - ज्ञानमावृत्य देहिनम् ॥ ३-४०॥

indhriyaaNi mano buDhdhi: - asyaaDhishTaanam uchyathe
ethai: vimohayathy esha - jnaanam aavruthya dhehinam. 3-40

The senses (nose, tongue, ears, eyes and the skin), mind and the intellect are considered as the residence of this (desire). With the help of these three (senses, mind and intellect) the desire deludes the Self (with an infatuation for sense-objects) after enveloping the knowledge.

तस्मात्त्वमिन्द्रियाण्यादौ - नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं - ज्ञान विज्ञान नाशनम् ॥ ३-४१॥

thasmaath thvam indhriyaaNi aadhau - niyamy Bharatharshabha
paapmaanam prajahi hyenam - jnaana vijnaana naaSanam. 3-41

Therefore O Bharatharshabha (the best in Bharata Vamsa, Arjuna), regulate the senses first, in the beginning itself (by engaging them in Karma-Yoga) and wipe out this desire that destroys a person's knowledge (of the Self) and intelligence (that distinguishes the Self from others).

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२॥

indhriyaaNi paraaNyaahu: - indhriyebhya: param mana:
manasasthu paraa buDhdhi: - yo buDhdhe: parastasthu sa: 3-42

They say that the Senses are superior (to the sense-objects). But Mind is higher than the Senses and the Intellect is greater than the Mind. But, what is certainly superior even to the intellect is that Desire.

एवं बुद्धेः परं बुद्ध्वा - संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो - कामरूपं दुरासदम् ॥ ३-४३ ॥

evam buDhdhe: param buDhdhvaa - samsthabhya aathmaanam aathmanaa
jahi Sathrum mahaa-baaho - kaama ruupam dhuraasadham. 3-43

O mighty-Armed (Arjuna), realize in this way, what is superior to the Intellect and focus your mind on the Karma-Yoga, with the help of that Intellect. Win over this enemy that takes the form of desire, even though it is difficult to win over desire.

(The Supreme Lord Sri-Krishna is the Self, without any evil etc..., as stated in

Chandhogya Upanishat 8-7-1 as: य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको

विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः ..., . Also Chandhogya Upanishat

states in 8-6-6 that the individual Self reaches the Supreme Light ...,

तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ८.६.६ ॥

KaTa Upanishat declares about Yogic Concentration in 1-2-12 as:

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥, and about the

nature of theSelf as never born and die in 1-2-18 as: अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ १८ ॥, and that the Supreme Sels is smaller than the

smallest and bigger than the biggest in 1-2-20 as: अणोरणीयान्महतो महीया-

नात्माऽस्य जन्तोर्निहितो गुहायाम् ।, also in 1-2-22 it is stated that the wise will not

grieve after knowing the Self, as: महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥२२ ॥,

also in 1-2-23 it is said that whomsoever He chooses, he alone can know Him, as:

यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥, and that only

that person who has absolute control over the senses can reach the highest abodfe of

Vishnu, as stated in 1-3-9 as: विज्ञान सारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः

पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥)

इति श्रीमद्भगवद्गीतासूपनिषत्सु, ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

ithi Srimath Bhagavadh-Giithaasu upanishathsu Brahma vidhyaayaam

Yoga Saasthre Sri-Krishna-Arjuna samvaadhe Karma Yogo naama thruthiia
aDhyaaya:

Thus ends the Third Chapter named Karma-Yoga, in the upanishath named Bhagavad-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri-Krishna and Arjuna.
