



Bhagavad Gītā

— Chapter-3 —

कर्मयोगः

Karma Yoga

TRANSCRIPTION OF LECTURES

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श्रीपरमात्मने नमः
अथ तृतीयोऽध्यायः
कर्मयोगः

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The first chapter, अर्जुन-विषाद-योग, the second chapter, साङ्ख्य-योग and now we enter into the third chapter, कर्म-योग.

The first chapter set the stage for the spiritual wisdom, अध्यात्म-विद्या, being given and when we say it set the stage, what it means is that this knowledge is for what purpose? It is in order to put an end to the शोक and मोह, which our present mundane संसार existence is characterised by. So that शोक and मोह is presented in the first chapter.

And in the second chapter by Bhagavan Sri Krishna urging Arjuna, right at the beginning, क्लैब्यं मा स्म गमः पार्थ and all, what is being shown is that the शोक and मोह cannot just cease by any method simply by some superficial methods. So many superficial methods are there, like encouraging somebody, like scolding, shouting at somebody, or even other methods like giving some happiness, विषय-भोग, forgetting some sorrows. And in this world we see how people go to any extent in order to forget sorrows. They even don't mind sleeping pills, they don't mind those which drug that person bring to. They don't mind anything they do in order to forget their शोक.

But really speaking, the शोक which is rooted in मोह, does not disappear just like that. Thus you find Arjuna, even after Bhagavan gave him a kind of verbal whiplash, he refused to budge. But he had the wisdom to understand that he is not in a position to, he is not in the perfect of his senses to come to a decision and therefore, he surrenders to Bhagavan, to the Lord. So you have the गुरु-उपसदन.

And then once that गुरु-उपसदन happens and Bhagavan clearly sees for Arjuna the need for a true solution, then Bhagavan promises him that ब्रह्म-विद्या. That's how Bhagavan is in कृष्ण-अवतार. His very ways of being, His very ways of talking, His very ways of doing



are very enigmatic. And also very interesting and very charming. So Bhagavan starts the उपदेश by saying:

अशोच्यनन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥२.११॥,

and that too प्रहसन्निव. This is the characteristic of Bhagavan Sri Krishna. So He is exhibiting all those characteristics of his अवतार, he initiates this ब्रह्म-विद्या.

And then goes on to give to Arjuna, this entire ब्रह्म-विद्या, which he calls as साङ्ख्य-बुद्धि as Upanishadic wisdom. By saying it is साङ्ख्य-बुद्धि, He says this knowledge is Upanishadic in nature. He says: एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु (२.३९). So he shows how this teaching is औपनिषदम्, औपनिषदम् पुरुषम् पृच्छामि, as the बृहदारण्यक would say, the student is asking, I want to know that पुरुष of the Upanishads, please teach me. So Bhagavan Sri Krishna gives this Upanishadic साङ्ख्य-बुद्धि to Arjuna. And then tells Arjuna that, तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि (२.२५), after having come to realize this, you ought not to grieve. So that's how Bhagavan:

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २.२५ ॥

And then afterwards Bhagavan went on to speak about this abidance in this highest reality prompted by Arjuna's question, and then went on to glorify this, saying that, even if one abides in the साङ्ख्य-बुद्धि, even at the end of his life, well, even if the last moment, last breath also, he gains श्रेयस्.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २.७२ ॥

After hanging this wisdom, one doesn't get deluded. The way Arjuna, you are now one doesn't get deluded. And one gains that ultimate श्रेयस्, ब्रह्मनिर्वाणमृच्छति. This way, the entire chapter you find that साङ्ख्य-बुद्धि, which is ब्रह्म-विद्या, which is आत्म-ज्ञान, of the nature of जीव-ब्रह्म-ऐक्य, is highlighted.



But nevertheless, Bhagavan also makes such statements, even though he has presented action as साधना, as उपाय, and साङ्ख्य-बुद्धि as उपेय, nevertheless, the entire chapter is highlighting the glory of this Upanishadic आत्म-विद्या, ब्रह्म-विद्या. And when it comes to Arjuna, even though Bhagavan said: तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि (२.२५) - after having come to know this, you will not grieve, yes, Bhagavan says. But then, when it comes to Arjuna, Bhagavan Sri Krishna, is very categorical - कर्मण्येवाधिकारस्ते (२.४७). Arjuna, your अधिकार is for कर्म. कर्मणि एव अधिकारः ते, your अधिकार is for कर्म alone. And then goes on to say, मा ते सङ्गोस्त्वकर्मणि (२.४७) - again urging into action. मा ते सङ्गोस्त्वकर्मणि - let there not be any inclination towards non-action. And you should act, योगस्थः कुरु कर्माणि (२.४८) like that. So Bhagavan is insistent upon Arjuna to act, to be engaged in कर्मयोग. But all the while, he glorifies in the entire second chapter, the ब्रह्म-विद्या.

So seeing this seeming contradiction of what is great, what is high, what is the goal, but at the same time, he being asked to act, Arjuna gets so to say, what is this? I want the श्रेयस् which Bhagavan is speaking of. And these are two different paths. I am not asked to, Bhagavan says after having realized this, you will not grieve. He says, this is साङ्ख्य and this is Yoga. But then he says, this is the means for that श्रेयस्, this is the means for that liberation. But nevertheless, I am always asked to do action, to do कर्मयोग. Why is this happening like this? Why can't Bhagavan tell me? Arjuna, now that I have glorified, I have told you the beauty and greatness in the glory of this knowledge, abide in this Self-knowledge. Rather, why is Bhagavan pushing me to action? So this is the conflict that Arjuna is facing.

And you and I will say, yeah, but performing कर्मयोग, one gets चित्त-शुद्धि, चित्त-एकाग्रता, then go to साङ्ख्य-बुद्धि, that's because you know all these, you have been studying non-stop from the beginning. And we are supplying all this information and inputs to you as these verses go on, why it is said like this. But Arjuna is listening to the essence of the teaching straight like this. So Arjuna does not have, somebody who has explained the भाष्य to him. That advantage we have, because of our background, and also because of how we are explaining these verses, and therefore, I am sure you have the clarity, if you also have the same problem, then ... But Arjuna has this problem. The best is liberation, and for that liberation, the means is gaining knowledge. And yes, there are two parts, the प्रवृत्ति and निवृत्ति, whereas I am told to go to प्रवृत्ति. If that is the goal, then I should go here, not here.



And in Arjuna's context also, this is not very much enchanting, whereas this is enchanting. कूर्मोऽङ्गानीव सर्वशः (२.५८). So beautiful. See, या निशा सर्वभूतानाम् तस्याम् जागर्ति संयमी (२.६१). I am not asked to do all those things. I am rather asked, take up your arms. Come on. युध्यस्व विगतज्वरः (३.३०) - all kinds of things? I'm asked, go fight. So this is not an enchanting business, whereas all that is enchanting is here, and all that gives the greatest is also here. So Arjuna presents his doubt to Bhagavan. This is the context. And using this context Bhagavan Sri Krishna elaborates on the importance of कर्मयोग, for gaining this साङ्ख्य-बुद्धि. This is the whole structure of the entire third chapter.

The whole structure, this is the entire reason for the third chapter, कर्मयोग, and it flows in the order. First you have the उपेय, the goal, then you have the उपाय. The Bhagavad Gita thought flow is also thus established. So before we enter into the third chapter, with this brief introduction, you should have some idea about why the question, because the third chapter starts with the question of Arjuna. The question goes like this. General meaning I will give you later on after the भाष्य and all we'll go through carefully. If it is that Bhagavan, that than action, ज्यायसी चेत्कर्मणस्ते मता बुद्धिः - than action, than प्रवृत्ति, if that बुद्धि, which is that साङ्ख्य-बुद्धि, or that knowledge, here बुद्धि is the use of sense of knowledge, you consider to be exalted, to be glorious, to be great, tell me, why are you forcing me into action? Why are you तत् किम् कर्मणि घोरे माम्, and that too it is terrible action for me. I have to fight against my Guru, I have to fight against my grandfather, and it becomes घोर-कर्म, this युद्ध. Then, why are you forcing me? You yourself have glorified this साङ्ख्य-बुद्धि as being the one which delivers for one that highest realization, nevertheless I can't understand why. I am surrendered to you and I am your devotee, and is it not that you will give me what is totally good for me? And all the while you are glorifying that liberation is gained through knowledge and all those things, but then you are not asking me to go for that knowledge, you are asking me to go to कर्म. I don't understand. Your words are a little confusing for me, because glorification goes to साङ्ख्य-बुद्धि and direction comes to कर्म. So to say I feel that you are confusing me, I would like to bring to your attention. Between these two, what is it I should actually do? Please tell me, I will follow, I have no objection, whatever you say I will do, but, I am surprised how you are teaching you know, I am surprised you are teaching me the glory of knowledge and its result of liberation, but directing me to the realm of action. And I know you love me, and I am surrendered to you, and I will do what you say, but I know, but why this, how this, not matching, there is no समन्वय happening between what you are teaching, and what you are asking me to do, is not



matching. So I am perplexed. The beauty is Arjuna puts forward the question, and doesn't hesitate to tell all these things. You are confusing me, it's not clear, but I am sure I will do what you say, and really speaking, you, what you are telling, and what you are asking me to do, what is this, it is not matching. Sometimes you see like this, sometimes you are telling me, knowing this one would be free of sorrow, and I should know this and be of sorrow, and then you are telling me, go, कर्मण्येवाधिकारस्ते? Sometimes you are telling this to me, and sometimes you are telling this to me. What is this? Like that, Arjuna is presenting his difficulty to Bhagavan. Alright?

So, with this background, let us enter into the भाष्य. As I have said, I will only be reading the relevant portion of भाष्य. Otherwise, if you just see how much is the introduction given for this भाष्य, it goes pages. A few pages, at least, it goes. Okay? So, we will be reading the portions that are directly connected to the topic of our discussion. Okay? Now, let us go to the सम्बन्ध-भाष्य, okay?

शास्त्रस्य प्रवृत्तिनिवृत्तिविषयभूते द्वे बुद्धी भगवता निर्दिष्टे, साङ्ख्ये बुद्धिः योगे बुद्धिः इति च ।

भगवता निर्दिष्टे - These two have been directed, these two have been stated by Bhagavan. Has been shown by Bhagavan. Has been explained, shown, described by Bhagavan.

What are those? द्वे बुद्धी - साङ्ख्ये बुद्धिः, योगे बुद्धिः. And what are these? बुद्धि means knowledge. Bhagavan has described to us two knowledge, two fields, or two aspects of knowledge. And these two aspects of knowledge, they have what as their subject matter? प्रवृत्तिनिवृत्तिविषयभूते - and actually, these two बुद्धि are the very essence of the शास्त्र.

Right at the beginning also it was said, द्विविधो हि वेदोक्तो धर्मः - two-fold are the dharma stated by the Vedas - one is प्रवृत्ति-धर्म and the other is निवृत्ति-धर्म, the same. शास्त्रस्य - of the शास्त्र, प्रवृत्तिनिवृत्तिविषयभूते - प्रवृत्ति and निवृत्ति are the subject matter. द्वे बुद्धी - two knowledge, भगवता निर्दिष्टे - and both of them have been presented in the second chapter. साङ्ख्ये बुद्धिः योगे बुद्धिः इति च - very clearly Bhagavan himself has stated, एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु (२.३९) - so बुद्धि goes to both sides. साङ्ख्ये बुद्धिः and योगे बुद्धिः - very clearly Bhagavan has stated.

तत्र - in that, within that साङ्ख्ये बुद्धिः and योगे बुद्धिः, 'प्रजहाति यदा कामान्' (भ. गी. २। ५५) इत्यारभ्य आ अध्यायपरिसमाप्तेः साङ्ख्यबुद्ध्याश्रितानां संन्यासं कर्तव्यमुक्त्वा तेषां तन्निष्ठतयैव च कृतार्थता उक्ता — 'एषा ब्राह्मी स्थितिः' (भ. गी. २। ७२) इति - Among these two, realms of knowledge, you have, beginning



with प्रजहाति यदा कामान्, the स्थितप्रज्ञ-लक्षण. आ अध्यायपरिसमाप्ते: - till the end of the chapter, साङ्ख्यबुद्ध्याश्रितानां संन्यासं कर्तव्यमुक्त्वा - those who have to take recourse to that साङ्ख्य-बुद्धि, for them, it is important, they abide in that, in that Self, and not get deviated, distracted into this or that, but they should, their अधिकार is what? Just to abide in that. That is the meaning of संन्यासं कर्तव्यमुक्त्वा - as you all know, for स्थितप्रज्ञ or जीवन्मुक्त, you have तत्त्व-ज्ञान, वासना-क्षय and मनो-नाश. So this is absolute dedication, and to this and this alone, nothing else.

साङ्ख्यबुद्ध्याश्रितानां - so for those who have that साङ्ख्य-बुद्धि, those who have got that knowledge, for them what is to be done? संन्यासं कर्तव्यमुक्त्वा - for them only this abidance is required. संन्यासं is renunciation, but renunciation is for what? For वासना-क्षय and मनो-नाश, for that abidance.

तेषां तन्निष्ठतयैव च कृतार्थता उक्ता - and when that निष्ठा is there, then what happens? कृतार्थता - that fulfillment is there, that has been stated. एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति । स्थित्वास्याम् - स्थित्वास्याम् that निष्ठा is captured. Abiding in that one gains ब्रह्म-निर्वाण which is कृतार्थता - fulfillment. Thus Bhagavan has said.

अर्जुनाय च 'कर्मण्येवाधिकारस्ते . . . मा ते सङ्गोऽस्त्वकर्मणि' (भ. गी. २ । ४७) इति - Now, coming to Arjuna, for Arjuna what it said: कर्मण्येवाधिकारस्ते. Your duty, your qualification, your duty, your responsibility. As you know, this word, अधिकार has qualification and then responsibility both. Your अधिकार, your qualification and responsibility, or what you should do, is what? कर्मणि एव. Also, मा ते सङ्गोऽस्त्वकर्मणि - same verse. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥. Do not be inclined towards inaction. इति कर्मैव कर्तव्यमुक्तवान् - Arjuna, कर्म alone should be done, and how to do that कर्म? योगबुद्धिमाश्रित्य - by taking recourse to कर्मयोग, न तत एव श्रेयःप्राप्तिम् उक्तवान् - श्रेयःप्राप्ति you always said through साङ्ख्य-बुद्धि only. You never said at one time also, that this liberation, this श्रेय, you get through कर्मयोग. You're not saying.

Of course, श्रेय can be attained only through साङ्ख्य-बुद्धि, that goes without saying, because that is सक्षात्-कारण. That is an अन्तरङ्ग-साधना. तदेतदालक्ष्य - considering what Bhagavan has said, through साङ्ख्य-बुद्धि, through निष्ठा in that, one gets कृतकृत्यता, but Arjuna, you do कर्म. What is this? पर्याकुलीकृतबुद्धिः अर्जुनः - Arjuna becomes very perplexed, पर्याकुली - become confused, puzzled, not understanding. आलक्ष्य - considering this, seeing Bhagavan's teaching, this manner, पर्याकुलीकृतबुद्धिः - he became very confused. उवाच - And then



Arjuna says, what does he say? His inner thinking, Bhagavan भाष्यकार is going to present now, ok?

कथं भक्ताय श्रेयोर्थिने - Arjuna is thinking like that. This is Arjuna's thought. कथं भक्ताय - and I really want the श्रेयस्, liberation. यत् साक्षात् श्रेयःप्राप्तिसाधनं - But then for that its साक्षात् साधना is what? साङ्ख्यबुद्धिनिष्ठाम् - साङ्ख्य-बुद्धि-निष्ठा, श्रावयित्वा - and he has said that also. After having said, श्रावयित्वा also means after having glorified, after having explained that, मां कर्मणि - but then when coming to me, in action, and very clearly, how is this कर्म? दृष्टानेकानर्थयुक्ते - very clearly in this war, what all things I have to go through. Very clearly, अनेक-अनर्थ - so many problems I have to go through. And even if कर्म is going to help, पारम्पर्येणापि - कर्मयोग is not direct, but indirect, even if that कर्म, that yoga is पारम्पर्येणा - let us say, is a means, but Bhagavan has not very clearly stated, specifically, that this कर्मयोग is going to give me liberation. अनैकान्तिकश्रेयःप्राप्तिफले - it is not spoken to be, certainly, ऐकान्तिक is certain, अनैकान्तिक - in no uncertain terms it has not been stated. Some kind of, casually, but no uncertain terms, it has been stated that कर्मयोग will give me that liberation, it has not been stated.

But then, what is Bhagavan doing? In that कर्म, नियुज्यात् - he is directing me, therefore, इति युक्तः पर्याकुलीभावः अर्जुनस्य - thus Arjuna's confusion, it stands to reason, तदनुरूपश्च प्रश्नः - and thus, you find this question what Arjuna has, is in accordance with this confusion, तदनुरूपश्च - in accordance to his perplexity, or doubt, or confusion, or that anxiety, how Bhagavan is doing like this? Why Bhagavan is saying like this? तदनुरूपश्च प्रश्नः - that question of Arjuna, is in accordance to that? What is that question? 'ज्यायसी चेत्' (भ. गी. ३। १) इत्यादिः - In case you think that कर्म, than कर्म, that knowledge is greater, because it is a cause for liberation, why then Bhagavan are you directing me to this horrible action? Tell me. So this question is in line with Arjuna's confusion.

And then what do you have in the Bhagavan, either third chapter, प्रश्नापाकरणवाक्यं च भगवतः युक्तं यथोक्तविभागविषये शास्त्रे - in the शास्त्र, which is the Bhagavata, where the distinction of these प्रवृत्ति- and निवृत्ति- मार्ग is presented, यथोक्तविभागविषये - प्रवृत्ति is for कर्म and निवृत्ति is for साङ्ख्य - योग-बुद्धि and साङ्ख्य-बुद्धि, Bhagavan gives the answer, प्रश्नापाकरणवाक्यं - अपाकरणवाक्यं means what? The right, what you call the answer, which resolves the Arjuna's question, भगवतः - Bhagavan also gives, in the third chapter, which is part of the शास्त्र, which deals with the two-fold paths of प्रवृत्ति-मार्ग and निवृत्ति-मार्ग, as enjoined in योग-बुद्धि and साङ्ख्य-बुद्धि.



Like this Bhagavan Sankaracharya introduces. And then throws up a lot of discussion, ज्ञान-कर्म-समुच्चयवाद, and all those discussion goes up till the end of this introductory commentary. But you can see, from Bhagavan Sankaracharya, how very succinctly presents, what is Arjuna's doubt, what is बीज for that doubt, what is a cause for that doubt and how he presents. And how Bhagavan Sri Krishna answers that question and brings clarity to Arjuna. Okay? Have you followed this? This प्रश्न, question, will come, but प्रश्न-बीज you should catch, what causes that question? Now, we go to Arjuna's question.

अर्जुन उवाच -

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३.१ ॥

अर्जुन उवाच - उवाच means? Here उवाच does not mean says. Arjuna asks questions. You can see this word उवाच will come in question and it will also come in answer. So here Arjuna is asking. Arjuna asks. What did Arjuna ask?

जनार्दन - हे भगवान्, कर्मणः बुद्धिः ज्यायसी चेत् - If by your teaching what I have understood is, than कर्म, बुद्धि is ज्यायसी - greater, प्रशस्तर is greater, than कर्म or when compared to कर्म, कर्मणः सकाशात् - when compared to कर्म, बुद्धि - what is बुद्धि? Here with बुद्धि is साङ्ख्य-बुद्धि. कर्म is योग-बुद्धि. If that आत्म-तत्त्वा-विषय-बुद्धि, that ब्रह्म-विद्या-बुद्धि, साङ्ख्य-बुद्धि, ज्यायसी - is greater meaning if this is what you have. How beautifully Arjuna summarizes what he has understood. Not only that he understood the entire teaching, he has also seen the relevant, the direct cause for that liberation in साङ्ख्य-बुद्धि.

And therefore, he says, if according to you, this is what it is, किम् घोरे कर्मणि माम् नियोजयसि? Then tell me, किम् - किमर्थम्, why are you? घोरे - very painful, very sorrow-generating, actions which are very, injurious, क्रूरे, हिंसा-रूपे. And why Arjuna is saying this word, because it is युद्ध. That is why he is saying, is it not? In युद्ध, you see all these things as natural? And especially, Arjuna's condition is not a very unenviable situation. It is utterly horrible for Arjuna. He has to fight against his grandfather, his guru, not a very joyful situation. But life is what life is. There is no question of, I like it, does not, life is life. What life throws at us, we have to take, there is no question of I don't like. If you are a batsman, and the person is bowling you a googly, I don't like googly. I like fast



bowling, you put. Nothing like that, play. Life throws at us googlies, we have to be ready.

घोरे मां नियोजयसि - प्रेरयसि you are directing me, you are making me, please tell me, केशव. जनार्दन and केशव. Two times he is calling Bhagavan's name, that itself shows how sincerely he is feeling about it. He is feeling utterly vexed about the situation, you are, too much, too much. I never thought you. I don't mean all those things. I can't understand, whatever it is. Okay, so this is the verse, huh? The next verse it continues, question continues, but now let us first see this.

