

action is superior to inaction, and even the bare maintenance of thy body would not be possible if thou art inactive.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ॥

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥६॥

III. 9.

यज्ञार्थान् For the sake of Yajna कर्मणः of action
अन्यत्र otherwise अयं this लोकोः world कर्मबन्धनः
bound by action कौन्तेय Kounteya (अतः therefore)
तदर्थं for that मुक्तसङ्गः devoid of attachment कर्म
action समाचर perform.

The world is bound by actions other than those performed for the sake of Yajna ; do thou therefore, O son of Kunti, perform action for Yajna alone, devoid of attachment.

[*Yajna* : means a religious rite, sacrifice, worship : Or an action done with a good or spiritual motive. It also means the Deity. The *Taittiriya-Samhitâ* (I. 7, 4.) says, “Yajna is Vishnu Himself.”]

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ॥

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

III. 10.

पुरा In the beginning प्रजापतिः the Prajâpati
सहयज्ञाः together with Yajna प्रजाः mankind सृष्ट्वा
having created उवाच said अनेन by this प्रसविष्यध्वम्
shall (ye) multiply एषः this वः your इष्टकामधुक्
milch cow of desires अस्तु let be.

The Prajapati having in the beginning, created mankind together with Yajna, said,