

सारांश

निष्काम कर्म। तीसरे अध्याय में श्री कृष्ण अर्जुन को यज्ञ की भावना से किए जाने वाले निष्काम कर्म का पाठ पढ़ाते हैं। वह उसे ज्ञान योग और कर्म योग में समानताएँ और भेदों की बारीकियाँ विस्तार से बताते हैं। हर मनुष्य अपना हर कर्म समाज के लिये करें तो उसको उस कर्म के फल में आसक्ति नहीं होगी। अपने कर्म के फलस्वरूप उसे जो भी मिले वह भी अकेले न भोगे, पहले औरों को दे उसके उपरान्त खुद खाये। अपनी इन्द्रियों को नियम में रखे और काम क्रोध से दूर रहे। स्वधर्म को पहचान कर उसका पालन करे।

Synopsis

Performing duties without any attachment. In this chapter Kṛiṣṇa talks about the subtle differences and interlinks between the path of knowledge and the path of actions. He talks about performing actions with a feeling of yajña i.e. sacrifice for a greater good. He advises Arjuna to shed all attachments to the fruits of his actions. A way to achieve this would be performing all actions for the greater good of the society as a whole. Also, whatever he gets as the fruits of his labor should be shared with others. He talks about keeping the senses in check with rule based control. Particularly, he advises staying away from the emotions of desire and anger, as they are humanity's biggest enemies. He also advises diligently performing duties based on one's own basic nature.

Commentary

After a detailed discourse in the second chapter on various pathways to salvation, Arjuna is feeling confused. He cannot decide which path is the best path for him and asks Kṛiṣṇa to clarify his confusion.

Kṛiṣṇa indicates that even when the path of knowledge and the path of action are intertwined, there are subtle differences and one should

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choose a path based on his/her own basic nature determined by his/her interaction with the three basic qualities of Mother Nature.

After reading and understanding this chapter we can reconcile the inherent contradiction between the messages emanating from the Raamaayana and Mahaabhaarata.

If look at the story of Raamaayana brothers happily leave the kingdom to each other without any malice. In Mahaabhaarata, brothers are fighting a war against each other to gain control of the kingdom; a war where most of them lose their life or the dear ones. Even all of the sons of the Paṇḍavas are killed in the battle, leaving only one grandson who is yet to be born to carry forward the lineage.

However, this chapter clearly states that all actions should be performed rising above self interest, for the universal good. Everyone should fulfill their duties diligently. Duty of a king is to see that his subjects are happy and prosperous. Raamachandra knew that Bharata had a very righteous disposition and would take care of the subjects in a similar manner as he himself would do. He hence had no problem leaving the throne to Bharata. In Mahaabhaarata, it is evident that Duryodhana is far from being righteous. The masses are suffering under his rule. And hence it is Paṇḍava's duty to remove him and restore the dharma in the kingdom, whatever the cost may be.

Verses 4 – 8 caution against inaction and highlight the importance of action.

Verses 9 – 18 are focused on diligent performance of action with a feeling of sacrifice. Actions performed for the greater good are performed with a feeling of sacrifice and hence the performer does not feel any attachment to the fruits of his/her actions.

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Verses 19 – 25 caution against viewing the detachment from actions as not performing action at all. Everyone is duty bound to perform actions. Someone who does not perform actions leads a life of no avail. These verses also talk about the duties of leaders in setting the right examples for the masses.

Verses 26 – 29 indicate that many individuals may not have the capacity to understand the import of karma yoga. They should still continue to perform their duties as actions performed with attachment are better than inaction.

Verses 30 – 35 advise that all actions are performed due to the interaction of nature's three qualities sat, rajas and tamas. One should find their duties based on their interactions with nature's three qualities and then diligently fulfill that role.

Verses 36 – 43 talk about keeping senses, emotions and mind in check with some rule based controls. One needs to, in particular, stay away from the destructive emotions of desire and anger as they are one's biggest enemies.

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The Text

Arjuna said,

Kṛiṣṇa! If you think that pursuing the path of knowledge is better than the path of action then why are you directing me towards this intense action of fighting the war.¹

This mixed message is confusing my mind, tell that one thing that is best for me and get myself of the righteous path.²

Kṛiṣṇa said,

O sinless Arjuna! As I said earlier, in this world there are two pathways to steadfastness, the path of knowledge for those pursuing the path of renunciation and the path of righteous action for those pursuing the path of action.³

No human can attain detachment from actions by not starting action; and not even by renouncing action does one attain proper salvation.⁴

No one can ever, even for an infinitesimal fraction of time, be without performing an action; everyone bound by their natural tendencies are bound to perform some actions.⁵

Someone who tries to controls his/her senses while his/her mind still keeps on thinking about sensory pleasures is a fool with improper conduct. ⁶

Arjuna! That person is special who thoughtfully controls his/her senses and engages the senses into action without any attachment.⁷

You should always perform the predetermined actions because action is always better than inaction; even your body shall not adequately function if you perform no action.⁸

In this material world, we experience attachments to all of our actions, except the actions performed selflessly for the greater good; Arjuna! Hence diligently perform actions without any attachments and without the desire of fulfilling any self-interests.⁹

In ancient time, God created all being with selflessness and said “conduct the business of this world with the same feeling as this selfless tendency shall fulfill you well”.¹⁰

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Selflessly interact with elders and scholars with divine qualities and they shall reciprocate similarly, selflessly interacting with each other shall get everyone to highest bliss.¹¹

Pleased with these selfless interactions the elders and scholars shall definitely give you desirable things; one who enjoys these pleasures without sharing with others is a thief.¹²

Saintly beings consume the remainder after selfless giving and become free from all sins; the sinners who prepare food only for themselves, they only consume in sin.¹³

All beings are sustained by grains; water from clouds make grains possible; sacrifices from water bodies causes clouds; all sacrifices originate from selfless actions.¹⁴

(The whole cycle of nature is sustained on selflessness. Sacrifices from water bodies form clouds, who then sacrifice themselves for the grains on the ground. The grains sacrifice themselves to nourish other living beings.)