ज्यायसी श्रेयसी - greater, better, compared to this, this is greater, that श्रेयसी is used in the sense of greater, more welcome. प्रशस्ततर - more, endearing, better, all those kinds of things. चेत् यदि कर्मणः - to कर्म, सकाशात् - that is when compared, ते तव मता अभिप्रेता - this is your अभिप्रेता - which I have understood if, if you think I have understood, rightly. Than कर्म, what would be, बुद्धिः ज्ञानं - So than कर्म, if, if it is true that you are saying, if your conviction is, if your मत is, if your thought is, this बुद्धि - knowledge is greater? हे जनार्दन.

Bhagavan doesn't say, no, no, no, I never said all those things. Bhagavan doesn't say like that. Bhagavan accepts it. He doesn't say I never said. You imagine everything or what? No. Bhagavan says no objection to it. That we will see in the answer, okay. So Arjuna's comprehension of Bhagavan, this is your teaching, it stands in order. No objection to that. Because sometimes you ask a question with a certain background, Arjuna also presents a background, you see, with which background I am asking you, I am showing you also. Arjuna does not say I am simply asking, no, this is a background I got from what you said. And with this background I am asking you this question.

What Bhagavan भाष्यकार is speaking here is in the context to what he has said in the introduction, okay. The portion which we haven't read. So he says, as I mentioned to you, that is about this jnana-कर्म-samuccaya - that one should practice this प्रवृत्ति and निवृत्ति together and he says: यदि बुद्धिकर्मणी समुच्चिते इष्टे तदा एकं श्रेयःसाधनमिति कर्मणो ज्यायसी बुद्धिः इति कर्मणः अतिरिक्तकरणं बुद्धेरनुपपन्नम् अर्जुनेन कृतं स्यात् - what does भाष्यकार say here? In case, it was, it was thought that कर्म and बुद्धि or ज्ञान, should be combined together and that is what is desired, then the question of between both of them, एकं श्रेयःसाधनम् - one alone being the cause or means for श्रेयस्. than कर्म, बुद्धि is greater, is only by taking बुद्धि as



separate from action and saying, it is greater. That will become अनुपपन्नम् - then it would mean that Arjuna has faulted, has not understood rightly.

न हि तदेव - but it is not the case. Bhagavan is in full acceptance. तस्मात् - therefore, फलतः - in essence, अतिरिक्तं स्यात् - this method of knowledge, this साङ्ख्य-बुद्धि is certainly different from योग-बुद्धि, they are two different. So that becomes established. Otherwise, why would Arjuna be saying like this? And Arjuna is saying in Bhagavan's words, Bhagavan, you said like this, you see? You have discussed like this. Therefore, presenting Bhagavan's teaching as this, it indicates that कर्म and ज्ञान are different. Number one. And it also indicates that ज्ञान is greater than कर्म, that also it indicates. These things go stated straight away. Therefore, फलतः - in essence, this is greater, this is higher, this is different, all those things.

तथा च कर्मणः श्रेयस्करी भगवतोक्ता बुद्धिः - कर्मणः - than कर्म, श्रेयस्करी - that which gives you श्रेयस्, भगवतोक्ता - Bhagavan has stated, that is knowledge, साङ्ख्य-बुद्धि, but what is he telling me to do? अश्रेयस्करं च कर्म कुर्विति - He is telling me to do कर्म, which is not the means for श्रेयस्, which is not the means for मोक्ष, liberation. श्रेयस् here is liberation, but कर्म is not the means for liberation, that he is asking me to do. मां प्रतिपादयति तत् किं नु कारणमिति भगवत उपालम्भमिव कुर्वन् - as though scolding Bhagavan, he is asking question, तत् किं कस्मात् - if that is there, between them, then why? कर्मणि घोरे क्रूरे - what do you mean by क्रूरे - cruel, हिंसालक्षणे - filled with lot of pain to me and others also, मां नियोजयसि केशव इति च यदाह तच्च नोपपद्यते - Why are you directing me? ordering me? कर्मण्येवाधिकारस्ते - your अधिकार, your responsibility is for action. Go, do it.

And then you are saying, what? एषा ब्राह्मीस्थितिः पार्थ नैनाम् प्राप्य विमुह्यति - मोह will not be there in this, स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति (२.७२) - at the end also if you abide in this, you will get liberated. What is this? Can't understand. Therefore, let's read the verse only.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३.२ ॥

व्यामिश्रेणेव - all mixed up, वि + आ + मिश्र, मिश्र - mixed up, आ - completely, वि - विशेषेण - very beautifully. Because what you are glorifying and what you are asking me to do is not matching. And what you are saying is cause for liberation and what you are asking me



to do is not matching. What is this? But then he says, व्यामिश्रेणेव वाक्येन. There should be problem in me only, you know? As though mixed up.

That means what? I am something, मन्द-बुद्धि I am. I did not get it right. Something has gone wrong in my thinking process. I am not getting it. Fault is not yours at all? Even when you want to scold somebody, how you feel scold you should learn. व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे. इव - he is adding more. You are as though you are deluding me. As though you want to delude me, confuse me. What is this? You see Bhagavan, I have surrendered to you, okay? I have already told you, I have surrendered to you. What is that verse of surrender? Second chapter. What is that verse? कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः । यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥२.७॥

Then also I told please tell me something for श्रेयस्. Now also telling you, तदेकम् वद - tell only one. You are telling me two things. Glory for one and asking me to do something. Two things. Say, come with that. So when you glorify, I think that I should do this. But then you are telling me to do this. And if I should do this, why are you glorifying that? You glorify this only, you know? And you show that this is a means for श्रेयस्, you show me.

Anyhow, if you want to take some time, you think yourself and then tell me, निश्चित्य-वद. I have no problem. You come to your own conclusion. If you have to think sometime, I have no hurry. I'll wait for you. You think and tell me. But it should be येन श्रेयः अहम् आप्नुयाम्. But I should get श्रेयस् from that, okay? You should not say, you'll get Brahmaलोक from that, I should get श्रेयस् from that. श्रेयः अहम् आप्नुयाम् - श्रेयस् means liberation. Like that, Bhagavan, is asked by Arjuna, very straightforward, frankly, with lots of polish in the presentation. But he means what he says. You are confusing. Tell me what I should do. That's what I want. We'll conclude with this. Tomorrow, we'll see the भाष्य for this.

Ah, what did I say? Tomorrow we are going to see the Ishavasya same, right? So, number one, number two, two of them. And then number three, all of you. I'll choose any according to my choice, huh? I'm not telling you that I'll call her, I'll call him, but you all be ready. And as I told you, first you have to present the भाष्य, because these verses and all, only भाष्य will have to finally flow. भाष्यमेव शरणागति. We surrender to Bhagavan Sankaracharya. Only then, we will be saved. Then, as per time availability, you can say: It could be like this, like that, that's a different light.



19 June 2025, Session 02 — Bhagavad Gita, Chapter03, Verse02-03

अर्जुन उवाच -

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३.१ ॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३.२ ॥

Arjuna's question, springs from his absence of comprehension, or his eligibility at this point of time. Arjuna's question goes like this. In case, when compared to कर्म, knowledge exceeds in its excellence, and that is your firm मता, and if that is what is your understanding, and that is what you are teaching me, please tell me, हे केशव, why are you directing me to action, especially the action, in my case, being that of war, which is why are you enjoining me this war? So this is Arjuna's question, this we have seen.

And we have also seen that what prompts this question of Arjuna? Because Bhagavan glorifies knowledge as a means for liberation. Bhagavan does not glorify knowledge as a means for liberation. Bhagavan says, abidance in this knowledge is a means for liberation. And that abidance in this knowledge, he says, even if it happens in the fag end of one's life, it will give you that ब्रह्म-निर्वाणम्, that श्रेयस्, it will give you. So even at the fag end of one's life, one establishes in that knowledge, one gains liberation, why Bhagavan are you not telling me to establish myself in that knowledge? Instead of that, why are you asking me to do action? So this is why Arjuna is a little bit confused. When Bhagavan spoke to him about साङ्ख्य, Bhagavan also said that Arjuna, this knowledge, if you come to abide in this knowledge, Arjuna, then:

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२.२४ ॥

And then he says, knowing this, you will become free of संसार. So, the verse which I am referring to is this:

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२.२५ ॥



Knowing this reality to be thus, you ought not to grieve. So, instead of asking me to abide in this knowledge, why are you forcing me into the realm of action? This is Arjuna's question. We have seen also the commentary, etc., yesterday. So now, let us go into the second verse. The second verse is the continuation of the question.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥३.२॥

This verse also we have seen the general meaning. व्यामिश्रेणेव वाक्येन - by statements of yours which are all seems to be little bit muddled, little bit mixed up kind of thing. मिश्र is mixed. वि + आ is there. Totally mixed up it feels. वि highlights that it is fully, totally, and it is very clearly mixed up. Why does Arjuna feel like that? Because he feels that what he wants is श्रेयस्, and Bhagavan also wants him to gain श्रेयस्, there is no question about that. Bhagavan also wants him to become liberated. Bhagavan also wants him to be out of शोक and मोह. But when he speaks of what is the means to be out of शोक and मोह, Bhagavan clearly states its abidance in that highest reality.

And to Arjuna, the direction is what? Arjuna, you perform action. कर्मणि एव अधिकारः ते - So like that Bhagavan directs him towards action. योगस्थः कुरु कर्माणि - abiding in कर्मयोग. He speaks of abiding in self-knowledge to be means for liberation, but when it comes to Arjuna, he says योगस्थः कुरु कर्माणि, abiding in कर्मयोग, you perform your actions. So he doesn't see how this कर्मयोग, he doesn't see why he should do this कर्मयोग now, if very, very clearly it is abiding in Self-knowledge which gives liberation. This is Arjuna's problem.

So he says: व्यामिश्रेणेव वाक्येन, बुद्धिं मोहयसीव मे. And very clearly, he says, he doesn't say, Bhagavan, you are really confusing me. He doesn't say, Bhagavan, you are really deluding me. He says, as though confusing your words are, as though deluding your words are. Because, really speaking, it can't be confusing. I am sure you have explained something which I have not grasped properly. It is not that you want to delude me, but something in me is blocking me from comprehending that, and therefore I feel your words are deluding. So Bhagavan, you have said both these. Now you tell me, now that you are clearer, you are understanding where I am coming from, please tell me.



Therefore, तदेकम् वद निश्चित्य, please tell me after determining very clearly what I should do.

But keep in mind Bhagavan, that what I am interested is only that श्रेयस्, येन श्रेयोऽहमाप्नुयाम्. Whereby I get that श्रेयस्, please give me such a kind of teaching. So, here again you find Arjuna is only adding to what he has said in the earlier verse. Now let us see the meaning of it, the commentary over it. I'll explain the meaning to you.

व्यामिश्रेणेव - that इव is important. Arjuna is not telling Bhagavan, whatever you have spoken is really mixed up. The goal and the means seem to be mixed up. You are saying, this will give this result, but you are asking me to do this, even though you want to give me the highest result. What is this? You certainly want me to get श्रेयस्. You want me to go beyond शोक and मोह, and then you are saying that which takes one beyond all these things is that liberation and which comes from abidance in that reality - स्थित्वा स्याम् अन्तकाले अपि. So, the means and the goal don't seem to be aligned. You want me to gain this goal, but you want me to do a means which is not directly giving me that goal. So, it's all mixed up, Bhagavan.

यद्यपि विविक्ताभिधायी भगवान् - यद्यपि विविक्ताभिधायी - Even though Bhagavan, you would have told for certainly very, very clearly distinctly. विविक्त means very clearly distinctly. Here विविक्त is used in the sense of distinctly. अभिधायी - explained. Even though you have explained very distinctly, it should be like that, Bhagavan, I know for sure, तथापि - yet, मम मन्दबुद्धेः - me who is something, you know, dull, my बुद्धि is dull, मन्दबुद्धि, therefore, probably, व्यामिश्रमिव - as though mixed up, भगवद्वाक्यम् - your words, प्रतिभाति - appear to be like this, तेन - by that, By these words, by this goal and means not being aligned together, मम बुद्धि मोहयसि इव - you are kind of deluding my mind. As though you are deluding it. Again you see इव. So very clearly Arjuna thinks that there is fault in his thinking process.

He very clearly states to Bhagavan that there's something wrong in my (thinking). I need some more elaboration probably on this matter. If Arjuna were to, Arjuna really felt that Bhagavan has mixed up, then he would not have used this word either. If Arjuna really feels Bhagavan wants to confuse him, मोहयसि इव, he would not have said that. He recognizes that there is some failing from himself. Not there is any failing from



Bhagavan's, which is, which is perfectly okay. That student has not understood in the first go. It's not very surprising.

Also, if the student has his own likings, that also will stand in the way of comprehending their teaching rightly. Arjuna is certainly inclined to not fight. So that वासना also will stop, will prevent him from right comprehension of the teaching. It is all natural? It is all human? So one is that lack of Arjuna's clarity, that yes, I am not at this point of time ready for abiding in that Self-knowledge. Because to abide in Self-knowledge, first you have to gain Self-knowledge. Then only you can abide in Self-knowledge.

Without having gained Self-knowledge, how to abide in Self-knowledge? Who is a स्थितप्रज्ञ? A स्थितप्रज्ञ is one who has already gained the तत्त्व-ज्ञान and who was practiced वासना-क्षय, मनोनाश, and then has come to that kind of steady abidance in the Self. That is a स्थितप्रज्ञ. Can one become a स्थितप्रज्ञ just like that. There are many steps. And the most important step is having the अपरोक्ष-ज्ञान. Without gaining the अपरोक्ष-ज्ञान, how can one be established? Arjuna says, why don't you ask me to be आत्म-निष्ठा? First you are not gained आत्म-विद्या, then comes the question of आत्म-निष्ठा. Alright.

So, व्यामिश्रेणेव यद्यपि विविक्ताभिधायी - I am sure you would have stated distinctly. You are not mixing up things. I know that for sure. तथापि - yet, मम मन्दबुद्धेः व्यामिश्रमिव - even then, but to my dull-witted mind, it appears as though it's mixed up. And because of this mixed up feeling which I'm having, I'm not clear. It's kind of confusing me. बुद्धिं मोहयसि इव - As though you are wanting to confuse me. मोहयसि. And here again you are. Okay? Now, going further, what does the भाष्य say?

मम बुद्धिव्यामोहापनयाय हि प्रवृत्तः त्वं तु - Bhagavan, you are engaged in removing my confusion. You are engaged in putting all this effort, what for? In order to take me out of confusion. And therefore, कथं मोहयसि - how is it possible that you would confuse me? No, no, no. It is impossible. It is impossible that you are intending to confuse me, because your whole effort is only to take me out of confusion.

अतः ब्रवीमि - therefore, I say, बुद्धिं मोहयसि इव मे मम इति - As though you are wanting to confuse me. I don't have any doubt of your intentions. Your very effort is to take me out of a confusion. And therefore, I only can say it is as though you want to confuse me. I



don't believe you really want to confuse me, but I feel that it is because of the confusion what I am having, I feel as though you are confusing. So, व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे. Right? Now you come to the second line.

त्वं तु - Hey Bhagavan! त्वम् standing for Bhagavan - You Bhagavan, भिन्नकर्तृकयोः - कर्तृ means doer, what is to be performed by different individuals, ज्ञानकर्मणोः - One and the same person cannot perform the ज्ञान-निष्ठा as well as कर्म, that is not possible. ज्ञान-निष्ठा means abidance in अकर्तृत्व and कर्म means abiding in कर्तृत्व. So भिन्नकर्तृकयोः ज्ञानकर्मणोः.

एकपुरुषानुष्ठानासंभवं यदि मन्यसे - and if you feel that one and the same person cannot do both these things together, it is very true. So, this कर्म and ज्ञान-निष्ठा, this ज्ञान-निष्ठा and कर्म-निष्ठा, this ज्ञान-निष्ठा and कर्मयोग. भिन्नकर्तृकयोः - it cannot be performed by the same person at the same time. One cannot say, I am अकर्ता and at the same time, I am a कर्ता. One cannot do that. Even when you say, I am doing this action for the glorification of the Lord, again, you are कर्ता only, is it not? कर्मयोग has कर्तृत्व. कर्मयोग is not free of कर्तृत्व.

And ज्ञान-निष्ठा is what? ज्ञान-निष्ठा is to abide in the अकर्तृ-आत्मा. And especially when you are talking of this स्थितप्रज्ञ, the one who has gained the knowledge of अकर्तृ-आत्मा, abides in that knowledge, becomes very dedicated to that ज्ञान-निष्ठा. And such a person becomes स्थितप्रज्ञ. So, it is not that one and the same person can do both these things at the same time. So, भिन्नकर्तृकयोः ज्ञानकर्मणोः - these two have got different persons as their अधिकारी. These two have different persons as their practitioners. So, भिन्नकर्तृकयोः ज्ञानकर्मणोः - ज्ञान-निष्ठा has a different practitioner and कर्म has a different practitioner.

And therefore, at the same time, one and the same person cannot practice both these things together. And if you Bhagavan, if you think like that, एकपुरुषानुष्ठानासंभवं यदि मन्यसे - at the same time one and the same person cannot do both these things at one and the same time, if you consider it to be so, it is correct only. Now you tell me, you have presented both these. And one person cannot do both these simultaneously - practising ज्ञान-निष्ठा and practising कर्म-योग. One and the same person cannot do them at the same time. तत्रैवं सति तत् - तत् is therefore. what is it therefore? Because one and the same one person cannot, one and the same time perform both these things together, that is तस्मात्, therefore. The one and the same person can do both these things at the same time, but there is no problem. It is not possible. ज्ञान-निष्ठा means I am अकर्तृ-आत्मा, कर्मयोग means I am performing these actions for as a worship to the Lord. So, there कर्तृत्व is



there, here अकर्तृत्व is there. There, abidance in अकर्तृत्व is there in ज्ञान-निष्ठा. Here, there is the sense of अहम् कर्ता. One may say, I am an instrument in Lord's hands and pass on कर्तृत्व to Bhagavan, but still, there is that sense of, I am doing for Bhagavan. That is there. So, these two things cannot be practiced together.

And if you think so, yes, तत्र एवम् सति - that's what, तस्मात् - therefore, तयोः - between both these, between both these things. Between both these things, between ज्ञान-निष्ठा, between being a स्थितप्रज्ञ, between ज्ञान-निष्ठा, and between कर्मयोग, एकं बुद्धिं कर्म वा - बुद्धि here is ज्ञान-निष्ठा, to be a स्थितप्रज्ञ, कर्म वा, here कर्म is कर्मयोग, Between both these things, तयोः, because these are the two things you have taught, between both these things. इदमेव अर्जुनस्य योग्यम् - this alone is befitting Arjuna. This alone is what Arjuna should take up, योग्यम्. How? In what manner that can be desired by Bhagavan?

बुद्धिशक्त्यवस्थानुरूपमिति - as per Arjuna's knowledge बुद्धि, as per Arjuna's capacity शक्ति, as per Arjuna's situation अवस्था. अनुरूप is as per. निश्चित्य - based on this, you take a call. You please Bhagavan, you take a call. वद ब्रूहि - and then tell me, वद. Tell me. But one condition you have to give in mind. And what is that condition? येन श्रेयः अहम् आप्नुयाम् - that condition should be fulfilled. Between कर्मयोग and ज्ञान-निष्ठा, you choose one and tell me. According to my capacity, according to my understanding, according to my situation, you choose and tell me. But one condition should be fulfilled. Through that I should be able to attain श्रेयस.

येन ज्ञानेन कर्मणा वा अन्यतरेण - even if you ask me to go and fight, do the कर्म, you are asking me to do, I am okay. I am okay, because I have surrendered to you. What you say I will do? Either ज्ञान-निष्ठा, you tell me, or कर्मयोग, you tell me. One of these you tell me, because one cannot practice both these things at the same time. And if you think like that also, please tell me one of these.

श्रेयः अहम् आप्नुयां प्राप्नुयाम् इति - Right?

Are you getting over the meaning is? Now once again see the meaning.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे - through वाक्येन, the statements of yours, and how are those statements? व्यामिश्रेणेव वाक्येन - through those statements of yours, which seem to be jumbled up, mixed up. And what is this jumbling or mixing of what he is talking?



That is, this ज्ञान-निष्ठा gives श्रेयस्. And I want श्रेयस्, and Bhagavan, you also want me to give श्रेयस्, but rather than asking me to go for ज्ञान-निष्ठा, you're asking me योगस्थः कुरु कर्माणि, abiding in कर्मयोग, perform your duties. But what gives श्रेयस् is that. So this is the व्यामिश्रेण इव वाक्य.

In other words, the non-alignment of the path and the goal, not perfect alignment. So Arjuna has not seen this. Arjuna is not seeing the manner in which कर्मयोग aligns with. A few reasons. Bhagavan has not specifically given the elaboration on that. That is one. And second, Arjuna also has some blocks, isn't it? Arjuna wants to give up. So that also is playing upon his mind. But nevertheless, Arjuna's surrender is 100%. He says, you tell me one. I am willing to do. He says, yeah, घोर-कर्म agreed. And he also understands that in Bhagavan's estimation, this ज्ञान-निष्ठा is higher than कर्मयोग. That is another thing. Always we want always the best. We want always the highest, isn't it? That is a human mind. It wants the best. It wants the highest. It wants it fast. And it wants free of any problems, difficulty, smooth it should be without any troubles, this is all the human mind, how it is made up of.

ज्यायसी चेत् कर्मणः ते - If your opinion is that, than कर्म, this बुद्धि, is greater. Number one, why? बुद्धि, that ज्ञान-निष्ठा takes you to that liberation. Then why I should go here? Why not I go there? तदेकम् वद निश्चित्य - I don't mind. Bhagavan, I may have missed something because of which I feel that your words are confusing. I feel your words are mixed up and which is causing confusion. I may have missed something. You can tell me one thing. Between both these, you tell me what I should do, but one condition should be fulfilled. येन श्रेयः अहम् आप्नुयाम् - that condition should be okay. Now, what does Bhagavan say? Now we are going to the next verse.

**श्री भगवानुवाच -
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३.३ ॥**

Before we go into this, let us see what Arjuna has missed. Yes, it is true that ज्ञान-निष्ठा and कर्मयोग cannot be practiced together by one and the same person. True. The simultaneous performance of both these which are mutually exclusive cannot be practiced together. One is rooted in ignorance and the other is rooted in knowledge. Knowledge and ignorance cannot go together. They cannot go together. Agreed. But



that is fine. And it is also true after gaining ज्ञान-निष्ठा, one cannot practice कर्मयोग. That is also true. Meaning, after realizing the truth of oneself, one cannot say, I am a कर्ता, that is not possible. Simultaneous practice is not possible. Simultaneous practice of what? of ज्ञान-निष्ठा and कर्मयोग, even सकाम-कर्म, anything. It is not possible.

And also, after gaining ज्ञान-निष्ठा, meaning, after realizing I am the pure शुद्धात्मा, one cannot remain as a कर्ता, not possible. It doesn't mean that a person who has gained Self-knowledge will not perform action, but it is not technically an action. He will eat, he will walk, he will do, and sometimes he may also do other things, but technically it is not कर्म.

What is कर्म? कर्म is that where there is कर्तृत्व involved, and there is कर्म-फल involved. Where कर्तृत्व is not there, where कर्म-फल is not there, and also where the various means of कर्म, the कारक, are all falsified, that cannot be called or termed कर्म. Well, that is a technical matter.

So coming to Arjuna, Arjuna has very clearly seen that I cannot do both these things at the same time, number one. Arjuna also understands that ज्ञान-निष्ठा is the cause for श्रेयस् liberation. And it is also true that after gaining ज्ञान-निष्ठा, one cannot practice कर्म in the true sense of being a कर्ता and giving reality to the various facets of action, like करण, like सम्प्रदान, करण is the instrument, सम्प्रदान is for what it is done, for which purpose, for whom is it done. So these things are not possible. But what Arjuna has not seen is that that very same person can perform कर्मयोग before he becomes qualified for ज्ञान-निष्ठा. That Arjuna has missed out.

But it is interesting to note also that it is not that, suppose we ask a question. Does Arjuna have चित्त-शुद्धि or no चित्त-शुद्धि? Suppose we ask this question. Because कर्मयोग is used to give us चित्त-शुद्धि. Does Arjuna have चित्त-शुद्धि and no चित्त-शुद्धि? If Arjuna has no चित्त-शुद्धि, then the instruction of knowledge should not be given. If Arjuna has no चित्त-शुद्धि, then knowledge should not be given. If Arjuna has चित्त-शुद्धि, then instruction of कर्मयोग should not be given. Are you getting the point? If Arjuna has चित्त-शुद्धि, कर्मयोग instruction should not be given. Because चित्त-शुद्धि is already gained. If Arjuna has no चित्त-शुद्धि, the instruction of knowledge should not be given, but Bhagavan has given him instruction of knowledge which says that there is चित्त-शुद्धि. And Bhagavan has given instruction on कर्मयोग, which means there is no चित्त-शुद्धि. What is this?



Because there is something called as चित्त-शुद्धि for gaining knowledge in a परोक्ष sense. And there is a चित्त-शुद्धि which is required for अपरोक्ष-ज्ञान, which is different. There is a चित्त-शुद्धि which gives one the capacity to understand knowledge, to be interested in knowledge, to understand knowledge. That is one level of चित्त-शुद्धि. But there is another level of चित्त-शुद्धि which is required to gain Self-knowledge. That is another level of चित्त-शुद्धि. Arjuna has got the first level of चित्त-शुद्धि and therefore, Bhagavan gives him that Self-knowledge.

But Arjuna does not have the second level of चित्त-शुद्धि, and therefore Bhagavan guides him to कर्मयोग to gain the चित्त-शुद्धि, which is perfectly valid. But this is slightly complicated, is it not? Later on, when it comes to what we'll be seeing in the 16th chapter, Bhagavan enumerates the various qualities of a सात्त्विक person - one who has दैवी-सम्पत्. अभयम्, सत्त्व-शुद्धि, etc. various qualities. And then Bhagavan will tell Arjuna, Arjuna, you have that purity of mind:

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ १६.५ ॥

Hey Arjuna! दैवी सम्पत् is required for मोक्ष and आसुरी-सम्पत्, binds a person, निबन्धाय. But don't grieve, you don't be concerned over, Arjuna, मा शुचः, why? सम्पदं दैवीमभिजातोऽसि पाण्ड - you have a natural inclination for दैवी सम्पत्, all दैवी सम्पत् comes to you naturally. So thus Bhagavan tells Arjuna that you have the purity of mind required.

So Arjuna fulfills that condition of the required purity of mind, whereby he can be blessed with that knowledge, that he will not gain अपरोक्ष-ज्ञान is okay. But there is no, there is no kind of impossibility, there's no question of he should not be given Self-knowledge, or there's no question of he will not understand Self-knowledge. He will understand Self-knowledge, but the understanding will not translate into experience. Actually, this Bhagavan tells Arjuna also very clearly. If you see, verse number 52, second chapter, Bhagavan tells Arjuna:

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २.५२ ॥



On the question of when will I gain that knowledge? This is before the स्थितप्रज्ञ. There are two questions there. One: when will one gain knowledge? Question number one. And question number two: when will one gain abidance in that knowledge? Question two. Two questions. Those two questions are answered in verses 2.52 and 2.53. In 2.52 he says, when you are able to, when your बुद्धि is able to cross this मोह, delusion, ignorance, when your बुद्धि is able to cross this delusion of ignorance, that means what? And then Bhagavan goes on to say, तदा गन्तासि निर्वेदम् then you will get that absolute वैराग्य which is called पर-वैराग्य. The entire gamut of all experiences. श्रोतव्यस्य श्रुतस्य च. Remember this verse? So that itself implies that Arjuna, even though I have given you knowledge, You have not gained that experience, what would be called as सक्षात्कार, what would be called as तत्त्व-ज्ञान, you have not gained it. That says that.

And then next verse goes on to say, when thus you have gained that पर-वैराग्य, after that experience, सक्षात्कार, then and then alone, one gets the capacity to abide in that Self-knowledge. So Self-knowledge which is तत्त्व-ज्ञान, सक्षात्कार, after that what happens? Then in the process through that पर-वैराग्य one gets, supreme वैराग्य one gets, समाधवचला बुद्धिः - then one would be able to have that abidance in that Self. One would get.

So Arjuna's condition is this. Arjuna has the purity of mind, because of which he can be bestowed Self-knowledge, but Arjuna does not have the purity of mind whereby he can abide in that Self-knowledge, whereby he can gain that सक्षात्कार in Self-knowledge. And after that सक्षात्कार in Self-knowledge comes abidance in that Self-knowledge. This is the method. This is the progress. This is the process.

So that Bhagavan gave him that Self-knowledge, says that Arjuna you have that purity of mind, that implies, and Arjuna is also understanding all those things, that implies. And we also understanding Vedanta, yes, we are understanding. But can we say that we have that purity of mind whereby we have the experience of that Self? We can't say that. Now, this is a specific condition, you see. Having knowledge, but not realization. After realization, abidance, then one becomes a स्थितप्रज्ञ.

After realization means what, after सक्षात्कार, abidance. That means what? Practice वासना-क्षय, practice मनो-नाश and become a जीवन्-मुक्त, become a स्थितप्रज्ञ. Now Arjuna says, I want to be स्थितप्रज्ञ. Allow me to be स्थितप्रज्ञ. Who's asking you not to be स्थितप्रज्ञ. Allow me to be a स्थितप्रज्ञ. Who is asking you not to be a स्थितप्रज्ञ? But you have to gain knowledge



for that, no? Bhagavan, why are you not asking me to be स्थितप्रज्ञ? It is not the question of asking you to be स्थितप्रज्ञ. In the question of, you have to get the capacity to be a स्थितप्रज्ञ. You see, this is the problem. Many, many students of Vedanta, they also study Vedanta, then they think, now I have to abide. There are so many impurities of mind out there. That you have knowledge of Vedanta is because you have a certain amount of purity of mind. That you don't have a realization is because of a certain amount of impurity of mind. That impurity has to be removed through कर्मयोग.

It is not said for a person who *knows* about this Self, he cannot practice कर्मयोग. No, it is not said like that. It is said a person who *realizes* this Self cannot practice कर्मयोग. Because he cannot be a कर्ता anymore. And there is no need for him to practice कर्मयोग. कर्मयोग is for purity of mind. The very fact that you have got the knowledge of the Self shows that you have that purity of mind required. So this point also should be clearly understood. People think, because I've studied Vedanta, I can't practice कर्मयोग. No. Because you have not got realization of the Self, you must practice कर्मयोग. And really speaking, because you have got the knowledge of Vedanta, and because you have not got the realization of the Self, therefore you must practice कर्मयोग. Nobody is saying, because you have got the realization of the Self, therefore you must practice कर्मयोग. No, no शास्त्र will say that. So Arjuna misses this point, which is a subtle point. That Arjuna has missed this point, it's not something very... Aha, Arjuna, you missed this point. It's subtle like that.

So Bhagavan gives him. So now let us see the answer.

श्रीभगवानुवाच -

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिना ॥ ३.३ ॥

लोकेऽस्मिन् - अस्मिन् लोके - literally अस्मिन् लोके means in this world. अस्मिन् लोके means in this world of human beings. Meaning in this world of human beings, who are अधिकारी for कर्म and ज्ञान, meaning in this world, human beings can be categorized as those who have got चित्त-शुद्धि or not, शुद्ध- अशुद्ध- अन्तःकरण possible. And therefore, accordingly, the means should be given. In this world, द्विविधा निष्ठा. निष्ठा means abidance. द्विविधा - twofold. So, two-fold abidance. What do you mean two-fold abidance? The two paths are there in which one must abide. One must very sincerely follow. That is the meaning.



मया पुरा प्रोक्ता, I have explained these two-fold, revealed these two-fold before one is the प्रवृत्ति-निष्ठा and another is the निवृत्ति-निष्ठा. Is it not? How? When Bhagavan has told these two: प्रवृत्ति-निष्ठा and निवृत्ति-निष्ठा? Right at the beginning of the creation itself, he has given these two knowledge, is it not? पुरा प्रोक्ता - पुरा means long, long ago, पुरा. In other words, right at the beginning of the creation itself, this two-fold निष्ठा, this two-fold path, and these paths are called निष्ठा because one has to very firmly abide in them. That's why they called it निष्ठा. It's not some intellectual comprehension of two-fold paths. No, you have to practice it. I have given, I have revealed these two-fold. If you remember, right at the beginning, right? We, in the beginning of the chapter, you remember? Right at the beginning, in the introduction of it. Can you open that and see? The उपोद्घात-भाष्य itself. Right at the beginning. Can you see that? Right, right at the beginning. First page. The भाष्य is starting after that mantra, after that verse.

स भगवान् सृष्ट्वेदं जगत् - after having created this world, तस्य च स्थितिं चिकीर्षुः - seeking to establish this world firmly, मरीच्यादीनग्रे सृष्ट्वा प्रजापतीन् - after having created the prajapatis, who are all गृहस्थ, and for them, प्रवृत्तिलक्षणं धर्मं ग्राहयामास वेदोक्तम् - he made them comprehend that प्रवृत्ति-लक्षण-धर्म, which is what? वेदोक्तम् - revealed by the Vedas. And then what did he do? That is one-fold, one aspect. द्विविधा-निष्ठा, right, this is the first निष्ठा. The second निष्ठा - ततोऽन्यांश्च सनकसनन्दनादीनुत्पाद्य - and then others, सनक, सनन्दन and all, नैष्ठिक-ब्रह्मचारी they are, from that beginning itself. भागवतम् you are studying, so you are fresh, you understood and remember. And then for them, निवृत्तिलक्षणं धर्मं. प्रवृत्ति-लक्षण-धर्म is कर्मयोग. Of course, those who can't do कर्मयोग, it is सकाम-कर्म and all those things. In प्रवृत्ति-लक्षण-धर्म, everything comes. सकाम comes, निष्काम comes, everything comes. Wherever कर्तृत्व is rooted, it comes.

And the next one, सनक्सनन्दनादि, for them, निवृत्ति-लक्षण-धर्म. He gave them that निवृत्ति-लक्षण-धर्म, abidance in the Self. And how is it? ज्ञानवैराग्यलक्षणम्, ग्राहयामास - he made them comprehend this. And then what Bhagavan says? द्विविधो हि वेदोक्तो धर्मः - thus there are two-fold वेदोक्त-धर्म, प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च - प्रवृत्ति-लक्षण-धर्म and निवृत्ति-लक्षण-धर्म, these are the two-fold धर्म. This is what Bhagavan says. Meaning, right at the beginning, पुरा, okay? So, thus he says, लोकेऽस्मिन् द्विविधा निष्ठा - so, depending upon the state of the minds, you have these two paths. Now, what are those two paths? Bhagavan himself describes.



ज्ञानयोगेन सांख्यानाम् - So, who are these सांख्याः? The सांख्याः are those people who have gained that ब्रह्मविद्या. Who gained that ब्रह्मविद्या means what? Who gained that अत्म-विद्या or आत्म-ज्ञान. Who gained that knowledge of the Self. In other words, who gained that सक्षात्कार. Who have gained that सक्षात्कार, or for them, when that knowledge is given, that सक्षात्कार immediately happens. Like सनक, सनन्दन and all. It doesn't take long. You give them the knowledge, they get it. It is not that they have to do some कर्मयोग. No, no. Give them knowledge and get it. Finished. श्रवण-मात्रेण-ज्ञानम्-भवति. That kind. So, सांख्यानाम् refers to this, this level. And for them, ज्ञानयोगेन, ज्ञान itself is योग. That very knowledge, that very ब्रह्मात्मैक्य-ज्ञान which is given, that itself is a योग. योग means उपाय, that itself is a means. Nothing more required. No, further assistance is required. That is one, ज्ञानयोगेन सांख्यानाम्. Then what?

कर्मयोगेन योगिनाम्. In other words, ज्ञानयोगेन सांख्यानां निष्ठा. That is the first निष्ठा. द्विविधा-निष्ठा you said, right? ज्ञानयोगेन सांख्यानां निष्ठा. So सांख्यानां निष्ठा is how? ज्ञानयोगेन. निष्ठा means abidance. So what is the abidance for these सांख्यानाम्? Through ज्ञानयोग. And abiding in that, they will get that श्रेयस्, that ब्रह्म-निर्वाण. All right? But for योगिनाम्, योगिनाम् means what? Those people who have to gain that चित्त-शुद्धि, for them, योगिनाम्, so कर्मयोगेन योगिनाम्, again you have to understand, कर्मयोगेन योगिनाम् निष्ठा. So योगिनाम् निष्ठा is what? Through कर्मयोग. So there are two निष्ठा, is it not? there are two abidances, if you want to say. One is the abidance of प्रवृत्ति-धर्म. Another is the abidance of निवृत्ति-धर्म. One is the abidance of ज्ञान. One is the abidance with respect to कर्म. So सांख्यानाम् - those who are qualified for that, आत्म-साक्षात्कार, or even those who have got that आत्म-ज्ञान, they got that आत्म-ज्ञान, now, only one thing they have to do, they have to abide in that आत्म-ज्ञान, that's all. They already got the साक्षात्कार, for them nothing else to do? Just to abide in that, that's all.

ज्ञानयोगेन सांख्यानाम् - so ज्ञान is the योग. ज्ञान is the उपाय. योग is means, युज्यते अनेन इति योगः - through which one reaches or through which one gains. And for योगिनाम्, योगिनाम् means what? कर्मयोग अधिकारिणाम्. That is the meaning of योगी, because it refers to that योग-बुद्धि, what was said. So योगिनाम् means, those who got अधिकार for कर्मयोग, कर्मयोग-अधिकारिणाम्, चित्त-शुद्धि-प्राप्ति-उपाय-भूत-कर्मयोग-अधिकारिणाम्.

Who are those कर्मयोग-अधिकारी? Who have to gain the चित्त-शुद्धि. For them, what is the means? कर्मयोग, कर्म itself is a yoga, कर्म itself is a means. Which कर्म we are talking about? Of course we are talking about the निष्काम-भगवत्-अर्पण-कर्म or what is called as कर्मयोग.



That itself is a योग. So that's right at the beginning. I have given these two paths. Also, please, you can also understand one thing, पुरा does not mean only at that time. Even to Arjuna in the earlier chapter, it was mentioned. Is that not? एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु - it was said. Meaning, it may not have been very, very clearly expressed this way, like how Bhagavan is saying now. There is definitely something called साङ्ख्य-बुद्धि and there is definitely something called योग-बुद्धि. Two different things. So far I have taught you what is साङ्ख्य-बुद्धि. Now I will teach you what is योग-बुद्धि. That means what? Those two things are there.

And also in that verse, if you remember there is that verse we studied:

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिना ॥ (२.४१) ॥

There also, there is a kind of hint. व्यवसायात्मिका बुद्धिः - whether it is साङ्ख्य-बुद्धि, or योग-बुद्धि. Both of them are what? व्यवसायात्मिका - Is it not? In साङ्ख्य-बुद्धि, what is that व्यवसायात्मिका? अहम् नित्य-शुद्ध-बुद्ध-मुक्त-स्वरूप-आत्मा. That is the firm knowledge there - व्यवसायात्मिका. व्यवसायात्मिका means firm. Then when it comes to योग-बुद्धि, what is that व्यवसायात्मिका? अहम् ईश्वरस्य सेवकः, ईश्वराय एव सर्वकर्म करोमि - I am the servant of the Lord. I do everything for the Lord's happiness. Here also व्यवसायात्मिका. So in that व्यवसायात्मिका-बुद्धिः एका इह कुरुनन्दन - In this मोक्ष-मार्ग, श्रेय-मार्ग, I have mentioned साङ्ख्य-बुद्धि, I have mentioned योग-बुद्धि, both of them are how? व्यवसायात्मिका. So here again you have to mention, so to say, the two paths, but not as clearly as this. So the hint is given. So पुरा refers to what? पुरा - before, the earlier chapter. There is a mention of this, of both these. So ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम्.

So with this we have seen the general meaning of the verse. Tomorrow we will take up more. Some more general meaning is there in this verse which I have to explain which I will do tomorrow and then we will take up the भाष्य.

20 June 2025, Session 03 — Bhagavad Gita, Chapter 03, Verses 03-04

अर्जुन उवाच -
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केश ॥ ३.१ ॥



व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३.२ ॥

श्रीभगवानुवाच -
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३.३ ॥

So Arjuna's question is, Bhagavan, I don't understand why you want me to do कर्म when ज्ञान is so greater than कर्म, and that ज्ञान is a means for liberation. Why don't you ask me to do ज्ञान-निष्ठा? Why don't you ask me to be a स्थितप्रज्ञ? Why are you asking me to do कर्मयोग? I don't like that very much, but you say, nevertheless, please tell me one of the two. तदएकम् वद निश्चित्य. But the condition is this, by which I shall attain श्रेयस्. That is the condition. And to which Bhagavan replies, we saw the general meaning, Bhagavan kind of replies, Arjuna, you have not understood what I said.

I never said that, ज्ञान and कर्म, they are either one you should take up, I never said anything like that. I didn't say that ज्ञान and कर्म, that ज्ञानयोग and कर्मयोग, they are, each one of them are independently मोक्ष-साधन, I didn't tell like that. I only said that for मोक्ष the साक्षात्-साधन is ज्ञान, and to gain that knowledge and for that, for मोक्ष, the means is साङ्ख्य, and to gain that साङ्ख्य, कर्मयोग is the means. So साङ्ख्य is उपेय, and कर्मयोग is उपाय. This is what I said.

And thus, if you want to use a technical term, ज्ञान is साङ्ख्य. So what can I say? You can say, साङ्ख्य is the प्रधान, and then योग is the अङ्ग. So the relationship is like that. One becomes the means for the other. And that who is to go for साङ्ख्य, who is to go for योग is based on अधिकारी-भेद. The one who has got that amount of चित्त-शुद्धि because of earlier life, or even this life, one who has got चित्त-शुद्धि. One who gains that knowledge, such a person can practice that साङ्ख्य, can abide in that, in that ज्ञान, and gain liberation. But the one who has no, one who has not got that much amount of चित्त-शुद्धि, that person, in order that he gains that चित्त-शुद्धि, he should engage himself in कर्मयोग.