Know that actions originate from knowledge, knowledge originates from the undiminished omnipresent God, who is always present in sacrifices.¹⁵

(In verse 15 Kṛiṣṇa is telling about the virtuous cycle between selfless actions and knowledge. God through our selfless actions grant us knowledge which helps us to perform more selfless actions thereby increasing our knowledge.)

Arjuna! During one's lifetime if someone, indulging into sensory pleasures, does not follow this established sacrificial cycle, that fool lives a sinful life.¹⁶

Someone who is feeling happy, fulfilled and contented with himself has nothing left to do for himself.¹⁷

This person is neither concerned with anything related to actions performed nor with actions not performed; and he does not demand from or depend on any being or thing.¹⁸

(Whatever this contented person does, shall be sacrificial in nature. Even though he is not attached to the fruits of his labor, he is going to get rewarded nevertheless.)

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Hence always be engaged in worthy deeds without any attachment; performance of deeds without attachment shall definitely get any person to salvation.¹⁹

Great souls like Janaka attained greatness through their actions; and even if we look from the perspective of keeping the masses together then too performing action is the best.²⁰

As people of repute act so do common folks and whatever ideals they follow so follow the masses.²¹

O Arjuna! In all three worlds neither exists anything that I need to be perform nor anything worth having that I do not already have; and still I am engaged in actions.²²

O Arjuna! If I do not carefully engage in action then probably people will follow my path in every way.²³

If I do not perform actions these worlds will be destroyed and I shall be responsible for the chaos for the destruction of these masses.²⁴

(Leaders have to be especially careful about their actions and inactions. Creating right examples is of utmost importance for leaders. Masses watch them closely and most likely follow in their footsteps as well.)

O Arjuna! Unintelligent perform actions with attachment, however the learned perform the same without attachment only with a goal of keeping the masses together.²⁵

Learned people do not create confusion in the minds of unintelligent who attached to action; and inspire them to diligently get engaged in all actions.²⁶

(This knowledge of detachment to actions cannot be comprehended by everyone. The people who are too far removed from this concept will only get confused when exposed to it and may stop performing actions altogether in that confusion. Hence, the learned should not try to force this knowledge on everyone. People who cannot perceive labor without the fruits of labor should be inspired to continue performing their duties diligently, because action with attachment is still better than inaction.)

All actions are performed through nature's three qualities; blinded by ego some believe that they did it.²⁷

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(Everyone is governed by the nature's three qualities present within everyone. These qualities direct people towards specific actions. Some out of ego may claim themselves to be the doer of those actions, without realizing that they were just a medium for the performance of those actions; Actual force behind the actions was the nature's three qualities which prompted them for those actions.)

So Arjuna someone who knows the intricate differences between qualities and actions, understands that nature's qualities interact within nature's qualities, and does not get attached.²⁸

Some ignorant not knowing about nature's qualities, get attached to actions performed by those qualities; Someone who knows should not distract these ignorant inept.²⁹

(This verse is enforcing the message in verse 26. Not everyone is born with the same qualities and hence may not have the same ability to understand and perceive the knowledge. This the source of the four *varṇa* system. People, who are not able to comprehend this knowledge should not be distracted from their actions.)

Relinquish (the consequences of) all actions to me and become spiritually awakened, get engaged in the battle without expectations, without attachment and without sorrow.³⁰

Those devoted individuals who are uncritical of others humans, as well as who constantly follow and implement this advice of mine, they are relieved from attachments to actions.³¹

And those unintelligent individuals who are incapable of understanding this knowledge, who criticize everyone and do not follow this advice of mine, consider those as people of no consequence, going down the path of destruction.³²

All living beings gravitate towards their basic nature; knowledgeable act according to their own nature as well; what can one achieve by forcefully acting contrary to one's basic nature.³³

Each of the five senses has its own sensory subject matter for both pleasure and irritation; both of these are definitely one's enemies; do not be under control of any of these two i.e. sensory pleasure and irritation.³⁴

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Partially performing own duties is better than diligently performing someone else's duties; death while performing own duties is good while following someone else's duties is fearsome.³⁵

(One should try to find his/her own basic nature and accordingly choose his/her vocation. Everyone would perform best if they act according to the proportions and combination of nature's qualities embedded in their own basic nature. Some feeble minded individuals are never able to figure this out and keep on trying new vocations just for change and never get good at anything. People diligently trying someone else's duties get tired of it soon and move on to something else.)

Arjuna said,

O Kṛiṣṇa! What is directing humans to act sinfully? It seems that they are forcibly engaged (in sin) even against their wishes at times.³⁶

Kṛiṣṇa said,

Originating from *rajas* quality, the desire and anger consume everything and cause grave sins; consider these as (your greatest) enemies in this world.³⁷

As smoke hides fire, dust hides a mirror, and as amniotic sac hides the fetus, the desire and anger hide the judgement between right and wrong.³⁸

O Arjuna! This insatiable and uncontrollable desire masks knowledge; this is forever an enemy of the learned.³⁹

Senses, emotions and mind are said to be residing places for this desire, controlling these the desire hides the knowledge and confuses the mortals.⁴⁰

(The desire controlling our actions through senses, emotions and our mind, convolutes our perceptions and impair our abilities to distinguish between right and wrong.)

Hence O Arjuna! Your primary focus should be on some rule based controls on your senses, so that you can curb this source of sins and destroyer of righteous knowledge.⁴¹

(Geetaa is distinguishing between *sañyama* and *niyama*. *Sañyama* is forcibly controlling the senses depriving them of all pleasures while *niyama* is rule based

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controls. Rules based controls shall make mind less likely to be distracted with longings.)

It is said that sensory organs are best, emotions are better than senses, mind is better than emotions, however, that which is above mind is the soul.⁴²

(We intake all knowledge and perform actions via sensory organs, however, emotions control our perception. Emotions in turn are controlled by mind. However, the soul is the supreme as the purpose this entire mortal body is fulfill soul's purpose.)

O Arjuna! Knowing that the soul is better than mind; control yourself with soul and kill this intractable enemy manifested in the form of desire.⁴³

१ अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

ज्यायसी चेत् कर्मणः ते मता बुद्धिः जनार्दन । तत् किं कर्मणि घोरे माम् नियोजयसि केशव ॥

Arjuna uvaacha

**1. jyaayasee chet-karmaṇas-te mataa buddhir-janaardana, tat-kiṇ
karmaṇi ghore maan niyojayasi keshava**

(Arjuna) Arjuna (uvaacha) said (janaardana) Kṛiṣṇa (chet) if (te) you (mataa) think that (buddhir) knowlege (jyaayasee) is better than (karmaṇas) action (tat) then (keshava) Kṛiṣṇa (kiṇ) why (niyojayasi) direct towards (maan) me (ghore) intense (karmaṇi) action.

२ व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

व्यामिश्रेण इव वाक्येन बुद्धिम् मोहयसि इव मे ।

तत् एकम् वद निश्चित्य येन श्रेयः अहम् अवाप्नुयाम् ॥

**2. vyaamishreṇ-eva vaakyena buddhim mohayase-eva me, tad-ekam
vada nishchitya yena shreyo'ham-aapnuyaam**

(eva) **This** (vyaamishren) **mixed** (vaakyena) **message** (eva) **is** (mohayase) **confusing** (me) **my** (buddhim) **mind** (vada) **tell** (tad) **that** (ekam) **one thing** (yena) **that** (nishchitya) **for sure** (aapnuyaam) **get** (aham) **me** (shreyo) **righteous**.

³ श्री कृष्ण उवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥३॥

लोके अस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया अनघ ।

ज्ञानयोगेन साङ्ख्यानाम् कर्मयोगेन योगिनाम् ॥

Shree Kṛiṣṇa uvaacha

3. loke'smin-dvividhaa niṣṭhaa puraa proktaa maya-anagha, jñāana-yogena saāṅkhyānaāṅ karmayogena yoginaam

(Shree Kṛiṣṇa) Kṛiṣṇa (uvaacha) said (anagha) **O sinless Arjuna! As (maya) I (proktaa) said (puraa) earlier (asmin) in this (loke) world (dvividhaa) two pathways to (niṣṭhaa) steadfastness (jñāana-yogena) path of knowledge (saāṅkhyānaāṅ) for those pursuing the path of renunciation (karmayogena) path of righteous action (yoginaam) for those pursuing the path of action.**

⁴ न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

न कर्मणाम् अनारम्भात् नैष्कर्म्यम् पुरुषः अश्रुते ।

न च संन्यसनात् एव सिद्धिम् सम् अधिगच्छति ॥

4. na karmaṇaam-anaarambhaan-naishkarmyam puruṣho'shnute, na cha sannyasanaad-eva siddhin sam-adhigachchhati

(na) **No** (puruṣho) **human** (ashnute) **can attain** (naishkarmyam) **detachment from actions** (anaarambhaan) **by not starting** (karmaṇaam) **action** (cha) **and** (na) **not** (eva) **even** (sannyasanaad) **by renouncing action** (adhigachchhati) **does one attain** (sam) **proper** (siddhin) **salvation**.

⁵ न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्मकृत् ।

कार्यते हि अवशः कर्म सर्वः प्रकृतिजैः गुणैः ॥

5. na hi kashchit-kṣhaṇam-api jaatu tiṣṭhaty-akarmakṛit, kaaryate hy-avashaḥ karma sarvaḥ prakṛitijair-guṇaiḥ

(hi) Definitely (na) no (kashchit) one can (jaatu) ever (tiṣṭhaty) be (api) even for (kṣhaṇam) a second (akarmakṛit) without performing any action, (sarvaḥ) everyone (avashaḥ) bound by (prakṛitijair) natural (guṇaiḥ) tendencies (hy) have to (kaaryate) perform (karma) actions.