As far as your case is concerned, Arjuna, you have got that amount of चित्त-शुद्धि, whereby you will be able to understand and appreciate knowledge when given to you. But you do not have that amount of चित्त-शुद्धि, whereby you will be able to abide in that knowledge.



So if you see for your case, specific case, it is like this, you will have to take up that कर्मयोग, gain that चित्त-शुद्धि, and then alone you will be able to abide in that Self-knowledge. And thus, Arjuna, so this is the overall, overall comprehension. And thus, Arjuna, you have this two-fold निष्ठा. But interestingly, Bhagavan does not say द्विविधे, you know, निष्ठे or something like that. He doesn't make निष्ठा into dual. He keeps the निष्ठा in singular only. So, रमा, रमे, like that निष्ठा निष्ठे, he does not say all those things. He keeps निष्ठा as singular. That has got a deep significance, that is to say that it is not that these two are two different paths. These two are one path leading to the other, and thus it is actually one path. It is actually Mahatma Gandhi road only. One road only. But one is the initial part of the road. And there is the latter part of the road. But it is one road only. Unless you go through this part of the first part of the road, how can you go to the second part of the road? Mahatma Gandhi Road. So one, so it is one spiritual path. In that spiritual path, you have one path called कर्मयोग. And another path, you have that abidance in knowledge. It's one path only. And that is why even though he says द्विविधा, he still keeps निष्ठा as singular. This is the secret. This is the hidden intention behind that usage of that word singular.

Also, by using the word अनघ, अनघ means one who is pure. अनघ means one who is sinless. By saying, Arjuna, you are sinless, Bhagavan gives him the confidence. Arjuna, you have that purity of the mind because of which I have given you this knowledge. Without the purity of mind, I would not have given you this knowledge. Feel, feel, feel right about yourself. Yes, but then it does not mean, that much चित्त-शुद्धि is sufficient for the practice of abidance in this knowledge. If that much true चित्त-शुद्धि was there, this knowledge, what I gave you, should have given you realization, right?

So, that way Bhagavan gives a certain clarity for Arjuna. लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता. We saw this पुरा प्रोक्ता can be understood from two standpoints. पुरा प्रोक्ता is Bhagavan says that, I have taught this right at the beginning of creation. Meaning, this fact of these two paths for the two varieties of चित्त-शुद्धि. One is lower, one is for those who don't have चित्त-शुद्धि. And second is those who have चित्त-शुद्धि. But Arjuna's case is interesting, because Arjuna has that amount of चित्त-शुद्धि whereby he can appreciate that knowledge. But he doesn't have that चित्त-शुद्धि whereby that appreciation of knowledge can transform itself into साक्षात्कार of that spiritual wisdom. Arjuna's case is like that.



Well, I think, quite, for us also it is that case. We can understand, appreciate, but we do not get that realization, and therefore, लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता. पुरा is one that meaning, that right at the beginning, before itself, meaning at the beginning of the creation itself, at the beginning of the कल्प itself. When the creation began itself, I gave this knowledge. This is the Vedic wisdom. I have shared this knowledge. पुरा also can refer to, in the earlier chapter itself, I had made this mention to you of these two paths.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्यायुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २.३९ ॥

And in the earlier chapter itself, that both these things are together one path. व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन (२.४१). That also had given you the indication about it. It is one only. In both of them you have this firm, व्यवसायात्मिका बुद्धि, you have a निश्चयात्मिका बुद्धि. You have a kind of conviction. Both of them are व्यवसायात्मिका. In कर्मयोग, the conviction is, I am the servant of the Lord. All I do is worship unto Him. That is the व्यवसायात्मिका बुद्धि. That व्यवसायात्मिका बुद्धि, again when you come to साङ्ख्य-बुद्धि, again it is व्यवसायात्मिका बुद्धि that. My true nature is its pure reality, सच्चिदानन्द-सरूप, एक. So thus, both these व्यवसायात्मिका बुद्धि, together become one, एक, become one path. So I have indicated all these things to you, Arjuna, but may not be very, very specific in a certain manner, and therefore let me clarify for you. And that is how you have these verses. Now let us go into the meaning of the verses, according to the भाष्य, we can see, and then we can go further.

लोके अस्मिन् - in this world, there is a two-fold निष्ठा, which, पुरा प्रोक्ता मया - has been taught by me. So, in this world, means what? In this world of people who have the अधिकारित्व to walk the path. And remember, when we say, in this world, people who can walk the path, we speak of all human beings who have the capacity to walk the path of the शास्त्र. So, लोकेऽस्मिन्. So, “this world” means what? World means he is not talking of the material world, the earth and all those things. What he is talking of “in this world” means in this world of human beings, who have got the अधिकार for the अनुष्ठान of the शास्त्र. शास्त्रार्थानुष्ठानाधिकृतानां त्रैवर्णिकानां - means ब्राह्मण, क्षत्रिय, and वैश्य. But remember, this ब्राह्मण, क्षत्रिय, and वैश्य - these are all based on mental dispositions. These are all based on गुण and कर्म.



So, for the human beings who can walk the path and who have got that spiritual, who can got, who have a certain amount of maturity in their minds, later on we can see it will be divided into आसुरी-सम्पत् and दैवी-सम्पत् and all those things. So, based on their गुण and कर्म, clarity more on this we will get in the fourth chapter. I am not going into: who is a ब्राह्मण, who is a क्षत्रिय, who is a वैश्य, who is a शूद्र, that will come later. द्विविधा द्विप्रकारा - two fold, निष्ठा स्थितिः - abidance, and one more synonym for that is अनुष्ठेयतात्पर्यम् - तात्पर्यम् means abidance, अनुष्ठेय means that about which there should be अनुष्ठान, practice. So, abidance in that practice, that is called as अनुष्ठेयतात्पर्यम्. In other words, two-fold abidance. पुरा पूर्वम् - in the beginning, when? सर्गादौ - at the beginning of kalpa, प्रजाः सृष्ट्वा - after creating the beings, तासाम् - for them, meaning in this world for beings, I have given a two-fold set of abidances.

And this was given when पुरा, right at the beginning. When all these beings were created, for them, for their अभ्युदयनिःश्रेयसप्राप्तिसाधनं - and what is that which contains that means for अभ्युदयनिःश्रेयस, वेदार्थसंप्रदायमाविष्कुर्वता प्रोक्ता मया. वेदार्थसंप्रदायम् - the entire Vedic wisdom, सम्प्रदाय, the tradition, or the Vedic knowledge, वेदार्थसंप्रदायम्, आविष्कुर्वता प्रोक्ता मया - by Me, who were intent, I was keen to reveal that knowledge. At that time, I have revealed both these abidances. सर्वज्ञेन ईश्वरेण. मया सर्वज्ञेन ईश्वरेण - by me, who is the Lord, who is, because ईश्वर only reveals the Vedas. Revealing the Vedas is done by ईश्वर, receiving the Vedas are done by the Rishis.

So right at the beginning of creation, I have revealed the Vedic wisdom, and in this Vedic wisdom, you find the teaching of the two, the teaching of the two-fold abidance. That's why in ईशावस्य-उपनिषत् also you find, in the first verse you have the निवृत्ति-लक्षण. In the next verse, you have the प्रवृत्ति-लक्षण, and throughout the ईशावस्य-उपनिषत्, Bhagavan Sankaracharya would show these two abidances. Continuously, you see that. And what are these two abidances for? One is for अभ्युदय, another is for निःश्रेयस. प्रवृत्ति-लक्षण for अभ्युदय, the other is for निःश्रेयस. I have revealed this.

हे अनघ अपाप - O Pure One! I have revealed this for you. I will reveal this for the whole world. We also saw पुरा with reference to the earlier chapter. Okay? Now, going forward. लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ is over.

तत्र का सा द्विविधा निष्ठा इत्याह - What is that two-fold abidance that Bhagavan is teaching? तत्र ज्ञानयोगेन - So, साङ्ख्यानम् निष्ठा - or the abidance of the साङ्ख्य, what is the निष्ठा? through



ज्ञानयोग. So, you have to understand, ज्ञानयोगेन साङ्ख्यानम् पुरा प्रोक्ता कर्मयोगेन योगिनाम् निष्ठा प्रोक्ता - that you have to understand. भाष्यकार gives explanation, what is ज्ञानयोग. ज्ञानमेव योगः तेन - ज्ञान itself is yoga, ज्ञान itself is उपाय, ज्ञान itself is the means, ज्ञानम् एव योगः तेन, through ज्ञानयोग. योग is the path, ज्ञान is knowledge. So those who can abide in that knowledge, that knowledge itself is the path. What you would say as abidance in knowledge. This itself is to be done. Nothing more is to be done. No purification of mind is to be done. Nothing is to be done. This itself is sufficient. No कर्म is to be done. Nothing else to be done. ज्ञान itself is sufficient. ज्ञानम् एव योगः तेन. Knowledge alone is the path for whom?

सांख्यानाम् - As you know, the word साङ्ख्य means ब्रह्म-विद्या, आत्म-विद्या, because the word सङ्ख्या means Upanishad. अत्मानात्मविषयविवेकविज्ञानवतां - सांख्यानाम् means for those who have ज्ञान of अत्मा, Self-knowledge. How does one gain Self-knowledge, through the विवेक of आत्मा and अनात्मा. So, through that, those who gain that ज्ञान, विज्ञानवताम्, सांख्यानाम् - those who have that Self-knowledge, how did they gain that Self-knowledge?

ब्रह्मचर्याश्रमादेव कृतसंन्यासानां वेदान्तविज्ञानसुनिश्चितार्थानां परमहंसपरिव्राजकानां ब्रह्मण्येव अवस्थितानां - this whole thing is meaning for सांख्यानाम्. So different shades of meaning भाष्यकार provides for साङ्ख्य.

1. Those who have that Self-knowledge, number one.
2. ब्रह्मचर्याश्रमादेव - right from a young age itself.
3. कृतसंन्यासानाम् - they have devoted only for this, and that's, that's they have gone to this knowledge. Meaning they have not gone into गृहस्थ-आश्रम and all those things, but right at the beginning itself they started devoting themselves for this, and they have gained this knowledge.
4. वेदान्तविज्ञानसुनिश्चितार्थानाम् - they have got perfect clarity on the wisdom of Vedanta. वेदान्तविज्ञानसुनिश्चितार्थानाम् - perfect clarity they have got.
5. Next, परमहंसपरिव्राजकानाम् - or let us say, somebody who has gone through गृहस्थ-आश्रम and all those things, and has come to that knowledge through the Guru, and now they have the knowledge, and now what they have to do, they have to just abide in that knowledge. What you would say is, विद्वत्-संन्यासी, परमहंसपरिव्राजकानाम्.
6. ब्रह्मण्येव अवस्थितानाम् - those who abide in that Brahman, because they have got that knowledge, because they have got that realization. Meaning, those who have Self-knowledge, or those who have that tremendous purity, where knowledge



will immediately convert itself into Self-knowledge, and those who have the capacity to have that abidance for such people.

So साङ्ख्यानम् means what? साङ्ख्यानम् refers to one who has that knowledge of the Self. So those who have that knowledge of the Self for them, what is the path for them? For them the path is this. They have to abide in that Self-knowledge, that's all. They have that purity whereby they are capable of gaining that Self-knowledge, and they have that purity whereby they can abide in that Self-knowledge. So when you say साङ्ख्यानम्, it refers to this condition. Those who have the Self-knowledge, or those who have that purity of mind whereby knowledge is natural to be realization. So the high order of purity. For them, ज्ञानयोग, for them what? For these साङ्ख्यानम्, ज्ञानयोगेन, निष्ठा प्रोक्ता - For them this is the abidance. The abidance in Self-knowledge. All right. Now, that is one निष्ठा. Second is what?

कर्मयोगेन कर्मैव योगः कर्मयोगः - as you know योग means उपाय, means. For them action is the means. तेन कर्मयोगेन - through that कर्मयोग, योगिनां कर्मिणां निष्ठा प्रोक्ता इत्यर्थः - for them, this is the abidance given for them. This is the abidance which is taught for them. So what does this mean finally? Arjuna, there are two-fold paths. One is the path of the साङ्ख्य. Another is the path of the योगी. What do you mean by साङ्ख्य? Those who have that knowledge, Self-knowledge. Not in the way you have Arjuna. Those who have that Self-knowledge, concrete realization. They have the साक्षात्कार. Or those who have that purity of mind whereby knowledge will become साक्षात्कार. So, question of, just nothing is required. Give the knowledge, they got it. But essentially, when you say साङ्ख्यानम्, it refers to those who have the Self-knowledge. That is what essentially it means. You have Self-knowledge. Because the word साङ्ख्यानम् means what? Those who have got साङ्ख्य. And what is साङ्ख्य? ब्रह्म-विद्या. So, साङ्ख्यानम् refers to those who have that realization.

Now, what is to be done by them? They just have to abide in that knowledge. That's all they have to do. So, this is साङ्ख्यानम्. So, obviously, their purity is a very, very high order, very high order. So, they just have to abide in that Self-knowledge. And we know, and what are they to do? They have to do only the three things: तत्त्व-ज्ञान, वासना-क्षय, मनो-नाश. This is their path. तत्त्व-ज्ञान - they have to practice. They have gained that knowledge. They have to abide in that.



And to abide in that, you have these two practices: वासना-क्षय and मनो-नाश. It's only a question of time. All those things also will happen by themselves. They just have to abide in that knowledge. In other words, if you want to use that सप्तभूमिका, that exploitation, those who have gained सत्त्व-पत्ति are साङ्ख्यानम्. So, for them, the path is only this abidance in knowledge. That is why it is called ज्ञानयोग. So, here ज्ञानयोग is used in a very high sense. ज्ञानयोग is not here is not श्रवण. ज्ञानयोग is not that. Here ज्ञानयोग is after that, you abide in that knowledge. So, this is the निवृत्ति-लक्षण.

Now Arjuna's question is, why can't I be this स्थितप्रज्ञ? I gave you the opportunity. You are not, what can I do? If you have gained that knowledge, then you can. ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम्. Next, you have the next verse. Let's go to the next verse. Before we go to the next verse, let us see how Sankaracharya introduces the fourth verse. You go to the next verse. That is verse number four, you go, and then go to that माम् च बन्धकारणे कर्मणि. Okay, now let me read that.

माम् च बन्धकारणे कर्मण्येव नियोजयसि - Number one. So what is this? Bhagavan भाष्यकार is now presenting the inner thought of Arjuna. माम् च बन्धकारणे कर्मण्येव नियोजयसि - he is not allowing, he is making me, नियोजयसि - he is directing me, who? Bhagavan. Bhagavan is directing. He is directing me towards कर्म which is a cause of bondage - बन्धकारणे कर्मण्येव नियोजयसि.

इति विषण्णमनसमर्जुनम् - kind of sad. So Arjuna who is feeling very sad about it. कर्म नारभे इत्येवं मन्वानमालक्ष्य - In this way, one who is thinking like that. अर्जुनम् आलक्ष्य. Looking at that person - आलक्ष्य. आह भगवान् न कर्मणामनारम्भात् इति - telling Arjuna. So that way, to Arjuna, Bhagavan is telling, Not by not beginning action - न कर्मणाम् अनारम्भात्. This is the number one connection. Number two. First is Arjuna is thinking. Bhagavan is only making me do action. What is this? कर्म नारभे - I shall not do action. In this way, Arjuna who was thinking, to that person the importance of action, the importance of कर्मयोग is being said. That is the first connection, भाष्यकार gives.

Another connection he says, अथवा - or ज्ञानकर्मनिष्ठयोः - ज्ञान-निष्ठा and कर्म-निष्ठा, परस्परविरोधात् - there is mutual contradiction, एकेन पुरुषेण युगपत् अनुष्ठातुमशक्यत्वे सति - one and the same person cannot do both these things together simultaneously. एकेन पुरुषेण - by one person, युगपत् - together, अनुष्ठातुमशक्यत्वे सति - it is impossible to practice both of these together, इतरेतरानपेक्षयोरेव पुरुषार्थहेतुत्वे प्राप्ते - and thus one has to take up one for gaining



पुरुषार्थ, इतरेतरानपेक्षयोः - not depending upon, कर्म not depending on ज्ञान, ज्ञान not depending upon कर्म, meaning separately. इतरेतर means mutual. Here you have कर्म and then you have ज्ञान. One not depending upon the other. इतरेतरानपेक्षयोः - and then, each one independently becomes the cause for पुरुषार्थ. पुरुषार्थ here is liberation. When such a situation arises, Bhagavan भाष्यकार says कर्मनिष्ठाया ज्ञाननिष्ठाप्राप्तिहेतुत्वेन पुरुषार्थहेतुत्वम् - कर्म-निष्ठा, by being the cause for gaining ज्ञाननिष्ठा. Thus कर्म-निष्ठा becomes the means for gaining पुरुषार्थ, gaining liberation. न स्वातन्त्र्येण - not independently.

But then ज्ञान-निष्ठा, how is it? ज्ञाननिष्ठा तु कर्मनिष्ठोपायलब्धात्मिका सती - when that ज्ञान-निष्ठा has been gained, when that ज्ञान has been gained through that कर्मयोग, कर्मनिष्ठोपायलब्धात्मिका सती - when it has been gained through that कर्मयोग, once that ज्ञान has come about, then what? स्वातन्त्र्येण पुरुषार्थहेतुः - this ज्ञान independently becomes a means for liberation. It has no dependence upon this कर्म. अन्यानपेक्षा - it has no dependence on anything other, अन्य is कर्म here, इत्येतमर्थम् - in order to show this point.

I will again summarise what is being said. Second point अथवा, from there. So did you understand the first one? First one is Bhagavan is looking at Arjuna who is feeling 'Oh you are asking me to do कर्म'. प्रदर्शयिष्यन् आह भगवान् - and then he is feeling very, why can't I do that ज्ञान-निष्ठा? I shall not do action. Now, to such an Arjuna, who has not seen the value of action, in order to bring to his mind the value of action, that is number one. That is number one connection, भाष्यकार gives.

Number two connection, what does he give? It may be thought that both ज्ञान and कर्म, because of their mutual contradiction, परस्पर-विरोध, one and the same person cannot practice both of them, and therefore now what will one think, I should take either कर्म or ज्ञान, and this will become means for my liberation. This is not right thinking, is it not? But what is actual, what is actual fact? This कर्म-निष्ठा becomes the means for gaining liberation by enabling ज्ञान-निष्ठा, and not independently. कर्मयोग cannot independently give you liberation. But कर्मयोग, by enabling ज्ञान-निष्ठा, will give you liberation.

But then how is ज्ञान-निष्ठा? But then ज्ञान-निष्ठा, which is got through कर्मयोग, कर्मयोग gives the purity and through that purity one gains that ज्ञान-निष्ठा, then that ज्ञान-निष्ठा is how? स्वातन्त्र्येण पुरुषार्थहेतुः - it independently becomes a means for liberation. अन्यानपेक्षा - without depending on कर्म. So this idea Bhagavan wants to establish through the next



verse. Are you getting these two points? So Bhagavan gives two corrections. You will understand further when we go through the verse.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४ ॥

So now from this verse onwards for 13 verses, for the one who is अशुद्ध-चित्त. अशुद्ध-चित्तस्य ज्ञानोत्पत्ति-पर्यन्तम् कर्म कर्तव्यम् - for one who doesn't have purity of mind, till ज्ञान arises, action needs to be done. So starting from here for 13 verses you have this topic being covered.

कर्मणाम् means actions, duties. अनारम्भात् - not performing. The कर्म which is actually means for gaining knowledge, but not performing that कर्म. अनारम्भात् अननुष्ठानात् - without practicing them. So if कर्म is not taken up and practiced, If कर्मयोग is not practiced, then what happens? पुरुषः नैष्कर्म्यं न अश्नुते - A person cannot gain नैष्कर्म्यं. नैष्कर्म्यं means what? Literally नैष्कर्म्यं means actionlessness. Actionlessness means what? The technical actionlessness. So actionlessness means what? No कर्तृत्व. For actionlessness means that the entire gamut of action is falsified. Without starting actions, you can't gain actionlessness. That is a literal meaning.

In other words, actionlessness cannot be gained without action. So what is this actionlessness? You know, an action, action has got कर्तृत्व. Number one. Without कर्ता there cannot be an action. Action has got various कारक enabling action. कर्तृत्व itself is one कारक, Then object of action is there. That is another कारक. Instrument of action is there, another कारक. For what purpose or for whom the action is done, that becomes another कारक. Where you are performing the action, that also becomes another कारक. So कर्म is what? कर्म is many, many, many, what you can many, many aspects put together becomes कर्म. An action is a combination of many factors. So actionlessness means what? The absence of all these factors, which constitute action.

In other words, नैष्कर्म्यं is that realization, is that Brahman only. ब्राह्मी-स्थिति only is नैष्कर्म्यं. Only in Brahman, there is no action. So नैष्कर्म्यं, नैष्कर्म्यं literally सर्व-कर्म-शून्यत्वम्, the absence of all action. But absence of all action has to be understood rightly, it is a very technical term. Actionlessness means what? Desirelessness. Gurudev would say like



this. Actionlessness is desirelessness. Desirelessness is वासना-lessness. वासना-less-ness is ignorancelessness.