⁶ कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥६॥

कर्मेन्द्रियाणि संयम्य यः आस्ते मनसा स्मरन् । इन्द्रियार्थान् विमूढात्मा मिथ्याचारः सः उच्यते ॥

6. karm-endriyaāṇi sañyamya ya aaste manasaa smaran, indriyaarthaan-vimooḍha-atmaa mithya-acharaḥ sa uchyate

(ya) Someone (sañyamya) controls (karm-endriyaāṇi) the senses (aaste) while (manasaa) the mind (smaran) keeps thinking (indriyaarthaan) about sensory pleasures (sa) that person (uchyate) is called (vimooḍha-atmaa) a fool (mithya-acharaḥ) with improper conduct.

⁷ यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

यः तु इन्द्रियाणि मनसा नियम्य आरभते अर्जुन । कर्मेन्द्रियैः कर्मयोगम् असक्तः सः विशिष्यते ॥

7. yas-tv-indriyaāṇi manasaa niyamya-arabhate'rjuna, karm-endriyaiḥ karma-yogam-asaktaḥ sa vishiṣhyate

(arjuna) Arjuna! (sa) That person is (vishiṣhyate) special (yas) who (manasaa) thoughtfully (niyamya) controls (indriyaāṇi) the senses (tv) and engages (karm-endriyaiḥ) the senses (karma-yogam) into action (asaktaḥ) without any attachment (arabhate).

८ नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च तेन प्रसिद्ध्येदकर्मणः ॥८॥

नियतम् कुरु कर्म त्वम् कर्म ज्यायः हि अकर्मणः ।

शरीरयात्रा अपि च ते न प्रसिद्ध्येत् अकर्मणः ॥

8. niyatañ kuru karma tvañ karma jyaayo hy-akarmanah, shareera-yaatra-api cha te-na prasiddhyed-akarmanah

(tvañ) You (kuru) should perform (niyatañ) always, the predetermined (karma) actions (hy) because (karma) action (jyaayo) is always better than (akarmanah) inaction (cha) and (api) even (te) your (shareera) body (na) shall not (prasiddhyed) adequately (yaatra) function (akarmanah) due to inaction.

९ यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

यज्ञार्थात् कर्मणः अन्यत्र लोकः अयम् कर्मबन्धनः । तदर्थम् कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

9. yajñarthaat-karmaṇo'nyatra loko'yañ karma-bandhanah, tadarthan karma kaunteya muktasaṅgaḥ samaachara

(ayañ) This (loko) material world (bandhanah) bonds us to (karma) action (anyatra) except (karmaṇo) the actions (yajñarthaat) performed selflessly (kaunteya) Arjuna! (samaachara) diligently perform (karma) actions (muktasaṅgaḥ) without any attachments (tadathan) with a feeling of yajña i.e. without self-interest.

१० सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरा उवाच प्रजापतिः । अनेन प्रसविष्यध्वम् एष वः अस्तु इष्टकामधुक् ॥

10. saha-yajñaah prajaah sṛiṣṭvaa pur-ovaacha prajaa-patiḥ, anena prasaviṣhyadhvam-eṣha vo'stv-iṣṭa-kaamadhuk

(pur) In ancient time (prajaa-patiḥ) God (sṛiṣṭvaa) created (prajaah) all being (saha) with (yajñaah) selflessness and (ovaacha) said (prasaviṣhyadhvam) conduct the business of this world (anena) with the same feeling (eṣha) this (astv) shall (kaamadhuk) fulfill (vo) you (iṣṭa) well.

¹¹ देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

देवान् भावयत अनेन ते देवाः भावयन्तु वः । परस्परम् भावयन्तः श्रेयः परम् अवाप्स्यथ ॥

11. devaan-bhaavayata-anena te devaa bhaavayantu vah, parasparam bhaavayantaḥ shreyaḥ param-avaapsyatha

(bhaavayata) Interact with (devaan) elders and scholars with divine qualities (anena) with this selflessness (te) the (devaa) elders and scholars (bhaavayantu) shall interact similarly (vah) with you (bhaavayantaḥ) selflessly interacting (parasparam) with each other (avaapsyatha) gets (param) highest (shreyaḥ) bliss.

¹² इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

इष्टान् भोगान् हि वः देवाः दास्यन्ते यज्ञभाविताः ।

तैः दत्तान् अप्रदाय एभ्यः यः भुङ्क्ते स्तेनः एव सः ॥

12. iṣṭāan-bhogaan hi vo devaa daasyante yajñabhaavitaah, tair-dattaan-apradaaya-ibhyo yo bhuñkte stena eva saḥ

(yajñabhaavitaah) Pleased with these selfless interactions (devaa) the elders and scholars (hi) definitely (daasyante) shall give (vo) you (iṣṭāan) desirable (bhogaan) things (yo) he who (bhuñkte) enjoys (dattaan) these pleasures (tair) given by them (apradaaya) without sharing with (ibhyo) others (saḥ) he (eva) is (stena) a thief.

¹³ यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते तु अघम् पापाः ये पचन्ति आत्मकारणात् ॥

13. yajña-shiṣṭaashinaḥ santo muchyante sarva-kilviṣhaiḥ, bhuñjate te tv-aghama paapaa ye pachanty-aatma-kaaraṇaat

(santo) Saintly beings (yajña-shiṣṭaashinaḥ) consume the remainder after selfless giving and (muchyante) become free from (sarva) all (kilviṣhaiḥ) sins (ye)

those (paapaa) sinners (pachanty) cook (aatma-kaaraṇaat) only for themselves (te) they (tv) only (bhuñjate) consume in (agham) sin.

¹⁴ अन्नाद् भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

अन्नात् भवन्ति भूतानि पर्जन्यात् अन्न सम्भवः । यज्ञाद् भवति पर्जन्यः यज्ञः कर्म समुद्भवः ॥

14. annaad bhavanti bhootaani parjanyaad-anna-sambhavaḥ,

yajñaad bhavati parjanya yajñaḥ karma-sam-udbhavaḥ

(bhootaani) all beings (bhavanti) are sustained (annaad) by grains (parjanyaad) water from clouds make (anna) grains (sambhavaḥ) possible (yajñaad) sacrifices from water bodies (bhavati) causes (parjanya) clouds (yajñaḥ) sacrifices (sam-udbhavaḥ) originate from (karma) action.

¹⁵ कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

कर्म ब्रह्म उद्भवम् विद्धि ब्रह्म अक्षरसमुद्भवम् । तस्मात् सर्वगतम् ब्रह्म नित्यम् यज्ञे प्रतिष्ठितम् ॥

15. karma brahm-odbhavam viddhi brahma-akṣhara-sam-

udbhavam, tasmaat-sarvagatam brahma nityaṅ yajñe

pratishṭhitam

(viddhi) Know that (karma) action (odbhavam) originates from (brahm) knowledge (brahma) knowledge (sam-udbhavam) originates from (akṣhara) undiminished God (tasmaat) that is why that (sarvagatam) omnipresent (brahma) God (nityaṅ) is always (pratishṭhitam) present (yajñe) in sacrifices.

¹⁶ एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारमो मोघं पार्थ स जीवति ॥१६॥

एवम् प्रवर्तितम् चक्रम् न अनुवर्तयति इह यः । अघायुः इन्द्रियारमः मोघम् पार्थ सः जीवति ॥

16. evam pravartitaṅ chakran na-anuvartayate-eha yaḥ, aghaayur-

indriyaaramo mogham paartha sa jeevati

(paartha) Arjuna! (eha) here during one's lifetime (yaḥ) someone who (indriyaaramo) indulging into sensory pleasures (na) does not (anuvartayate)

follow (evam) this (pravartitañ) established (chakran) sacrificial cycle (sa) that (mogham) fool (jeevati) lives (aghaayur) a sinful life.

¹⁷ यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥१७॥

यः तु आत्मरतिः एव स्यात् आत्मतृप्तः च मानवः ।

आत्मनि एव च संतुष्टः तस्य कार्यम् न विद्यते ॥

17. yas-tv-aatma-ratir-eva syaad-aatma-triptash-cha maanavaḥ, aatmany-eva cha santuṣṭas-tasya kaaryan na vidyate

(tv) and (yas) that (maanavaḥ) human who is (ratir) happy with (aatma) himself (cha) and (syaad) is (eva) as well (triptash) feeling fulfilled with (aatma) himself (cha) and (eva) as well (santuṣṭas) contended with (aatmany) himself (tasya) he (vidyate) has (na) nothing left (kaaryan) to do for himself.

¹⁸ नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

न एव तस्य कृतेन अर्थः न अकृतेन इह कश्चन । न च अस्य सर्वभूतेषु कश्चित् अर्थव्यपाश्रयः ॥

18. na-iva tasya kṛitena-artho na-akṛiten-eha kashchana, na cha-asya sarva-bhooteṣhu kashchid-arthavyapaashrayaḥ

(iva) as well (eha) here, in this world (tasya) he (na) is neither (artho) concerned with (kashchana) anything related to (kṛitena) actions performed (na) nor (akṛiten) with actions not performed (cha) and (asya) he (na) does not (arthavyapaashrayaḥ) demand from or depend on (kashchid) any (sarva-bhooteṣhu) being or thing.

¹⁹ तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१९॥

तस्मात् असक्तः सततम् कार्यम् कर्म समाचर । असक्तः हि आचरन् कर्म परम् आप्नोति पूरुषः ॥

19. tasmaad-asaktaḥ satatañ kaaryaṇ karma samaachara, asakto hy-aacharan-karma param-aapnoti pooruṣhaḥ

(*tasmaad*) hence (*satatañ*) always (*samaachara*) be engaged in (*kaaryañ*) worthy (*karma*) deeds (*asaktaḥ*) without attachment (*aacharan*) performance of (*karma*) deeds (*asakto*) without attachment (*hy*) shall definitely (*aapnoti*) get (*poorushaḥ*) human (*param*) to salvation.

²⁰ कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥२०॥

कर्मणा एव हि संसिद्धिम् आस्थिताः जनकादयः ।

लोकसंग्रहम् एव अपि संपश्यन् कर्तुम् अर्हसि ॥

20. karmaṇa-iva hi sansiddhim-aasthitaā janaka-adayaḥ, loka-saṅgraham-eva-api sampashyan-kartum-arhasi

(*janaka-adayaḥ*) Great souls like Janaka (*aasthitaā*) attained (*sansiddhim*) greatness (*hi*) definitely (*iva*) through (*karmaṇa*) actions (*api*) even if (*sampashyan*) look from the perspective of (*saṅgraham*) keeping together (*loka*) the masses (*eva*) then too (*kartum*) performing action (*arhasi*) is the best.