So, नैष्कर्म्य means what? नैष्कर्म्य is a very, is a very top thing. It's not a literal physically not acting. Physically not acting and still you have कर्तृत्व, I am not doing anything, you are still doing something, you see. As long as the doership is there, not doing also is a doing. So, the real not doing, the real actionlessness comes in the realization of that highest reality. And what Bhagavan says, without beginning action, don't think you can reach actionlessness. A very interesting way of saying, actionlessness is not gained without action. न कर्मणामनारम्भात्, literal meaning, without beginning कर्म, आरम्भ is beginning, अनारम्भ is without beginning, without embarking upon. Without embarking upon action, no one, no person can gain actionlessness.

That means what? One has to begin action to gain actionlessness. That becomes derived. But is it not said that संन्यास leads to liberation? Is it not said संन्यास leads to liberation? Bhagavan Sri Krishna says. न च संन्यसनादेव सिद्धिं समधिगच्छति don't you ever think that just by mere renunciation, one gains realization. न च संन्यसनादेव, एव means that mere, mere संन्यास. In other words, without having gained चित्त-शुद्धि, merely entering into renunciation. That means what? mere renunciation. So a renunciation which does not have the background of the purity of the heart, but literally only externally there is renunciation, but internally there is no renunciation. By such renunciation, न च संन्यसनादेव, by that alone, don't think one gains सिद्धि. सिद्धि is at liberation. Don't think one gains at सिद्धि. Don't think one gains knowledge, not possible. न च संन्यसनादेव.

So, in other words, without beginning, without embarking upon action, there is no question of actionlessness being attained by a person. Number 1. Number 2 - Don't think by mere renunciation one gains realization. In other words, renunciation gives rise to realization, but mere renunciation does not give realization. The renunciation which is backed by the purity of mind, and therefore such a renunciation is capable of bestowing one with knowledge, such a renunciation can give life to liberation. But mere renunciation, चित्त-शुद्धि-रहित-संन्यास, that will not give liberation. चित्त-शुद्धि-सहित-संन्यास cannot give सिद्धि, चित्त-शुद्धि-सहित-संन्यास can give you सिद्धि. And therefore, you have to perform action to gain that चित्त-शुद्धि. That becomes a means. And that becomes Bhagavan's teaching.



न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४ ॥

न च संन्यसनादेव सिद्धिं समधिगच्छति - by mere renunciation, one does not gain सिद्धि, there is one च also you see, न च संन्यसनादेव सिद्धिम्, and by that what it should be understood? By mere renunciation, by mere renunciation, one doesn't gain that liberation, yes, and by mere renunciation, one doesn't gain that renunciation also. By renunciation, by mere renunciation, one does not gain liberation. And by mere renunciation, one does not gain renunciation also. By mere renunciation, one does not get actual renunciation also. Therefore, Arjuna, what is the final message? Therefore, Arjuna, begin action, embark upon कर्मयोग, gain the purity of mind, don't be enamored by renunciation, because by mere renunciation, no one gains realization.

By mere renunciation, externally you may feel you renounced, but internally you will not feel that you have renounced. Inside also, I and mine will be there. And that is not renunciation. True renunciation is the renunciation of the I and mine. That you will not gain by mere renunciation. So renunciation should be backed by चित्त-शुद्धि, and renunciation should have abundance in knowledge. And if you renounce, without चित्त-शुद्धि, that abundance in knowledge will never happen, right?

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४ ॥

We have seen the general meaning. भाष्य has got a detailed explanation on this, which we'll see tomorrow, okay? Up to date with Gurudev's commentary. Please let me have a raise of hands. Eight, last few rows I could not see.

21 June 2025, Session 04 — Bhagavad Gita, Chapter 03, Verse 04

श्रीभगवानुवाच -
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३.३ ॥

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४ ॥



In order to clarify to Arjuna that Arjuna, this कर्मयोग, which I am asking you to do, don't think is unconnected with this ज्ञाननिष्ठा that you want and which I glorified in the second chapter, through the स्थितप्रज्ञ-लक्षण. That कर्मयोग has got an importance even with respect to this ज्ञान-निष्ठा. And what is that? How does it? It is this कर्मयोग which paves the path for that ज्ञान and ज्ञान-निष्ठा. So in order to speak of that and to speak of the categories of people who have to take up those different साधना as according to their capacity.

And that ज्ञान-निष्ठा is given for those who have got already that knowledge. ज्ञानयोगेन साङ्ख्यानम्. They already have that, they are already that साङ्ख्यानम्. They already have that Upanishadic wisdom. For those who have that clarity of knowledge, for them I have spoken about abidance in that knowledge. But for those who don't have that clarity of knowledge, for, them you have the प्रवृत्ति-मार्ग. प्रवृत्ति-मार्ग is not just सकाम-कर्म, you have the कर्मयोग manner of प्रवृत्ति-मार्ग. And that कर्मयोग manner of प्रवृत्ति-मार्ग, will bestow them that purity of heart, which can be in turn used for gaining that knowledge. Which later on, and once again that knowledge, they become the साङ्ख्य. And therefore, till one gains that knowledge, one has to take recourse to the realm of action.

संन्यास is of two-fold. Here, the discussion is about विद्वत्-संन्यासी. विद्वत्-संन्यास is one संन्यास. विविदिषा-संन्यास is another संन्यास. Here, the topic is between कर्मयोग and विद्वत्-संन्यास. There is another संन्यास - विविदिषा-संन्यास which is going to be discussed in Chapter 5 when Arjuna has a second question with respect to संन्यास, he will ask. But we have to wait for that.

Now here the question is: can I practice this abidance in knowledge? Should I practice abidance in knowledge or should I do कर्मयोग? This is the question. Bhagavan Sri Krishna says, Arjuna, you are not qualified for practicing abidance in knowledge. First of all, to practice abidance in knowledge, you need knowledge. You don't have that. You don't have realization. So don't think of abidance in knowledge. It is out of question for you. Not, not now. That's what we mean by saying out of question, not now. Now what you have to practice is, say, practice कर्मयोग. Why? Because कर्मयोग will give you the purity of mind, whereby you will be able to gain that realization of knowledge. In Arjuna's case, he has gained the knowledge. But he has not gained the realization. So you practice this कर्मयोग, gain the चित्त-शुद्धि, and you will see for yourself how knowledge becomes realization.



Why has not knowledge become realization for your ज्ञान? Because of the absence of चित्त-शुद्धि. And what will give you this चित्त-शुद्धि, Arjuna? It is going to be कर्मयोग. One thing is you are not qualified for that ज्ञान abidance, which is called ज्ञानयोग here. Here, ज्ञानयोग is not that, you know, basic giving knowledge, गुरु-उपसदन and all those things. Here, it is not that. Here, ज्ञानयोग is ज्ञान एव योग, abidance in that knowledge itself is योग. So that Arjuna, you're not, you're not qualified for it. Number one.

Number two, I want you to do कर्मयोग because it will help you gain that realization. And then you can do this. So that's why Bhagavan says, in this world, I have given लोकेऽस्मिन्, लोकेऽस्मिन् means for the अधिकारिन्, this world of अधिकारिन्. We say world is not world of painters, world of artists, world of scientists, world of साधक, in this world of अधिकारिन्, in this world of human beings, who are qualified for the practice of this wisdom, who are qualified for पुरुषार्थ, I have given the two-fold paths. The path of प्रवृत्ति and the path of निवृत्ति. And कर्मयोग also comes into the path of प्रवृत्ति. Keep that in mind. सकाम-कर्म also comes into the path of प्रवृत्ति. प्रवृत्ति is action. When you offer your actions, your duties, as worship to the Lord, it becomes कर्मयोग. So कर्मयोग is an attitude to be brought with action. And in कर्मयोग, in कर्मयोग generally we say in कर्मयोग, we limit ourselves to duties. The duties, the duties performed as worship to God. Duty is action. प्रवृत्ति only. So,

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३.३ ॥

So, they are also yogis, please note. They are also साधक. योगिनाम्, they are also साधक. They are also practitioners, but their practice is for gaining that चित्त-शुद्धि, right? So that was the first verse in Bhagavan's answer. Then we saw yesterday:

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४ ॥

From this verse onwards, for 13 verses, you have the presentation of कर्मयोग. For the अशुद्ध-चित्त, meaning, for the one who has not gained the purity of heart, for that person till that realization arises, he has to practice कर्मयोग. This Bhagavan explains in 13 verses starting from न कर्मणामनारम्भात्. We saw the general meaning of the verse, which again I shall mention before we go to the भाष्य.



कर्मणामनारम्भात् - अनारम्भात् - by not beginning, by not beginning, what? Action. Here in the context, duties, here in the context, कर्मयोग. कर्मणामनारम्भात् - don't think by not performing कर्मयोग, don't think by not taking up action, a person can gain नैष्कर्म्य. What is नैष्कर्म्य? नैष्कर्म्य is Brahman only. There, where कर्म is not. Like what was said in the second chapter. What is, what is that verse? That sleep and day. या निशा सर्वभूतानाम् तस्याम् जागर्ति संयमी (२.६९). Gurudev explains beautifully, as I said before, as I said yesterday, नैष्कर्म्य means actionlessness, literal meaning, actionlessness means desirelessness, desirelessness means वासना-lessness, वासना-lessness means ignorance-lessness. Alright? That way.

नैष्कर्म्य, if you want to understand it, the entire gamut of action has ceased. There is no कर्तृत्व, that aspect of कर्म. There is no realm of plurality wherein something becomes an instrument of action, something becomes an object of action, something becomes the purpose of action. All these things. The absence of all these, कर्ता and other कारक, which embody action, which each one of them contribute to become action, the entire realm of plurality, action which has that realm of plurality, absent. But Arjuna, don't think that नैष्कर्म्य, that is स्थितप्रज्ञत्व. That:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २.६९ ॥

that नैष्कर्म्य, that absence of the world of plurality, don't think, Arjuna, that can be gained by not beginning action.

Meaning, even an action which is begin with कर्मयोग spirit has its result. Isn't that? It was, was it not stated? नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते. That is why Bhagavan used the word आरम्भ. Because there is no अभिक्रमनाश with respect to कर्मयोग. He is hinting that. अभिक्रमनाश means what? Even what is begun, begun will give you results. कर्मयोग is so powerful. One action you do, even you begin that कर्मयोग, it will give you results of चित्त-शुद्धि, it will give you results. Because you are bringing in God, Bhagavan. You are offering it as worship to Bhagavan, it will bring a result. It will give you चित्त-शुद्धि. Arjuna, don't think by giving up action, by not taking up action, not taking up action. That is the meaning here.



Don't think by not taking up action, one can gain नैष्कर्म्य-सिद्धि. नैष्कर्म्य is not literal my dear. Not doing action, don't think it is नैष्कर्म्य. Or let us say you are doing something, giving it up, don't think that is नैष्कर्म्य. Don't think a person can gain that सिद्धि, that नैष्कर्म्य-सिद्धि. This is a beautiful work of Sri Sureshvaracharya, it's called नैष्कर्म्य-सिद्धि, attainment of actionlessness, नैष्कर्म्य. नैष्कर्म्य is Brahman only. न हि संन्यसनादेव. Meaning, what is न हि संन्यसनादेव.? That renunciation which does not have purity of the heart. Without the purity of the heart, if you just renounce action, don't think by that सिद्धि you will get, you will get realization, you will get liberation, not possible. न हि संन्यसनादेव - mere renunciation. Mere renunciation means what? There is no चित्त-शुद्धि backing that renunciation. It is literal संन्यास, not real संन्यास. न हि संन्यसनादेव सिद्धिं समधिगच्छति - nobody gains liberation, nobody gains नैष्कर्म्य-सिद्धि by merely giving up.

That also says, as we said yesterday, by the use of the word च and what is meant, not only सिद्धि one does not gain, even संन्यास one does not gain. Because true संन्यास is not just giving up and taking some robes or giving up literally some action that is very different, one doesn't gain that. So, this much we saw, now we'll... we will go forward. Unless चित्त-शुद्धि is there, there cannot be वैराग्य. Unless वैराग्य is there, there cannot be real संन्यास. चित्त-शुद्धि is the prerogative. It is the primary factor. Everything is based on चित्त-शुद्धि. संन्यास is based on चित्त-शुद्धि. Realization is based on चित्त-शुद्धि. Abidance is based on चित्त-शुद्धि. Everything is based on चित्त-शुद्धि. Of course, चित्त-शुद्धि has gradations. चित्त-शुद्धि required for knowledge, and then that final perfection in चित्त-शुद्धि, which we call as वासना-क्षय, perfection in the चित्त-शुद्धि, that comes out of पर-वैराग्य, because of realization. पर-वैराग्य. Highest form a वैराग्य, which comes by the realization of the मिथ्यत्व of the world. That's another kind of वैराग्य, which comes by नित्य-अनित्य-वस्तु-विवेक.

That's another वैराग्य, which comes by अपरोक्ष-मिथ्यत्व-ज्ञान. Even if a seeker has that मिथ्यत्व-ज्ञान because of which he gets वैराग्य, as we see in विवेकचूडामणि where विवेक is associated with मिथ्यत्व and all, but even then, that मिथ्यत्व-ज्ञान is only परोक्ष. Whereas for a ज्ञानी, the मिथ्यत्व-ज्ञान of the जगत् is परोक्ष. It is direct. And therefore, such a वैराग्य, which comes from अपरोक्ष-ज्ञान, is of the highest category altogether, which is called पर-वैराग्य, which enables वासना-क्षय and मनो-नाश. And as that वैराग्य becomes more and more, you get the भूमिका of जीवन्मुक्ति, असंसक्ति, पदार्थभावना, तुरीयगा it moves. And those are all not differences in ज्ञान, because from सत्त्वापत्ति, ज्ञान् is same. Those are all only the realms of वैराग्य, which grows more and more, right? And they become that जीवन्-मुक्ति-अवस्था,



जीवन्-मुक्ति states, and don't think Arjuna, you get that by mere संन्यास. You need to have that चित्त-शुद्धि backing. So, this much we have seen. Now let us go to the भाष्य.

न कर्मणामनारम्भात् पुरुषः नैष्कर्म्यं अश्नुते. न कर्मणामनारम्भात् - First we go up to that. What is अनारम्भात्? अप्रारम्भात् कर्मणाम्. भाष्यकार gives literal meaning. अप्रारम्भात् कर्मणाम्. He explains.

न कर्मणां क्रियाणाम् यज्ञादीनाम् - various actions, they all refer to the gamut of नित्य and नैमित्तिक-कर्म, यज्ञादीनाम् is not just यज्ञ, it refers to the entire realm of one's duties. In the traditional sense starting from अग्निहोत्र and all, in practical sense all the duties - religious and secular, they all are यज्ञ. Usually when you hear अग्निहोत्र, सन्ध्या-वन्दन, put one thought in mind, it means all duties. Okay? And duties is both the sacred as well as the secular, spiritual duties, or what you call religious duties, as well as the secular duties. Nowadays in this world, secular duties are given so much importance and religious duties are forgotten. That is why you don't find all these so much called as duties. Nobody calls सन्ध्या-वन्दन duty, is it not? People don't call. Duty means, the word duty means going to the office in many places. I am going to duty. I am going to duty. And if they want to say any other duties, they say household duty. What about your spiritual duty, everyday worshipping Bhagavan? Is that not duty? But now in this world of all kinds of action and action alone, where the world alone is given importance and not the higher way of life is not given importance. All these things are forgotten. But in the tradition, they will start with this kind of, right? So क्रियाणाम् यज्ञादीनाम् - यज्ञ, दान, तपस्, they are also duties.

And various kinds of यज्ञ will be spoken of. तपस् also, शारीरिक-तपस्, मानसिक-तपस्, all those things. Never mind when it comes, we'll see. क्रियाणाम् यज्ञादीनाम्, And these duties. इह जन्मनि जन्मान्तरे वा - either in one's life or earlier lives, present life or earlier lives, अनुष्ठितानाम् - when they have been performed, when they have been practiced. So, this is कर्मणाम्, please note. when they have been performed, when they have been practiced. So, this is कर्मणाम्, please note. अनुष्ठितानाम्, कर्मणाम्, षष्ठी will go, कर्मणाम्, अनुष्ठितानाम्. So, what is कर्म, all these things. क्रियाणाम् यज्ञादीनाम्, that is, that is also you see, कर्मणाम्, इह जन्मनि जन्मान्तरे वा, अनुष्ठितानाम्, you see, षष्ठी again. All going with कर्मणाम्. Then, उपात्तदुरितक्षयहेतुत्वेन सत्त्वशुद्धिकारणानाम् - again you see. What is कर्म when done? सत्त्वशुद्धिकारणानाम् - सत्त्व-शुद्धि is चित्त-शुद्धि. सत्त्व-शुद्धि is not the purity of सत्त्वगुण, okay? सत्त्व-शुद्धि is चित्त-शुद्धि, the word सत्त्व means चित्त. सत्त्वशुद्धिकारणानाम्. How do they create सत्त्व-शुद्धि? उपात्तदुरितक्षयहेतुत्वेन - whatever one has regained through many lifetimes, उपात्त,



accumulated, उपात्तदुरितक्षय. दुरित is पाप. दुरितक्षय means what? The attenuation of all the sins of so many lives. Through that, it gives चित्त-शुद्धि. And what?

तत्कारणत्वेन च ज्ञानोत्पत्तिद्वारेण ज्ञाननिष्ठाहेतूनाम् - कर्म provides you the ability to have ज्ञाननिष्ठा, how? तत्कारणत्वेन - सत्त्वशुद्धिकारणत्वेन, through that सत्त्वशुद्धि, the purity of the mind, by being the cause for the purity of the mind, ज्ञानोत्पत्तिद्वारेण - it becomes the means for gaining that knowledge. And through that, ज्ञाननिष्ठाहेतूनाम्, first purity of the mind comes, then comes the knowledge of reality. And then comes abidance in that knowledge of reality. Through this path, कर्म becomes the means for ज्ञाननिष्ठा, which Arjuna is wanting to practice. As you know, Arjuna does not understand, there is prior so many things to do before one comes to that. So, भाष्यकार gives a citation. This is Mahabharata:

ज्ञानम् उत्पद्यते पुंसाम् क्षयात् पापस्य कर्मणः यथादर्शतलप्रख्ये पश्यति आत्मानम् आत्मनि (महा० शान्ति० २०४।८)। When do you think knowledge arises? Knowledge arises when the पाप, पाप-कर्म, which is all accumulated and which is all present in the one's चित्त only, पाप is not sitting in some drum in some लोक, all the पाप, all the पुण्य are in our mind only, which we carry life after a life. So ज्ञानम् उत्पद्यते - when does knowledge arise? क्षयात् पापस्य कर्मणः. After knowledge arises, then ज्ञान-निष्ठा is to be practiced. That is a different thing. First ज्ञान has to arise, no?

इत्यादिस्मरणात् - that's what you have. स्मरण means, it is from the स्मृति. In the sense, Mahabharata, other than श्रुति, everything is classified as स्मृति in a certain way of classification. Even पुराण all we call स्मृति. Ramayana also we call स्मृति. मनु-स्मृति and all will be called स्मृति, for because they call स्मृति. Everything will be called स्मृति, other than श्रुति. इत्यादिस्मरणात् - that means what? Because of these स्मृति. It's giving citation. So, such a कर्म, look at the power of कर्म. Look at how Sankaracharya presents? Power of action. So, such a कर्म, अनारम्भात् अननुष्ठानात् - न अनुष्ठानात्, नैष्कर्म्य - Now what is the meaning of नैष्कर्म्य? निष्कर्मभावम् कर्मशून्यताम् - निष्कर्म-भाव, absence of कर्म, literal meaning, नैष्कर्म्यम्, absence of कर्म. Means कर्म-शून्यता, totally कर्म is not there. Meaning कर्ता, कारक, फल, all of them, कर्म-शून्यता. And what is this नैष्कर्म्य? ज्ञानयोगेन निष्ठाम् - नैष्कर्म्य is ज्ञानयोगेन निष्ठा. It was said, is it not? ज्ञानयोगेन साङ्ख्यानम्, ज्ञानयोगेन निष्ठा, निष्क्रियात्मस्वरूपेण एव अवस्थानम् - abidance in that Self which is of the nature of actionlessness. Let's call actionlessness. इति यावत् - So this is नैष्कर्म्य. So भाष्यकार says नैष्कर्म्य is not literal actionlessness. Don't think by giving, by literally not taking up action, you can reach नैष्कर्म्य. Don't think it is as simple as that. पुरुषः न अश्रुते न प्राप्नोति इत्यर्थः.



So now you have the explanation for the entire न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते. Meaning not by not beginning actions, or by not beginning actions, one does not gain नैष्कर्म्य. What is नैष्कर्म्य? ज्ञान-निष्ठा is नैष्कर्म्य. What is नैष्कर्म्य? ब्रह्मात्मना संस्थितिः is नैष्कर्म्य. One does not gain that. Which means what?