²¹ यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

यत् यत् आचरति श्रेष्ठः तत् तत् एव इतरः जनः । सः यत् प्रमाणम् कुरुते लोकः तत् अनुवर्तते ॥

21. yad-yad-aacharati shreṣṭhas-tat-tad-ev-etaro janah, sa yat-pramaaṇañ kurute lokas-tad-anuvartate

(*yad-yad*) As (*shreṣṭhas*) people of repute (*aacharati*) act (*tat-tad*) so do (*etaro*) common (*janah*) folks (*ev*) and (*yat*) whatever (*pramaaṇañ*) ideals (*sa*) they (*kurute*) follow (*tad*) so (*anuvartate*) follow (*lokas*) the masses.

²² न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

न मे पार्थ अस्ति कर्तव्यम् त्रिषु लोकेषु किञ्चन । न अनवाप्तम् अवाप्तव्यम् वर्ते एव च कर्मणि ॥

22. na me paratha-asti kartavyan triṣhu lokeshu kiñchana, na-anavaaptam-avaaptavyam varta eva cha karmaṇi

(paratha) O Arjuna! (triṣhu) in all three (lokeṣhu) worlds (kiñchana) anything (na) does not (asti) exist (kartavyan) that needs to be performed (me) by me (na) nor (avaaptavyam) anything worth having (anavaaptam) that I do not have (cha) and (eva) still (varta) I am engaged (karmani) in actions.

²³ यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

यदि हि अहम् न वर्तेयम् जातु कर्मणि अतन्द्रितः । मम वर्त्म अनुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

23. yadi hy-ahan na varteyaṅ jaatu karmany-atandritaḥ, mama vartma-anuvartante manuṣhyaaḥ paartha sarvashaḥ

(paartha) O Arjuna (hy) And (yadi) if (ahan) I (na) do not (atandritaḥ) carefully (varteyaṅ) engage (karmany) in action (jaatu) then probably (manuṣhyaaḥ) people (anuvartante) will follow (mama) my (vartma) path (sarvashaḥ) in every way.

²⁴ उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

उत्सीदेयुः इमे लोकाः न कुर्याम् कर्म चेत् अहम् ।

संकरस्य च कर्ता स्याम् उपहन्याम् इमाः प्रजाः ॥

24. utseedeyur-ime lokaa na kuryaaṅ karma ched-aham, saṅkarasya cha kartaa syaam-upahanyaam-imaah prajaah

(ched) If (aham) I (na) do not (kuryaaṅ) perform (karma) actions (ime) these (lokaa) worlds (utseedeyur) will be destroyed (cha) and (syaam) I shall be (kartaa) responsible (saṅkarasya) for the chaos (upahanyaam) for the destruction of (imaah) these (prajaah) masses.

²⁵ सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद् विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

सक्ताः कर्मणि अविद्वांसः यथा कुर्वन्ति भारत ।

कुर्यात् विद्वान् तथा असक्तः चिकीर्षुः लोक संग्रहम् ॥

25. saktaah karmany-avidvaanso yathaa kurvanti bhaarata, kuryaad vidvaans-tatha-asaktash-chikeershur-loka-saṅgraham
(bhaarata) O Arjuna! (yathaa) as (avidvaanso) unintelligent (kurvanti) perform (karmany) actions (saktaah) with attachment (vidvaans) learned (kuryaad) perform (tatha) same (asaktash) without attachment (chikeershur) only with a goal of (saṅgraham) keeping together (loka) the masses.

²⁶ न बुद्धिर्भेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥

न बुद्धिर्भेदं जनयेत् अज्ञानां कर्मसङ्गिनाम् । जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥

26. na buddhir-bhedañ janayed-ajñāanaaṅ karma-saṅginaam, joṣhayet-sarva-karmaaṇi vidvaan-yuktaḥ samaacharan
(vidvaan) Learned people (na) do not (janayed) create (bhedañ) confusion (buddhir) in the minds of (ajñāanaaṅ) unintelligent (saṅginaam) attached to (karma) action (joṣhayet) inspire them (samaacharan) to diligently (yuktaḥ) get engaged in (sarva) all (karmaaṇi) actions.

²⁷ प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ता अहम् इति मन्यते ॥

27. prakṛiteḥ kriyamaaṇaani guṇaiḥ karmaaṇi sarvashah, ahaṅkaara-vimooḍha-atmaa karta-aham-iti manyate
(sarvashah) all (karmaaṇi) actions (kriyamaaṇaani) are performed through (prakṛiteḥ) nature's (guṇaiḥ) three qualities (vimooḍha) blinded by (ahaṅkaara) ego (atmaa) some (manyate) believe (iti) that (aham) I (karta) did it.

²⁸ तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।

गुणाः गुणेषु वर्तन्त इति मत्वा न सज्जते ॥

28. tatvavit-tu mahaa-baaho guṇa-karma-vibhaagayoḥ, guṇaa guṇeṣhu vartanta iti matvaa na sajjate

(tu) So (mahaa-baaho) Arjuna (tatvavit) someone who knows the intricate (vibhaagayoḥ) differences between (guṇa) qualities and (karma) actions (matvaa) understands (iti) that (guṇaa) nature's qualities (vartanta) interact (guṇeṣhu) within nature's qualities (na) does not (sajjate) get attached.

²⁹ प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥२९॥

प्रकृतेः गुणसंमूढाः सज्जन्ते गुणकर्मसु । तान् अकृत्स्नविदः मन्दान् कृत्स्नविद् न विचालयेत् ॥

29. prakṛiter-guṇa-sam-moodhaaḥ sajjante guṇa-karmasu, taan-akṛitsnavido mandaan kṛitsnavin-na vichaalayet

(sam-moodhaaḥ) Some ignorant not knowing (prakṛiter) nature's (guṇa) qualities (sajjante) get attached to (karmasu) actions performed by (guṇa) those qualities, (kṛitsnavin) Someone who knows (na) should not (vichaalayet) distract (taan) these (akṛitsnavido) ignorant (mandaan) inept.

³⁰ मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीनिर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

मयि सर्वाणि कर्माणि संन्यस्य अध्यात्म चेतसा । निराशीः निर्ममः भूत्वा युध्यस्व विगतज्वरः ॥

30. mayi sarvaāṇi karmaāṇi sannyasya-adhyaatma-chetasaa, niraashee-nirmamo bhootvaa yudhyasva vigatajvaraḥ

(sannyasya) Relinquish (sarvaāṇi) all (karmaāṇi) actions (mayi) to me (bhootvaa) become (adhyaatma) spiritually (chetasaa) awakened (yudhyasva) engage in battle (niraashee) without expectation (nirmamo) without attachment (vigatajvaraḥ) without sorrow.

³¹ ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

ये मे मतम् इदम् नित्यम् अनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तः अनसूयन्तः मुच्यन्ते ते अपि कर्मभिः ॥

**31. ye me matam-idan nityam-anutiṣṭhanti maanavaaḥ,
shraddhaavanto'nasooyanto muchyante te'pi karmabhiḥ**

(ye) those (shraddhaavanto) devoted (anasooyanto) uncritical of others (maanavaaḥ) humans who (api) as well as (nityam) constantly (anutiṣṭhanti) follow and implement (idan) this (matam) advice (me) of mine (te) they are (muchyante) relieved from (karmabhiḥ) attachments to actions.

³² ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

ये तु एतत् अभि असूयन्तः न अनुतिष्ठन्ति मे मतम् ।

सर्व ज्ञान विमूढान् तान् विद्धि नष्टान् अचेतसः ॥

**32. ye tv-etad-abhy-asooyanto na-anutiṣṭhanti me matam, sarva-
jñāana-vimooḍhaans-taan-viddhi naṣṭaan-achetasah**

(tv) and (ye) those (achetasah) unintelligent (vimooḍhaans) incapable of understanding (sarva) all (jñāana) knowledge (abhy-asooyanto) criticizing everyone (na) do not (anutiṣṭhanti) follow (etad) this (matam) advice (me) of mine (viddhi) consider (taan) those (naṣṭaan) on the path of destruction.

³³ सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥

सदृशम् चेष्टते स्वस्याः प्रकृतेः ज्ञानवान् अपि । प्रकृतिम् यान्ति भूतानि निग्रहः किम् करिष्यति ॥

**33. sadṛishañ cheṣṭate svasyaah prakṛiter-jñāana-vaan-api,
prakṛitiñ yaanti bhootaani nigrahaḥ kiñ kariṣhyati**

(bhootaani) all beings (yaanti) gravitate towards (prakṛitiñ) their nature (jñāana-vaan) Knowleddeable (cheṣṭate) act (sadṛishañ) according to (svasyaah) their own (prakṛiter) nature (api) as well (kiñ) what will (nigrahaḥ) forcing the contrary (kariṣhyati) do.

³⁴ इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

इन्द्रियस्य इन्द्रियस्य अर्थे रागद्वेषौ व्यवस्थितौ ।

तयोः न वशम् आगच्छेत् तौ हि अस्य परिपन्थिनौ ॥

34. indriyasy-endriyasya-arthe raga-dveṣhau vyavasthitau, tayor-na vasham-aagachchhet-tau hy-asya paripanthinau

(indriyasy) each sense (vyavasthitau) has (endriyasya) sensory (arthe) subject for (raga) pleasure and (dveṣhau) irritation, (tau) both of these (hy) are definitely (asya) one's (paripanthinau) enemies (na) do not (aagachchhet) be (vasham) under control (taylor) of any of the two.

³⁵ श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

श्रेयान् स्वधर्मः विगुणः परधर्माद् सु अनुष्ठितात् । स्वधर्मे निधनम् श्रेयः परधर्मः भयावहः ॥

35. shreyaan-svadharmo viguṇaḥ paradharmaat-sv-anuṣṭhitaat, svadharme nidhanañ shreyaḥ paradharma bhayaavahaḥ

(viguṇaḥ) partially (svadharmo) performing own duties (shreyaan) is better than (sv) dilligently (anuṣṭhitaat) performing (paradharmaat) someone else's (nidhanañ) death (svadharme) while performing own duties (shreyaḥ) is good (paradharma) following someone else's (bhayaavahaḥ) is fearsome.

³⁶ अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः ॥३६॥

अथ केन प्रयुक्तः अयम् पापम् चरति पूरुषः । अनिच्छन् अपि वाष्ण्येय बलात् इव नियोजितः ॥

Arjuna uvaacha

36. atha kena prayukto'yam paapañ charati pooruṣhaḥ, anichchhann-api vaarṣhṇeya balaad-iva niyojitaḥ

(Arjuna) Arjuna (uvaacha) said (vaarṣhṇeya) O Kṛiṣṇa (atha) now (kena) what is (prayukto) directing (pooruṣhaḥ) humans (charati) to act (paapañ) sinfully (iva) as if (ayam) they (balaad) are forcibly (niyojitaḥ) engaged (api) even (anichchhann) against their wishes.