कर्मणाम् अनारम्भात् नैष्कर्म्यम् न अश्नुते इति वचनात् तत् विपर्ययात् तेषाम् आरम्भात् नैष्कर्म्यम् अश्नुते इति गम्यते ।
- By stating that कर्मणाम् अनारम्भात्, कर्मणाम् - of actions, अनारम्भात् - by not beginning, नैष्कर्म्यम् न अश्नुते - one does not gain नैष्कर्म्य. What does this mean? इति वचनात् - from that, तत् विपर्ययात् - its opposite becomes true. तेषाम् - this is कर्मणाम्, आरम्भात् नैष्कर्म्यम् अश्नुते इति गम्यते - this becomes evident, right? Shall we go forward?

कस्मात् पुनः कारणात् कर्मणाम् अनारम्भात् नैष्कर्म्यम् न अश्नुते इति उच्यते कर्म आरम्भस्य एव नैष्कर्म्योपायत्वात् -
Can you please tell me what reason - कस्मात् पुनः कारणात्, अनारम्भात् - by not beginning actions, नैष्कर्म्यम् न अश्नुते इति उच्यते - a person does not gain नैष्कर्म्य? Can you tell me? कस्मात् पुनः. पुनः means what other reason? उच्यते. What is the reason? कर्म आरम्भस्य एव नैष्कर्म्योपायत्वात् - what is the means for नैष्कर्म्य. And that is कर्म आरम्भ. कर्म action. आरम्भ is beginning.

न हि उपायम् अन्तरेण उपेयप्राप्तः अस्ति - without means how can goal be achieved? न हि उपायम् अन्तरेण उपेयप्राप्तः अस्ति, उपायम् अन्तरेण - without उपाय. उपाय means means. उपायम् अन्तरेण, न हि उपेयप्राप्तः अस्ति. उपाय is a result. Nobody gains a result without taking a course to उपाय. How do you say कर्मयोग is उपाय? For that ज्ञानयोग or ज्ञान-निष्ठा. भाष्यकार gives citations from श्रुति.

कर्मयोगोपायत्वम् च नैष्कर्म्यलक्षणस्य ज्ञानयोगस्य श्रुतौ इह च प्रतिपादनात् - Both in the shruti and इह - here in the Bhagavad Gita, प्रतिपादनात् - because it has been explained. What has been explained? कर्मयोगोपायत्वम् - कर्मयोग being the means. नैष्कर्म्यलक्षणस्य च. नैष्कर्म्यलक्षणस्य ज्ञानयोगस्य - here ज्ञानयोग is ज्ञान-निष्ठा. ज्ञानयोगेन साङ्ख्यानम् - that ज्ञानयोग. And that ज्ञानयोग is what is called as नैष्कर्म्य. In other words, ज्ञान-निष्ठा is नैष्कर्म्य, for that कर्मयोग is उपाय, that is there mentioned where, in the श्रुति also, and इह च प्रतिपादनात् - and Gita also it is being going to be said. First, can you tell me श्रुति, yes I will tell you.

श्रुतौ तावत् - in the case of श्रुति, in the श्रुति. Now he is citing Brihadaranyaka - bringing in attention. You remember that आत्म-लोक word is there in Brihadaranyaka, किम् पुत्रेण, why



what will we do with all these? एतद्भू स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति (Brihadaranyaka 4.4.22) what will we do with all these whereas the Self is the realm which we want to attain in that context. प्रकृतस्य - in the context, आत्मलोकस्य - of the realm of the Self, वेद्यस्य - which should be realised, वेदनोपायत्वेन - वेदना is knowledge, as a means for realisation, it is stated, तम् एतम् वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन (बृह0 उ० 4।4।22) - तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन - that is the full quotation. वेदानुवचनेन - with the recitation of Veda, which is a नित्य-कर्म, a duty, ब्राह्मणाः विविदिषन्ति - those who are seekers, they desire to know Brahman, how? वेत्तुम् इच्छा विविदिषा - they desire to know Brahman through वेदानुवचनेन daily duties like स्वाध्याय, यज्ञ, दान, तपस् - these all are कर्म only, इत्यादिना - through all these citations, कर्मयोगस्य ज्ञानयोगोपायत्वम् प्रतिपादितम् - that कर्मयोग is a means for gaining that ज्ञान-निष्ठा. This has been explained - प्रतिपादितम्. इह अपि च - Not only in the Upanishads it is being stated. In the Gita also very, very clearly it is being stated. What is stated? संन्यासः तु महाबाहो दुःखमाप्नुमयोगतः (गीता 5।6) - If there is no yoga, अयोगतः. If कर्मयोग has not been practiced, that is the meaning of अयोगतः. For the one who has not practiced कर्मयोग, हे महाबाहो, संन्यासः तु महाबाहो दुःखमाप्नुमयोगतः - it is very difficult to gain संन्यासः. Because संन्यासः has to have the backing of वैराग्य, and वैराग्य can come only if चित्त-शुद्धि is there. Next, one more citation.

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये (गीता 5।11) - योगिनः - कर्म yogis, कर्म कुर्वन्ति - they perform their duties, सङ्गं त्यक्त्वा - giving up the attachment to the results, what for they do? आत्मशुद्धये - to gain चित्त-शुद्धि. See, how कर्म is useful? Next. यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् (गीता 18।5) इत्यादि प्रतिपादयिष्यति - This is the 18th chapter. The first two citations are in the 5th chapter. For the intelligent people, for the self-controlled or intelligent, for the noble, पावनानि, they are all great purifiers. What are the purifiers? यज्ञ, दान, तप, they are all कर्म. So, thus, कर्मयोग is very essential for gaining that ज्ञानयोग or ज्ञान-निष्ठा. The श्रुति also have clearly stated. The स्मृति also have stated. So it is not what I am telling, you see the शस्त्र, they are saying. That is the purpose of these citations.

पूर्वपक्षी comes in. Let us read. ननु च 'अभयम् सर्वभूतेभ्यः दत्त्वा नैष्कर्म्यम् आचरेत्' - So what is the पूर्वपक्षी saying? Look, the word नैष्कर्म्य, you know, is used in the sense of not doing action, you know. Generally, literal meaning of नैष्कर्म्य is what? You are only saying नैष्कर्म्य is Brahman, नैष्कर्म्य is ज्ञान-निष्ठा, नैष्कर्म्य is अकर्तृत्व, all the कारक being falsified. I accepted. But in this world, नैष्कर्म्य is used to the sense of... You see, अभयम् सर्वभूतेभ्यः दत्त्वा नैष्कर्म्यम् आचरेत्, having given अभय to all beings, meaning I am not in the competition in which you are in, and thus making everyone fearless about oneself. You want it? I am not interested in



it. अभय. Go. You want to gain that? I am not in competition with you. Go. अभय. So giving thus fearlessness to all, in संन्यास you give fearlessness to all because you are no more as wanting this or asking this or competing with somebody for something. अभयम् सर्वभूतेभ्यः दत्त्वा नैष्कर्म्यम् आचरेत्. Here नैष्कर्म्यम् means संन्यास and संन्यास means no action only. So this statement is from नारद-परिव्राजकोपनिषत्. As you know there are many Upanishads, don't think it is not Kathopanishad. What you study in Isha, Kena, Katha is also in नारद-परिव्राजकोपनिषत्. इत्यादौ. Also, कर्तव्यकर्मसंन्यासात् अपि नैष्कर्म्यप्राप्तिम् दर्शयति - इत्यादौ - in those statements, कर्तव्यकर्मसंन्यासात् अपि - by giving up the कर्तव्य कर्म, by that also, नैष्कर्म्यप्राप्तिम् दर्शयति - here, नैष्कर्म्य is used in Brahman only in this context. I gave as संन्यास no, here, नैष्कर्म्य is नैष्कर्म्य, that realization only. अभयम् सर्वभूतेभ्यः दत्त्वा नैष्कर्म्यम् आचरेत्, that becomes, that becomes संन्यास. अभयम् सर्वभूतेभ्यः - संन्यास is अभय-दान, दत्त्वा नैष्कर्म्यम् आचरेत् - नैष्कर्म्यम् is ज्ञान-निष्ठा. Please note that. I gave a different meaning. The next one, नैष्कर्म्य means literal giving up of action. That will come later. In these citations, what do you find? कर्तव्यकर्मसंन्यासात् अपि - after having given up the कर्तव्य-कर्म, by that, even by that, नैष्कर्म्यप्राप्तिम् दर्शयति. So, which means what? By संन्यास also, one can gain नैष्कर्म्यप्राप्ति. It's there.

Also लोके च कर्मणाम् अनारम्भात् नैष्कर्म्यम् इति प्रसिद्धतरम् - in this world, very well we know this. If somebody does not begin an action, we say that person is नैष्कर्म्य, he's not doing anything. लोके च कर्मणाम् अनारम्भात् नैष्कर्म्यम् इति प्रसिद्धतरम्. अतः च - therefore, नैष्कर्म्यार्थिनः किम् कर्म आरम्भेण इति प्राप्तम् - the question comes, नैष्कर्म्यार्थिनः - those who seek abidance in that reality, नैष्कर्म्य, ज्ञान-निष्ठा, why action? Because नैष्कर्म्य can be gained also by संन्यास, it is said अभयम् सर्वभूतेभ्यः दत्त्वा नैष्कर्म्यम् आचरेत्. Also, the word नैष्कर्म्य also, by any general sense in this world, we think नैष्कर्म्य is actionlessness. That is what it means.

So, why should for gaining actionlessness, why should for gaining the ज्ञान-निष्ठा, one should take up action? इति-प्राप्तम् - thus the question comes. अतः आह - therefore, the answer is given. न च संन्यसनात् एव इति - not by mere संन्यास. It is said, no, through संन्यास one practices नैष्कर्म्य mere number one. It was also said नैष्कर्म्य means actionlessness. So, why can't we say, by नैष्कर्म्य one gains actionlessness - therefore the answer is given. न च संन्यसनात् एव इति - not by mere giving up of action. न अपि संन्यसनात् एव केवलात् कर्मपरित्यागमात्रात् एव ज्ञानरहितात् - It doesn't have that backing of knowledge. Unless knowledge is there, that with विद्वत्-संन्यास, of the nature of abidance in the तत्त्व-ज्ञान, how can it be practiced? For विद्वत्-संन्यास, you need to have knowledge, you know, you have to be, you have to have that विद्या to become a विद्वत्-संन्यासी. विद्वत्-संन्यासी is one who practices



abidance in विद्या, in तत्त्व-ज्ञान, but for that one has to be a विद्वान्, first, one has to be in the knowledge first. And therefore, that विद्वत्-संन्यासी, if you want to take that संन्यास, which is for practicing of the abidance, that should have the backing of knowledge.

सिद्धिम् नैष्कर्म्यलक्षणम् - that ब्रह्मात्मना-संस्थिति. So, सिद्धि and नैष्कर्म्य, भाष्यकार, uses the same meaning. Please note that. What is सिद्धि, liberation? What is नैष्कर्म्य, that is सिद्धि? What is सिद्धि, नैष्कर्म्य? ब्रह्मात्मना-संस्थिति is मुक्ति. सिद्धि is literally मुक्ति. Is it not? And मुक्ति is ब्रह्मात्मना-संस्थिति. ब्रह्मात्मना-संस्थिति is मुक्ति. ज्ञानयोगेन निष्ठाम् समधिगच्छति न प्राप्नोति ।।

कस्मात् पुनः कारणात् कर्मसंन्यासमात्रात् एव केवलात् ज्ञानरहितात् सिद्धिम् नैष्कर्म्यलक्षणम् पुरुषः न अधिगच्छति इति हेत्वाकाङ्क्षायाम् आह

सिद्धिम् नैष्कर्म्यलक्षणम् ज्ञानयोगेन निष्ठाम् समधिगच्छति. न is there in the beginning, okay? न समधिगच्छति, न प्राप्नोति. Before also the same thing was there. अनुष्ठानात्, no, न is there in the beginning. You just see, the earlier page, the first, today's verse, first page, अनारम्भात् is there. Afterwards, अनुष्ठानात् is there. अनुष्ठानात् means what? न अनुष्ठानात्. That न is in the beginning. न कर्मणाम् अनारम्भात्. The paragraph starts there. That न is to be taken out here. अनारम्भात्, न अनुष्ठानात्, not by practicing. न अनुष्ठानात्, not practicing. अनारम्भात्, not beginning.

पुरुषः नैष्कर्म्यं न अश्रुते न हि संन्यसनात् एव सिद्धिम् समधिगच्छति. So, what is the first line state, the first line state? न कर्मणा अनारम्भात् नैष्कर्म्यं पुरुषः न अश्रुते - अनारम्भात् - by not beginning actions, one doesn't gain नैष्कर्म्यं. Why? Because actions are the means to gain नैष्कर्म्यं. Because actions are that means for ज्ञानोत्पत्ति. How actions? through the purity of the mind. परम्परा-साधना. Somebody says, by संन्यास one gains liberation, no? Ah, ah, agreed. But न हि संन्यसनात् एव - by mere संन्यास one doesn't get liberation. By संन्यास, one gains liberation, but not by mere संन्यास, one gains liberation. How should संन्यास be for gain liberation? संन्यास should have knowledge. And then, in that, with विद्वत्-संन्यास, one abides in that knowledge.

We are not talking about विविदिषा-संन्यास, we are talking about विद्वत्-संन्यास. Here, the context is, the question is between कर्मयोग and विद्वत्-संन्यास. Arjuna will ask the question, why can't I do विविदिषा-संन्यास then? That is 5th chapter. For विद्वत्-संन्यास, ज्ञान is required. For विविदिषा-संन्यास, वैराग्य is required. Are you understanding what I am talking? I am not explaining this point. It will come later. For विद्वत्-संन्यास, what is required? ज्ञान is



required. That means, वैराग्य is already there. Which means, चित्त-शुद्धि is already there. For विविदिषा-संन्यास, what is विविदिषा-संन्यास? विविदिषा-संन्यास is a संन्यास taken for gaining knowledge and liberation. For that, what is required? वैराग्य is required. And for वैराग्य, चित्त-शुद्धि is required. Right? So, चित्त-शुद्धि, वैराग्य - this much is sufficient. You all understand this. Too many things if I say, you will have trouble. Slowly, slowly, everything will come. With this we conclude today, today I have been only one verse, we could complete. That is not at all good, but we will see.

22 June 2025, Session 05 — Bhagavad Gita, Chapter 03, Verses 05-07

श्री भगवानुवाच -

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३.३ ॥

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४ ॥

Arjuna's question in essence is, “why are you not permitting me to practice ज्ञान-निष्ठा” as though he has got ज्ञान. He must have misunderstood that what he got was ज्ञान, that was only परोक्ष-ज्ञान. If ज्ञान-निष्ठा alone gives way to liberation, which is true, why are you forcing me into this कर्मयोग, कर्म rather than asking me to abide in that knowledge? Bhagavan says, Arjuna, as far as the अधिकारित्व of this world is concerned, there are two parts. One is a part of प्रवृत्ति, another is a part of निवृत्ति, द्विविधा-निष्ठा. And here it is not just part of प्रवृत्ति in terms of सकाम-कर्म. Because it is a अध्यात्म-शास्त्र, Arjuna, you have these two-fold paths, one of कर्मयोग, another of ज्ञानयोग. Again here, ज्ञानयोग is not used in a very, in its lower sense of ज्ञानयोग wherein one goes to the गुरु, one takes up the study, गुरु teachers, अभावना removed, असम्भावना removed, not that kind of lower. It is also ज्ञानयोग, but not here. Here ज्ञान itself is a योग. Here the practice of knowledge itself is a means.

So thus you have these two-fold paths. One is for the utterly dispassionate, another is for the passionate. One is for those who have got that चित्त-शुद्धि of the highest order, and therefore who have got ज्ञान, and then that path of renunciation is one. Another is the path of कर्मयोग. And they are also yogis, they are also साधक. ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्. Arjuna wanted to be a विद्वत्-संन्यासी. Not that Arjuna wanted to be विद्वत्-संन्यासी. Arjuna wanted Bhagavan to tell him, take up to विद्वत्-संन्यासी. Bhagavan has very clearly



told him, no, you don't. You are not ready for that. Actually, don't have access to that at this point of time, even though you have got the knowledge. लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ. ज्ञानयोगेन साङ्ख्येयानाम् कर्मयोगेन योगिनाम् ।

Arjuna, please remember one thing. न कर्मणाम् अनारम्भात् नैष्कर्म्यम् पुरुषः अश्रुते । This नैष्कर्म्य or ब्रह्म-निष्ठा, don't think that by literally dropping action one can come to that. It is not as simple or it is not as simplistic, like that. Simplistic. That's better than simple. It is not as simplistic as that. Not starting action. Therefore, नैष्कर्म्य, it's not like that. Not doing action. Therefore, नैष्कर्म्य, it's not like that. नैष्कर्म्य means the बाध of the कर्तृत्व, नैष्कर्म्य means the बाध of all the कारक, which factor in enabling कर्म. That is not like that.

Yes, you may say, but शास्त्र has said through संन्यास one gains that. Yes, it is true. By संन्यास one gains that. But that संन्यास is of the nature of तत्त्व-ज्ञान्, वासना-क्षय, मनो-नाश. That is संन्यास. Therefore, a संन्यास which does not have ज्ञान in the background, a संन्यास, which does not have वैराग्य in the background. Not just संन्यसनात् एव, just because one takes to संन्यास. In other words, संन्यास, which, and in this context, विद्वत्-संन्यास, okay? विद्वत्-संन्यास will have ज्ञान in the background. विद्वत्-संन्यास is a संन्यास, which याज्ञवाल्क्य had. याज्ञवाल्क्य, who is a great master himself, who was the Guru of Janaka Maharaj who taught Maitreyi that highest wisdom, who has that knowledge himself, and who wants to abide in that knowledge - this is called विद्वत्-संन्यास.

Yes, संन्यास gives that liberation, no doubt about it, but न च संन्यसनात् एव, not by external copying of संन्यास. The internal संन्यास is of a greater importance than mere external संन्यास. That kind of external संन्यास is taken in order that one can focus completely. And शास्त्र gives that right for that mahatma to focus completely on that, that शास्त्र permits. But don't look just from externals. He's not doing anything. He's always, you can't do that. You can't copy that kind of thing. He's not copying anybody. He's just, his nature is like that. He has come to such a वैराग्य, that चित्त-शुद्धि of the highest order, that वैराग्य of the highest order. That is not copyable, not copy it. It has to happen by itself.

And therefore, not just न च संन्यसनात् एव, merely by just renunciation, that mere renunciation is important here. What do you mean mere renunciation at one level without चित्त-शुद्धि? You may say, without वैराग्य, whether you say चित्त-शुद्धि or वैराग्य, it is same. At another level, in this context, without ज्ञान. There is one संन्यास which is taken



with वैराग्य but without ज्ञान. That is called विविदिषा-संन्यास, which is the topic of chapter 5. But the topic of chapter 3 is between विद्वत्-संन्यास and कर्मयोग. That is the topic here.

ज्ञनयोगेन साङ्ख्यानम्, those who got that साङ्ख्य, those who got that ब्रह्म-विद्या, for them, they got that ज्ञान, साक्षात्कार. Now they have to abide. That is it. So, न च संन्यसनात् एव सिद्धिम् - whether you say सिद्धि, whether you say नैष्कर्म्य, or whether you say abidance in knowledge, all of them are the same here. So, ज्ञनयोगेन साङ्ख्यानम्, abidance in that ज्ञान. So, that, in other words, this नैष्कर्म्य, this सिद्धि, this ज्ञानयोग, all of them are ब्रह्मात्मना-संस्थिति. What you studied in your विवेकचूडामणि, ब्रह्मात्मना-संस्थिति, abidance in knowledge of the Self being Brahman, and that you can't gain by just mere संन्यास. It is more to do with knowledge and more to do with the quality of the inner mind, than literal. Therefore, don't just literally take संन्यास to be संन्यास. It has more depth. न च संन्यसनात् एव. So this far we have now, we have moved, now we go to the next verse.

**न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३.५ ॥**

So, let us ask this question. Yes, one attains that ज्ञान through संन्यास, सर्व-कर्म-संन्यास. Okay? Agreed. What do you mean by सर्व-कर्म-संन्यास, one attained? But let us ask this person, what do you mean by सर्व-कर्म-संन्यास? Is it the literal dropping of कर्म? Option 1. Or you think it is the forceful quietening of the कर्मेन्द्रिय? What do you mean by सर्व-कर्म-संन्यास? Of course, both of them are wrong, right? Neither it is that literal dropping, which is सर्व-कर्म-संन्यास, nor is it that the forceful mastery or forceful control or the forceful holding of the कर्मेन्द्रिय, none of them cannot, but somebody who thinks that in this manner, भाष्यकार, now Bhagavan says none of these are actually सर्व-कर्म-संन्यास. In the first verse, he takes up that literal dropping of कर्म is an impossibility. And in the second verse onwards, second verse, he looks at the topic of just the control of the कर्मेन्द्रिय whereby कर्म is not performed, it takes up both.