³⁷ श्री कृष्ण उवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

कामः एषः क्रोधः एषः रजोगुणसमुद्भवः । महाशनः महापाप्मा विद्धि एनम् इह वैरिणम् ॥

Shree Kṛiṣṇa uvaacha

37. kaama eṣha krodha eṣha rajo-guṇa-sam-udbhavaḥ,

mahaashano mahaa-paapmaa viddhy-enam-ihā vairiṇam

(Shree Kṛiṣṇa) Kṛiṣṇa (uvaacha) said (sam-udbhavaḥ) originating from (rajo) rajas (guṇa) quality (eṣha) this (kaama) desire (eṣha) this (krodha) anger (mahaashano) consumes everything (mahaa-paapmaa) causes grave sins (viddhy) consider (enam) these (vairiṇam) as enemies (ihā) here.

³⁸ धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

धूमेन आव्रियते वह्निः यथा आदर्शः मलेन च ।

यथा उल्बेन आवृतः गर्भः तथा तेन इदम् आवृतम् ॥

38. dhoomen-aavriyate vahnir-yath-aadarsho malena cha, yath-olven-aavṛito garbhas-tathaa ten-edam-aavṛitam

(yath) as (dhoomen) smoke (aavriyate) hides (vahnir) fire (cha) and (malena) dust (aadarsho) a mirror (yath) as (olven) amniotic sac (aavṛito) hides (garbhas) fetus (tathaa) similarly (ten) these desire and anger (aavṛitam) hide (edam) this judgement between right and wrong.

³⁹ आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

आवृतम् ज्ञानम् एतेन ज्ञानिनः नित्यवैरिणा । कामरूपेण कौन्तेय दुष्पूरेण अनलेन च ॥

39. aavṛitañ jñāanam-etena jñāanino nitya-vairiṇaa, kaama-roopeṇa kaunteya duṣhpooṇa-analena cha

(kaunteya) O Arjuna (etena) this (duṣhporeṇa) insatiable (cha) and (analena) uncontrollable (kaama-roopeṇa) desire (aavṛitañ) masks (jñāanam) knowledge (nitya) this is forever (vairiṇaa) an enemy (jñāanino) of the learned.

⁴⁰ इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

इन्द्रियाणि मनः बुद्धिः अस्य अधिष्ठानम् उच्यते । एतैः विमोहयति एषः ज्ञानम् आवृत्य देहिनम् ॥

40. indriyaāṇi mano-buddhir-asya-adhiṣṭhānam-uchyate, etair-vimohayaty-eṣha jñāanam-aavṛitya dehinam

(indriyaāṇi) senses (mano) emotions (buddhir) mind (uchyate) are said to be (adhiṣṭhānam) residing places for (asya) this desire, (etair) with these (eṣha) this desire (aavṛitya) hides (jñāanam) knowledge (vimohayaty) confuses (dehinam) the mortals.

⁴¹ तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

तस्मात् त्वम् इन्द्रियाणि आदौ नियम्य भरतर्षभ ।

पाप्मानम् प्रजहि हि एनम् ज्ञान विज्ञान नाशनम् ॥

41. tasmaat-tvam-indriyaāṇy-aadau niyamyā bharataṣharbha, paapmaanam prajahi hy-enañ jñāana-vijñāana-naashanam

(tasmaat) hence (bharataṣharbha) O Arjuna! (aadau) primary (tvam) you (niyamyā) rules based control (indriyaāṇy) on senses (hy) and definitely (prajahi) curb (enañ) this (paapmaanam) source of sins (naashanam) destroyer of (jñāana-vijñāana) righteous knowledge.

⁴² इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

इन्द्रियाणि पराणि आहुः इन्द्रियेभ्यः परम् मनः ।

मनसः तु परा बुद्धिः यः बुद्धेः परतः तु सः ॥

**42. indriyaani paraany-aahur-indriyebhyaḥ param manah,
manasas-tu paraa buddhir-yo buddheḥ paratas-tu saḥ**

(aahur) It is said that (indriyaani) sensory organs (paraany) are best, (manah) emotions (param) are better than (indriyebhyaḥ) senses (tu) and (buddhir) mind (paraa) is better than (manasas) emotions (tu) but (yo) that which is (paratas) above (buddheḥ) mind (saḥ) is the soul.

⁴³ एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

एवम् बुद्धेः परम् बुद्ध्वा संस्तभ्य आत्मानम् आत्मना ।

जहि शत्रुम् महाबाहो कामरूपम् दुरासदम् ॥

**43. evam buddheḥ param buddhvaa sanstabhy-aatmaanam-
aatmanaa, jahi shatrum mahaabaaho kaama-roopan duraasadam**

(mahaabaaho) O Arjuna! (buddhvaa) knowing (evam) this soul (param) better than (buddheḥ) mind (sanstabhy) controlling (aatmaanam) yourself (aatmanaa) with soul (jahi) kill this (duraasadam) intractable (shatrum) enemy (roopan) manifested in the form of (kaama) desire.