So, न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् - जातु means at some time, जातु, at some time, at some state, कस्याञ्चित् अपि अवस्थायाम्, whatever be the जातु, it's a, it's a indeclinable, sometime, right? So, जातु, क्षणमपि, at any point of time, or a moment, moment, क्षणम्, कश्चित्, no one, meaning no one, at any point of time, even for a moment, can remain, तिष्ठति, can remain, अकर्मकृत्, अकर्मकृत् without doing any action. So this अपि is there, you see, न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्, that अपि goes with कश्चित्, that अपि goes with क्षणम्,



that अपि goes with जातु. कश्चित् अपि, क्षणम् अपि, जातु अपि. अपि goes with everything. That means what? Nobody at any point of time, even for a moment. No one, that no one, in that when you put अपि means what? Anybody he may be, he may be Ravana, he may be Rama, it doesn't matter. Anyone. In English, I do not know how to put that अपि in that कश्चित् meaning someone. No one, that's all. That's all I've got to say in English. कश्चित् अपि, क्षणम् अपि, जातु अपि अकर्मकृत् तिष्ठति.

That हि is in the sense of because or in the sense of well-known, प्रसिद्धि. Even in, let us say, even in, let us say somebody is sitting quiet, not doing anything. No, he is not actually not doing anything, he is thinking. That is also an action. Thinking is also an action. No, no, let us say he goes to sleep, he is not thinking. But he is breathing. His heart is functioning. Digestion is happening. He is aging. That is also happening. So many blood cells are being broken, created. So many things are happening.

So, it is well known that at no point of time, man remains actionless. Action is an insignia of life. Somebody is alive, there is an action happening. Gurudev used to say, "Do you want to see somebody, do you want to see those people who are not doing anything, come, I will take you?" Well, to the burial ground and those places where everybody is cremated or whatever. Here nobody is doing anything, they are all. As long as life is there, action is natural. In the Veda there is a very interesting statement. सुशुप्तौ भूः भूः इत्येव स्वपिति. - in deep sleep snoringIn sleep, there is heavy breathing.

In other words, actionlessness is impossible. But suppose one says, no, I'm going to, it's my control, no? So I'm going to force myself like a stone. I'm going to be or like a log of wood. I'm going to, without any action, I'm going to. How long? How long? कार्यते, they're also because that is not possible. Why? कार्यते, one will have to. हि - because, कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः, because सर्व अपि, all, with no exception whatsoever, सर्व अपि अवशः, अवशः means what? Without they being able to control, अवशः, अस्वतन्त्रः. Because it's not an, प्रकृतिजैर्गुणैः, that means what? Born from प्रकृति. Born from प्रकृति. What do you mean born from प्रकृति? Meaning, manifested from प्रकृति. प्रकृति itself is made up of three गुण, सत्त्व, रजस्, तमस्. So born from प्रकृति-गुण means what? Those गुण are manifesting from प्रकृति. But जैः is used in the sense of अभिव्यक्ति. प्रकृतिजैः. प्रकृतितः अभिव्यक्तैः. Manifesting from प्रकृति.



What are those गुण? सत्त्व, रजस् and तमस्. So these qualities of सत्त्व, रजस् and तमस् will make, will induce, will force upon you actions. Just as how an ocean cannot remain waveless, but ocean is waves, and therefore waves one after another, तरङ्गवत् like how the waves ceaselessly play upon the ocean in the same way, each one of us according to our own वासना, be it सात्त्विक, राजसिक, or तामसिक, these गुणs will force us to action. सर्वः अपि अवशः प्रकृतिजैर्गुणैः कर्म कार्यते. Passive voice. Everyone was forced upon by प्रकृति to act, nobody can escape this.

In other words, what does Bhagavan say? The question of literally dropping actions is an impossibility. So you are saying literally, I want to drop action, सर्व-कर्म-संन्यास. This so-called imagined सर्व-कर्म-संन्यास is not सर्व-कर्म-संन्यास. So सर्व-कर्म-संन्यास is not this. सर्व-कर्म-संन्यास is actually what is done by a ज्ञानी, because the dropping of कर्तृत्व and the बाध, the falsification of all those कारक, you understand the word कारक by now? कारक means what factors that contribute that constitute action. The falsification of the कारक is only सर्व-कर्म-संन्यास, from the truest, from the absolute standpoint, and that is नैष्कर्म्य. So this kind of thing, that is सर्व-कर्म-संन्यास, Arjuna, and that ज्ञान-निष्ठा, that नैष्कर्म्य, is not literal dropping of action because nobody is there who can remain without any action. Anything that is born of प्रकृति will have to. Only the ज्ञानी is free of action. Because for the ज्ञानी, that individual is not there. The whole basis of action is not there. Okay? So, to the first point that सर्व-कर्म-संन्यास is a स्वरूप-त्याग of कर्म. No, such a thing is not there. Take it from me it is not there. न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्। कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः।।३.५।। Now that we have seen the meaning, let us go to the भाष्य and see how Bhagavan describes it. सम्बन्ध-भाष्य.

कस्मात् पुनः कारणात् - because of what reason, again because of what reason. कर्मसंन्यासमात्रादेव केवलात् ज्ञानरहितात् - the mere giving up a faction which does not have the ज्ञान. Why is it that because of कर्म-संन्यास, which does not have ज्ञान, सिद्धिम् - that accomplishment, that liberation, नैष्कर्म्यलक्षणम् - of the nature of नैष्कर्म्य, पुरुषो नाधिगच्छति - a person does not gain?, इति हेत्वाकाङ्क्षायामाह - In response to that, to that आकाङ्क्षा - why, in response to that cause, enquiring to the cause, Bhagavan says this.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३.५ ॥



न हि यस्मात् - because, क्षणमपि कालम् - even for a moment, जातु कदाचित् कश्चित् - someone, तिष्ठति - remains, अकर्मकृत् सन् - being without any action. Nobody, even for a moment, at any point of time, remains without action, remains being actionless. That सन् is being, being actionless अकर्मकृत्. Again, कस्मात् - why, कार्यते प्रवर्त्यते हि यस्मात् अवश - without his control, forcibly, एव अस्वतन्त्र एव कर्म सर्वः प्राणी - all breathing creatures, all persons, all beings, प्राणी is all beings, प्राणिन् शब्द, therefore प्राणी is there, ई is there you cannot jump to feminine gender, like नदी. Like दण्डिन्, करिन्, you have दण्डी, करी. All are कार्यते हि अवशः कर्म सर्वः. प्रकृतिजैः प्रकृतितो जातैः - born from प्रकृति, सत्त्वरजस्तमोभिः गुणैः. Please understand भाष्यकार says, अज्ञ इति वाक्यशेषः - so सर्वः अज्ञः. Because there is no action for ज्ञानी, no? Action is not there for a ज्ञानी. And remember all these actions and all are technical terms in Vedanta. अज्ञ इति वाक्यशेषः. अज्ञः means ignorant.

यतो वक्ष्यति - because Bhagavan is going to say, 'गुणैर्यो न विचाल्यते' (भ. गी. १४।२३) - The ज्ञानी is not moved by the गुण. Here it is said, no, गुणैः प्रकृतिजैः. All are, all are without a choice, अवशः - made to act by गुण. But it will be said, ज्ञानी is not touched by the गुण. ज्ञानी is not moved by the गुण. ज्ञानी is not shaken by the गुण. गुणैर्यो न विचाल्यते. This will come in the 14th chapter. गुणैर्यो न विचाल्यते. इति। साङ्ख्यानं पृथक्करणात् - साङ्ख्यानं - in this way, about the साङ्ख्य, about the साङ्ख्य, those who have got that आत्म-दर्शन. पृथक्करणात् - it has been separately shown. So you have to keep that in mind. And here the teaching is for कर्मयोग. Bhagavan is teaching this in the context of कर्मयोग. As you all know, from the earlier verse onwards, the कर्मयोग topic started. Right? We said up to how many verses, 13 verses, right?

अज्ञानामेव हि कर्मयोगः, न ज्ञानिनाम् - the discussion and the advice for कर्मयोग, is for whom, अज्ञानम् हि कर्मयोगः, न ज्ञानिनाम्, not for the ज्ञानी. Sometimes people foolishly say, "Swami Vivekananda was a great कर्मयोगी", they have no idea what they are talking. Swami Vivekananda is a कर्मयोगी, he is साधक or what? Swami Chinmayananda was a great कर्मयोगी. Ah, really? You have no understanding what is कर्मयोग, that's why you are saying. अज्ञानामेव हि कर्मयोगः, न ज्ञानिनाम्. Later on, you should also read the भाष्य and see what beautiful lines are there. These are all citations from the भाष्य. Since you are studying, you have no idea what is the citation. These are all citations. अज्ञानामेव हि कर्मयोगः, न ज्ञानिनाम्.

ज्ञानिनां तु गुणैरचाल्यमानानां - for the ज्ञानी who are untouched by the गुण, who are not moved by the गुण, who are untouched by the गुण, स्वतश्चलनाभावात् - because they are of the nature of that infinite Brahman. ज्ञानी is not a person, ज्ञानी is Brahman, by nature there is no



question of movement for him. कर्मयोगो नोपपद्यते - there is no question of कर्मयोग for a ज्ञानी. Right? So, therefore you have to understand that here कार्यते ह्यवशः कर्म - कर्म and all those things are for what? सर्वः He said. सर्वः He said means what? All means, all here refers to the अज्ञानी. And that the ज्ञानी has no action, we have also discussed earlier. तथा च व्याख्यातम् 'वेदाविनाशिनम्' (भ. गी. २।२१) इत्यत्र ॥ ५ ॥ - remember there was this verse वेदाविनाशिनं नित्यं य एनमजमव्ययम्। कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २.२१ ॥ In that verse, I have explained in detail you go and see there. I am not going to again tell you. Go read that verse. I have written all those things there. Like that, Sankaracharya says. Right? So, the question of सर्व-कर्म-संन्यास being literal, dropping of action is not the point. The वेदाविनाशिनं नित्यं is a very detailed commentary, okay? Very detailed commentary. We have seen only the portion that we wanted to see. Sankaracharya says, Right? So, now, so therefore, if सर्व-कर्म-संन्यास is a literal dropping of action, that is not true. But can we say सर्व-कर्म-संन्यास is the focused conscious control of the कर्मेन्द्रिय? This kind of सर्व-कर्मेन्द्रिय-निरोध, this is also not संन्यास. The सर्व-कर्मेन्द्रिय-निरोध, निरोध is a forceful mastery. That is also not संन्यास. Nobody can remain. But even if one does it, that is also not. Why? Next verse.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३.६ ॥

कर्मेन्द्रियाणि संयम्य इन्द्रियार्थान् यः मनसा स्मरन् आस्ते सः विमूढात्मा मिथ्याचारः उच्यते. कर्मेन्द्रियाणि - you all know what is कर्मेन्द्रियाणि? वाक्, पाणि, पाद, पायु, उपस्थ. कर्मेन्द्रियाणि संयम्य - controlling, निगृह्य, Controlling. इन्द्रियार्थान् - शब्द, स्पर्श, रूप, रस, गन्ध, इन्द्रियार्थ. यः मनसा स्मरन् - He said, remember, he has controlled his कर्मेन्द्रिय. He's sitting. He's not moving his hands. He's sitting. Not moving his hands, legs, but hey. But, the eyes, ears, nose, tongue, skin are all active. Nice smell comes off. Looks very, very delicious. Smelling only. And looks also. इन्द्रिय are feeding, कर्मेन्द्रिय you have blocked. ज्ञानेन्द्रिय are there active, seeing, smiling, feeling, all kinds of things. And above all, मनसा स्मरन्. How is the mind? Mind is having a ruckus. Mind is everywhere. You can't control the mind like that. Even eyes, ears, you can probably do. Ears, also you can't control like that. How can you control ज्ञानेन्द्रिय like that? Not possible. कर्मेन्द्रिय, you can force. Ears will hear, nose will smell, skin will feel, you can't stop like that. And mind? No, impossible. It has its own field, having a great day, the mind.



But isn't he controlling all those things? Then why are you saying मनसा स्मरन्? Because विमूढात्मा, विमूढात्मा, deluded fool he is still. He is filled brimful with राग-द्वेष, काम-क्रोध. All those things are negativities are full. वासना are very powerful. But he is sitting very quietly probably in आसन also, पद्मासन. Erect. But mind and senses are all havoc. Such a person is मिथ्याचार. आचार is conduct. मिथ्याचार is inside one outside one.

He is like that crane, Bhagavatam crane. Standing in ध्यान, and that too तपस्, one leg. I don't know why this crane always stays one leg inside one leg above. Have you seen this crane doing तपस्? One leg inside will be there, on one leg it stays up. धारण, ध्यान, motionless, suddenly you'll hear sounds. Then again, तपस्वी, मिथ्याचार. Those who know Tamil will be able to understand what I say. Wearing white cloth, शुद्ध-ब्रह्म-स्वरूप looks like that, but इन्द्रिय. मिथ्याचार is असदाचार. If you want to say in English, we use the word hypocrite. The word hypocrite is also used to tell पापी, पापिष्ठ, sinful fellow. Such a person is called मिथ्याचारी. So संन्यास should not be taken as a joke.

त्वंपदार्थविवेकाय संन्यासः सर्वकर्मणाम् ।
श्रुत्येह विहितस्तमात् तत्त्यागी पतितो भवेत् ॥

त्वंपदार्थविवेकाय - in order to realize the true nature of the Self, in order to do that atmअनात्मा-विवेक and come to realize the Self, in order to realize the Self. संन्यासः सर्वकर्मणाम् - renunciation of all action. श्रुत्येह विहितस्तमात्. श्रुत्या इह श्रुत्या इह विहितः तस्मात् - since it is for the realization of the Self, that शास्त्र permits the renunciation of all action. तत्त्यागी पतितो भवेत् - the one who does not do that, तत्त्यागी, one who does not do that, one who does not pursue the path of realization, but externally takes into संन्यास. Such a person पतितो भवेत्.

Again the whole verse. त्वंपदार्थविवेकाय संन्यासः सर्वकर्मणाम् । श्रुत्येह विहितस्तमात् तत्त्यागी पतितो भवेत् ॥ तत्त्यागी means what? tvam-padartha विवेक तत्त्यागी. The pursuit of the realization of the Self, one who gives up tattyagi patito bhavet. The shruti has permitted संन्यास for this purpose only. So one has to devote oneself fully for that. And that is not possible if वैराग्य is not there.

Spiritual life is no joke, is no casual affair. If one enters into spiritual life and commits to spiritual life, and the heart is not pure enough, or the dedication for the goal is not strong enough, such a person loses. Therefore, without the चित्त-शुद्धि, केवल कर्मेन्द्रिय-निग्रह,



and from that, merely from that, what happens? कर्मेन्द्रिय-निग्रह is there, but ज्ञानेन्द्रिय-निग्रह is not possible. Also, if ज्ञानेन्द्रिय-निग्रह itself is difficult, मनो-निग्रह is out of question, and therefore the true संन्यास is not, is not this. This is not what is संन्यास.

So mere कर्मेन्द्रिय-निग्रह, remember two aspects we said, the literal dropping of action, that is not possible, because in deep sleep also action is there. So literal dropping of action out of question. And mere कर्मेन्द्रिय-निग्रह and keeping intact the राग-द्वेष and the ashuddhis of the mind, it is also not संन्यास. This will only be मिथ्याचार. It is not संन्यास. So both, what is not संन्यास? Arjuna, you want to do संन्यास? This is not संन्यास. Please note. Now let us having seen this much. Let us go into the भाष्य. Now the commentary, सम्बन्ध.

यत्त्वनात्मज्ञः - ignorant, चोदितं कर्म नारभते इति - He does not engage himself in those चोदितं कर्म, चोदितं कर्म is शास्त्र-विहित-कर्म, duties. शास्त्र-विहित-कर्म, duties, be it the sacred or the secular. The word duty in शास्त्र is the sacred or the secular. Nowadays when we say duty, we think of only the secular. चोदितं कर्म नारभते इति. And in the sacred duties also comes the worship of the Lord and all those things. चोदितं कर्म नारभते इति.

तदसदेवेत्याह. तदसदेव - that is very wrong. सत् is good. असत् means not good. It is very wrong. It is not acceptable. It is अधर्म in nature. असदेवेत्याह. How does Bhagavan say?

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३.६ ॥

मनसा is said, but इन्द्रिय you ought to understand. कर्मेन्द्रिय only is controlled, but ज्ञानेन्द्रिय is kept alive. It cannot be done like that. Now let's see the commentary.

कर्मेन्द्रियाणि हस्तादीनि - hands, legs and all. संयम्य संहृत्य - after having controlled, consciously controlled. यः आस्ते तिष्ठति - who are these? मनसा स्मरन् चिन्तयन् - चिन्तयन्, thinking, thinking about it, dreaming about it, planning about it, enjoying it in the mind, all those things, everything. चिन्तयन्. What? What is it? इन्द्रियार्थान् विषयान् - शब्द, स्पर्श, रूप, रस, गन्ध. विमूढात्मा - such a person, deluded mind. Explanation I have given before, so I am not repeating. Deluded mind means that it is filled with राग-द्वेष, वासना, etc. विमूढान्तःकरणः मिथ्याचारो मृषाचारः - hypocrite, पापाचारः - One with sinful character.



That is the point. Meaning purity of mind is a requisite for संन्यास. Until purity of mind has come, one has to engage oneself in those duties, one has to give oneself to duties and various things which enable the purity of mind. Dropping the duties which enable purity of mind, one will not be able to get purity of mind. Also, it is not possible.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३.६ ॥

Right? So what is it then? Now Bhagavan Sri Krishna points out the other. This way you see, now this way you see, he shows you the contrast, and you can see for yourself the beauty. Let's read the verse.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३.७ ॥

तु is there, you see. यः तु. And what is तु? It is but. So, what is this but here? In order to show the वैलक्षण्य, in order to show the distinction, in order to show the contrast, from the earlier person, this person, contrast. How was the earlier person? कर्मेन्द्रिय, he had controlled, forcibly he had controlled. And what about the ज्ञानेन्द्रिय? They cannot be controlled like that.

You can't control your ears like that, or tongue like that. And the mind also cannot be controlled like that. So one who has controlled the कर्मेन्द्रिय, but other things are in riot, creating ruckus. Now, the difference is being shown. Here how?

इन्द्रियाणि मनसा नियम्य, कर्मेन्द्रियैः कर्मयोगम्, असक्तः सन्, स विशिष्यते.

So here how? Here he is engaging his कर्मेन्द्रिय in कर्मयोग. But इन्द्रियाणि मनसा नियम्य, all the इन्द्रिय, by इन्द्रिय here refers to the earlier ones, the ज्ञानेन्द्रिय and refers to the mind. इन्द्रियाणि - चक्षुरादि ज्ञानेन्द्रियाणि, इन्द्रियाणि. And how does he control them? मनसा, by विवेक, he controls. नित्य-अनित्य-वस्तु-विवेक - he controls. धर्म-अधर्म-विवेक - he controls. शास्त्र-विहित, शास्त्र-निशिद्ध - he controls. He follows the शास्त्र. So using that विवेक-शक्ति, which comes to a person by adhering to the principles of the शास्त्र, okay? Through that नियम्य. नियम्य means what? Whatever आसक्ति is there, whatever attachment is there, whatever राग-द्वेष are there, whatever वासना are there, he holds them in check.



But then कर्मेन्द्रिय is engaged in action. Whereas the other fellow in the sense of संन्यास or so called some imaginary, you know, idea of what is संन्यास or his goal is very high, but he still has no capacity, he is literally renounced it, but his mind will be like that. Whereas this person you see, he has, he has not renounced, he is in the world of action. कर्मेन्द्रियैः कर्मयोगम्, with all his कर्मेन्द्रिय, he is engaged in action. He is steadfast in his duties. He does all his work, but the whole day is spent carefully. Every moment is accounted for. He is performing duties as worship to God.

But how are his इन्द्रिय? All the ज्ञानेन्द्रिय, all the senses, all of the mind are all kept in control, in check, by the right principles of धर्म, and कर्मेन्द्रियैः कर्मयोगम् - he performs. And how does he perform that also? असक्तः - detached. Detached from what? Without any desire for the results of action. फलाभिसन्धि-शून्य, free of desires for the results. Like that. So कर्मेन्द्रियैः कर्मयोगम् हि आरभते - He performs, करोति. And remember, this person you can see very clearly. स विशिष्यते. स विशिष्यते - he is nobler in every way. विशिष्यते - अधिकः भवति, he is far greater.

And thus you can see, and then you know the word Arjuna is there, you see. यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन । कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥ This Arjuna, this सम्बोधन is to have this आश्चर्य in it. आश्चर्य is a सम्बन्ध. He is calling it. Hey Arjuna, see this. Look at this. Look at the difference. आश्चर्य. Look at this man. He is controlled, but he is uncontrolled. Look at the man. He is not controlled, but he is controlled. Look at that. Look at the difference. Look at this man. कर्मेन्द्रियाणि संयम्य. But then मनसा, like this, mind is all over the place. इन्द्रिय are all over the world. Look at that. विमूढात्मा, मिथ्याचार, look at that. But look at this person. इन्द्रियाणि मनसा नियम्य, he controls the ज्ञानेन्द्रिय. There he controls the कर्मेन्द्रिय, but ज्ञानेन्द्रिय are berserk. Mind is gone. Here you see, he controls the ज्ञानेन्द्रिय, he controls the mind, but engage in action. See? कर्मेन्द्रिय - he has given an option for them to get into action. Is it opposite? Do you see that opposite? Arjuna, what do you think? आश्चर्य सम्बन्ध. विशिष्यते - he by far excels. He excels what? He excels by far that केवल-संन्यासी, literal संन्यासी, but not actual संन्यासी. That is number one.

He excels also, the one who is सकामी. He excels both. सकामी who is कर्म-trapped, who is ever continuously engaged in action. To gain this or that, non-stop, workaholic fellow, but workaholic used in the negative sense. Workaholic, used in the सकाम context, continuously engaged. This one, “I want this, I want that.” This person, by far, excels.



Also केवल-संन्यासी, mere literal giving up of action, but mind is everywhere. Compared to that, this is by far great. So, in both levels, he is greater, अधिकः.

In fact, कर्म-फल-संन्यास also is a type of कर्म-संन्यास. This will come later in the fifth chapter we will see. A कर्मयोगी will be called as संन्यासी, he also will be called as योगी also. Because कर्म-फल-संन्यास is also a type of कर्म-संन्यास. कर्म संन्यास is two types in the शास्त्र. One is कर्म-फल-संन्यास, where कर्म is transformed to become अकर्म in a certain manner. You remember समत्वम् योग उच्यते, योगः कर्मसु कौशलम्? That कर्म which is to cause बन्ध transforms its nature, because of ईश्वर-अर्पण-बुद्धि and ईश्वर-प्रसाद-बुद्धि. So that is also, so to say, a kind of कर्म-संन्यास. So कर्म-फल-संन्यास is one type of कर्म-संन्यास. And second कर्म-संन्यास is the कर्म-संन्यास of the ज्ञानी.

These are the two types of कर्म-संन्यास. At this point of time, I'll add more and more, more and more richness to it later, but at this point of time, we are seeing two kinds of कर्म-संन्यास. One is कर्म-संन्यास of the ज्ञानी, नैष्कर्म्य. Another is कर्म-संन्यास of the कर्मयोगी, where कर्म-फल he renounces, and the very nature of कर्म changes. कर्म becomes, instead of बन्धक, it becomes मोक्षदा, it becomes liberating in nature. And where one doesn't feel कर्म, even though one is in कर्म, the anxiety and the pressure of doing action and all is gone, because of the higher altar power of dedication.

So Bhagavan Sri Krishna says, look at this. कर्मयोगी. He is also, in other words, he is also a संन्यासी in a way, right? Who is अधिकारी for this, this second संन्यास, that कर्म-संन्यास of the ज्ञानी, only a ज्ञानी is अधिकारी for that. That this person and अज्ञानी cannot be अधिकारी. अज्ञानी is अधिकारी for कर्मयोग. So कर्मयोगी has got this. So here Bhagavan shows the कर्मयोग. How the कर्मयोगी excels. कर्मयोगी excels whom? That मिथ्याचार, who is the केवल-संन्यासी, so to say संन्यास, it is not संन्यास. It is not in शास्त्र, this is not at all called संन्यास, but so to say literally, he has renounced. But actually one cannot renounce कर्म. That is not a way to renounce कर्म at all. The only way to renounce कर्म is through that liberation, through that knowledge. One cannot renounce.

विविदिषा-संन्यास? Another way, of course, is that विविदिषा-संन्यास, which is also शास्त्र-विहित. Okay? But one cannot literally renounce action like that. That cannot, that cannot be called as actual संन्यास. So one was literally renounced. न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्। कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥ but he is forcing himself to renounce action by



controlling his कर्मेन्द्रिय and all. So it looks outside, he is not doing anything. But he's doing many things with his ज्ञानेन्द्रिय and with his mind. Such a person is a मिथ्याचारी.

And this person, he's not forced himself not to, he's engaged in action. He's engaged in action. But how is he inside? असक्तः. He keeps all that राग-द्वेष in abeyance. Those do not get expressed. In the words of Pujya Gurudev, he will say, old वासना are destroyed, no more new वासना are formed. If you read Gurudev's commentary on कर्मयोग and all, you will keep on insisting on this. Old वासना are destroyed. Why? राग-द्वेष and all are kept in abeyance. No more new वासना are formed, because असक्तः.

And all those old वासना, राग-द्वेष and all are overpowered by his dedication to duties, by bringing in that aspect of the Lord where he dedicates his actions. So all those things are naturally washed off because of no use of राग-द्वेष. You keep more and more using, they keep growing. We are misusing राग-द्वेष, abusing राग-द्वेष. He stops using राग-द्वेष, and they all die their death. They die their natural death, because of lack of encouragement. Old वासना all.

And also he brings in Bhagavan, you know, Bhagavan is a very powerful entity. You bring Bhagavan, everything changes. Bhagavan makes the whole thing different, altogether different. When Bhagavan is kept in the heart, what वासना, what things? राग-द्वेष? They can't stand the force of Bhagavan. The presence of Bhagavan changes everything. And the कर्मयोगी has Bhagavan enshrined in his heart. Because कर्मयोगी are भक्त in core, in his heart. So, old वासना are discarded. No more new वासना are formed. The heart becomes pure. Very fast it becomes. कर्मयोग transforms a person very fast. And that is why it was glorified. Even if you start, नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥, like that.

Therefore, this कर्मयोग is by far greater than that कर्मट. कर्मट literally means one who is a workaholic. But here referring to that, सकाम, driven, desire-driven person, the कर्मट, he excels. And then what about the other fellow, who foolishly thought something is संन्यास and then he jumped into it without being ready for it. What about that person? Of course, he excels (over him). Like that Bhagavan says. Now let us see the भाष्य.

यस्तु पुनः कर्मण्यधिकृतः अज्ञः - An ignorant person who has got that who has the right and the responsibility to act. अधिकृत means who has the right and who has the responsibility



both. कर्मण्यधिकृतः. Such a person, बुद्धीन्द्रियाणि मनसा नियम्य - बुद्धीन्द्रियाणि is ज्ञानेन्द्रियाणि. आरभते अर्जुन कर्मेन्द्रियैः वाक्पाण्यादिभिः - the other fellow, he was controlling all these things. This कर्मयोगी is using all these things. किमारभते - what does he begin? What does he do? इत्याह — कर्मयोगम् - कर्मयोग, how does do? असक्तः सन् फलाभिसन्धिवर्जितः - free of desires for results of actions, सः विशिष्यते - he excels, इतरस्मात् - from the other, who is the other? मिथ्याचारात् ॥ ७ ॥

And therefore what should one do? Comes the next verse.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ३.८ ॥

नियतं कुरु कर्म त्वं - do your duties, कर्म ज्यायो ह्यकर्मणः- कर्म excels then inaction. शरीरयात्रापि च ते - even your bodily functions, even this journey, even the life journey, doesn't happen for the person who drops action. That's the next verse, that we do it tomorrow. Please keep careful note of the thought flow. Continuously there will be thought flow. Bhagavad Gita is thought flow. Bhagavad Gita, word by word, quarter by quarter, पाद by पाद, line by line, verse by verse, thought flow will be there. Very tight text. You can't take a verse out, you can't put a verse in. Very tight, it will be. And I mean by tight, I mean the flow, thought flow is very tight. Methodical progress of thought will be. Not just one chapter, every chapter Bhagavad Gita is like that.

23 June 2025, Session 06 — Bhagavad Gita, Chapter 03, Verses 08-09

श्री भगवानुवाच -
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३.३ ॥

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४ ॥

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३.५ ॥

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।



इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३.६ ॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३.७ ॥

So, after saying to Arjuna, after guiding Arjuna to note that there are two paths, depending upon the two types of अधिकारिन्. Those who have got ज्ञान, and those who do not have ज्ञान, and do not have that चित्त-शुद्धि. So for them, you have the कर्मयोग. And for those who have ज्ञान, साङ्ख्यानम्, those who possess that साङ्ख्य, that ब्रह्म-विद्या, for them, You have the ज्ञान-योग. And this ज्ञान-योग, this abidance, this knowledge itself being the means or abidance in that Self-knowledge, which is called नैष्कर्म्य, this is not something you can just gain by just giving up action. It's not as literal as that. But suppose you say, no, no, by संन्यास, the शास्त्र says, one gains नैष्कर्म्य. That is, that संन्यास, which has got ज्ञान in the background. That संन्यास, which is of the nature of वासना-क्षय, मनो-नाश, those practices, they have that तत्त्व-ज्ञान in the background. Therefore, न च संन्यसनात् एव - not by mere संन्यास, ज्ञान-सहित-संन्यास - and when the ज्ञान is there, then naturally you have the ultimate चित्त-शुद्धि also is there. And therefore, मनो-नाश, वासना-क्षय, and all are practicable. न च संन्यसनात् एव सिद्धिम् समधिगच्छति. And if that person is insisting about सर्व-कर्म-संन्यास, what do you mean by सर्व-कर्म-संन्यास? Do you think it is a literal giving up of कर्म? Is that सर्व-कर्म-संन्यास? Option one.

Option two. Do you think it is a forceful restraint of the कर्मेन्द्रिय? Do you think that is giving up of action? कर्म-संन्यास. Neither of these are actual कर्म-संन्यास. न हि कश्चित् क्षणम् अपि जातु तिष्ठ अकर्मकृत् - No one can even for a moment remain without action, because action is an insignia of life. So सर्व-कर्म-संन्यास is not a literal giving up of action. You have to understand what it is. It's not a literal. Because no one can, for a moment, drop action because the whole embodiment is rooted in action. Life is rooted in action. Even in deep sleep there is action. Even in the so-called no action there is action. And you say no action, you are causing that no action. So no action is action.

Even when you say, I am not, let's say, in deep sleep, I am not doing that, no action, I am just resting. Then also there is action. There is natural instinctive actions, also breathing, etc., circulation, prana, so many things continue. And above all, how long will one be able to just say, I am not going to act? Do you think that is possible? The body, the senses, the mind are all constituted of प्रकृति. प्रकृति is a very, very foundation of



the embodiment, and that प्रकृति is constituted of सत्त्व, रजस् and तमस्. And these सत्त्व रजस्, and तमस्, with which the body is made, the mind is made, the senses are made, they will. It's not in your hand. You are made up of प्रकृति. प्रकृति will make you act. Who are you to tell I'm not going to act? Your own प्रकृति, because you are made-up of प्रकृति. How can you escape from प्रकृति?

How can you escape? You will think, you can't stop thinking, you will think, and you will feel something, you can't stop feeling, because you are made up of प्रकृति, and प्रकृति with the सत्त्व, रजस्, and तमस् will make an action, will create an experience, it cannot be avoided. कार्यते हि आशः कर्म - it is not in your control, you cannot.

You cannot force प्रकृति because you are प्रकृति. When I say you, I mean the देहादि-सङ्घात, you are प्रकृति. So how can you, and if you see the word प्रकृति, कृति is there already in प्रकृति. Action is inherent in the कार्य-करण-सङ्घात. It cannot be avoided. So everyone, सर्वः प्रकृतिजैः गुणैः कर्म अवशः कार्यते. That प्रकृति will create. Just as the ocean cannot be waves, waves are the nature of ocean. You can't say: wave, stop. Who are you? It is not going to happen. You may loudly say: wave, stop. Are they going to stop? No, no, my voice is very loud. I have got a very, or I have a very sonoric voice. So? I have a commanding voice. Nothing is going to happen. कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैः गुणैः - therefore, there is no question of giving of action literally, number one.

Of course, this when we say giving of action, that giving of action for the ज्ञानी, ज्ञानी is an exception, because ज्ञानी is not identified with प्रकृति. So, the only person free of action in a certain philosophical sense is the ज्ञानी, because ज्ञानी has done the बाध of all the कारक. So that is only exception. But that too is only a philosophical exception. You should note. It is not a व्यावहारिक exception. It is a पारमार्थिक standpoint. It is not an exception in that way. It is a पारमार्थिक standpoint from which ज्ञानी is free of action. Well, so first option of actionlessness is सर्व-कर्म-संन्यास is नैष्कर्म्य, it's not like that.

And second, if you think the forceful restraint of कर्मेन्द्रिय is नैष्कर्म्य, is absence of action, even that is not, even that is not really. Then Bhagavan provides that contrast. He gives two scenes, so to say, you can observe one scene is like this, one scene is like this. You yourself choose which is better. What is the first scene? One who has restrained all this कर्मेन्द्रिय. But मनस्, the mind and the ज्ञानेन्द्रिय, they are not coming under that kind of restraint, because they can't be restrained. Ears will hear, nose will smell, skin will feel,



eyes how long you are going to shut your eyelids. And even if you do the eyes also, you shut your eyelids, how about the mind? Is it under your restraint? The heart is not pure, राग-द्वेष are galore, impurity is pervasive, and whatever you do literally is so to say with the physical कर्मेन्द्रिय, it's not going to work. And even then, even if you restrain the physical कर्मेन्द्रिय, one day it's going to explode. You're going to break the banks, suppression is not a solution. So, one who is doing like this, but internally how it is, how you see, मनसा इन्द्रियार्थान् स्मरन्. Because the inherent problem of the person being ignorant and impure at heart is still there, विमूढात्मा, मिथ्याचार. And this kind of external pretension is only hypocrisy, मिथ्याचार स उच्यते.

But look at the other, यस्तु इन्द्रियाणि मनसा, so this person how? His इन्द्रिय - his ज्ञानेन्द्रिय, all of them. And along with the mind, he is able to restrain by sticking to the path of धर्म, by sticking to what is शास्त्र-विहित and avoiding the निशिद्ध, putting a conscious effort in the direction. And then, आरभते, कर्मेन्द्रियैः कर्मयोगम् - and he engages his कर्मेन्द्रिय, his organs of action, he engages them in कर्मयोग. He engages him in कर्मयोग, he takes up his duties, performs his actions as offering unto the Lord, accepts the results which come, goes through life in a certain equanimous manner, with equanimity, योगः कर्मसु कौशलम्, समत्वम् योग उच्यते - so ईश्वर-अर्पण-बुद्धि, प्रसाद-बुद्धि. And you see how, and that person grows very fast, evolves very fast. All the negativities is forced out of his heart, very fast he evolves, rather than a person who is falsely. So look at this contrast. And Bhagavan says, स विशिष्यते, he by far excels. The other person devolves, this person evolves. You see? So, you know, it is not that... mere actionlessness is going to give you that ज्ञान-निष्ठा. It is not like that. It's not literal.

यदा संहरते चायम् कूर्मोऽङ्गानि इव सर्वशः - Now all those things, you know, it is not, it is not something which is, which is possible to be done just because you hear and just because, yes, agreed, that is a final doorway to liberation. Yes, agreed, all those things agreed. But one has to go, step by step. One has to mature oneself for that. One cannot hanky, panky, hurry-burry, one can't do all those kind of things. Such a person विशिष्यते. That's where we are now.

And one point also to be noted is that this is also a type of संन्यास. That is also to be noted. Renunciation is inherent in कर्मयोग. What is that renunciation which is there in कर्मयोग? कर्म-फल-संन्यास is there. Renunciation of कर्म-फल is there. So, for a person who wants to gain that सर्व-कर्म-संन्यास of the nature of ज्ञान-निष्ठा, ज्ञानयोगेन साङ्ख्यानम्, for that



person, let him start with this first. Let him start with कर्म-फल-संन्यास, कर्मयोग. Let him do this संन्यास. In the शास्त्र this is called as गौण-संन्यास. And the other one is called मुख्य-संन्यास. And this मुख्य-संन्यास is of two types. विद्वत्-संन्यास and विविदिषा-संन्यास, two types. And this गौण-संन्यास is nothing but कर्मयोग. गौण is what? गौण is secondary. मुख्य is primary. Okay?

So विद्वत्-संन्यास is the renunciation of the knower. And विविदिषा-संन्यास is the renunciation of the one who desires for knowledge, but he has purity of mind. This is another category. वैराग्य is there, purity of mind is there, then विविदिषा-संन्यास, शास्त्र permits, so that you can focus upon that. Arjuna's question is not about that. Arjuna's question is that, why are you not permitting me to practice ज्ञान-निष्ठा, as though you have got ज्ञान, as though you have got the वैराग्य and the चित्त-शुद्धि for that? That is what. वासना-क्षय, मनो-नाश, that comes from परवैराग्य, that comes out of तत्त्व-ज्ञान, and that is of the nature of ज्ञान-निष्ठा, is of the nature of ज्ञान-योग, where knowledge itself is the means, nothing else you require. That very तत्त्व-ज्ञान, what you are getting, you have to abide in that. That is not your eligibility at this point of time. So, yes, इन्द्रियाणि मनसा नियम्य, कर्मेन्द्रियैः कर्मयोगम्, असक्तः सन्, स विशिष्यते.

Thus after having shown that कर्म-संन्यास in the absence of चित्त-शुद्धि is by far inferior, than the performance of कर्म as कर्मयोग for gaining चित्त-शुद्धि, it is by far greater, that कर्म-संन्यास, where one controls the कर्मेन्द्रिय and sits down, and it looks as though there is कर्म-संन्यास, but that is only going to cause more and more impurity of the mind, because there is no way for the mind to express, and it is all blocked everywhere. The mind has no avenue to express itself, and the impurities are going to go, impurities are going to become more and more fermented, and is going to be horrible. Horrible smell is going to come, but fermentation of impurities. Whereas here what happens, there is, you are giving an avenue for action. The senses, the mind are all entering into action. But you are having the various checks and balances with the शास्त्र, with the duty as धर्म, checks and balances. And then you are bringing Bhagavan in. As a मतपरः, you are holding that Bhagavan as your support.

So, holding on to Bhagavan, having an avenue for the mind, intellect, the senses and all to function, कर्मेन्द्रिय all to function, and then performing your duties as offering to God, and accepting life in its ups and downs with the equanimity, and then evolving very fast. This is one way. So, for चित्त-शुद्ध्यर्थम्, कर्म-अनुष्ठानम्. Here, कर्म-संन्यासम् without चित्त-शुद्धि, he has shown two, and the other one is, he said it is a hypocrisy, it is pretense.



In other words, he is also, he is also saying it is, it is absolutely horrible, it is very bad, that kind of thing. So he has shown both these, and thus, after having established, that चित्त-शुद्ध्यर्थम् कर्म-अनुष्ठानम् श्रेयः than चित्त-शुद्धि-शून्य-कर्म-संन्यास. That is one. Next is what? चित्त-शुद्ध्यर्थम् कर्म-अनुष्ठानम्, this is by far greater. After having shown that, Bhagavan goes on to say:

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ३.८ ॥

त्वम् नियतम् कर्म कुरु - that is the first अन्वय. त्वम् is there, you see. त्वम् नियतम् कर्म कुरु. नियतम्, the word नियतम् means नित्यम्. नियतम् means daily like that. नियतम् must, this kind of sense. One meaning of नियतम् is नित्यम्, daily. Another meaning of नियतम् is what ought to be, what is enjoined upon you, नियतम्. And thus we take नियतम् to be in the category of कर्म, नित्य-कर्म, नैमित्तिक-कर्म, काम्य-कर्म, निशिद्ध-कर्म? We take नियतम् कर्म in its, in the sense of what ought to be done. We take it as नित्य-नैमित्तिक. But if नियतम् meaning is taken as नित्यम्, that is also do your duty. But there also you have to understand it to be the overall context of duty.

Hey Arjuna, त्वम् you कुरु should do नियतम् कर्म your obligatory duties. Why? हि is there. Because अकर्मणः कर्म ज्यायः - than सर्व-कर्म-संन्यास, literal dropping of action, what was shown as a comparison, than that, अकर्मणः, अकर्मणः means what? than no कर्म, अकर्मणः. That means what? than the literal कर्म-संन्यास, कर्म ज्यायः - कर्म is greater. We showed you. Through that contrast, I explain to you Arjuna, isn't it?

So this statement, नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः, is that summary statement, the conclusive statement of those two verses, what we just saw before, those two contrasting verses. त्वम् नियतम् कर्म कुरु कर्म हि अकर्मणः ज्यायः. In the manner we have described before. ज्यायः means what? ज्यायः is glorious. Comparatively greater. ज्यायः Okay? You got it, Arjuna?

Let me also tell you something more at this point of, you know, कर्मयोग being greater than अकर्म and all. This point Bhagavan had even said in the second chapter. When he said, what was that word? That was that famous verse, no? What is that famous verse? Huh? In the second chapter, where कर्मयोग begins, he begins that कर्मयोग. Remember that verse? Right at the beginning.



कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

मा कर्मफलहेतुर्भूः - that is कर्मयोग. मा ते सङ्गोऽस्त्वकर्मणि - let your attachment be not to अकर्म. मा कर्मफलहेतुर्भूः - don't be a person who initiates action because of कर्म-फल, keeping in mind a particular result. Don't be such a person. But it doesn't mean that because I'm not going to have any कर्म-फल, I don't have any interest in any कर्म-फल, I'm going to drop out. Don't do that. मा ते सङ्गोऽस्त्वकर्मणि.

So this point of नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः - this is restating of that:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

That is being restated. And this is being given as a summary of the earlier two verses.

Further, let this point be there, Arjuna, let me tell you one point. You are so much insistent on this so-called कर्म-संन्यास, giving up of the actions in order to do ज्ञान-निष्ठा, right? Let me tell you, अकर्मणः ते शरीरयात्रापि च ते न प्रसिद्ध्येत्. अकर्मणः - for the one who gives up all actions, misunderstanding that giving up all actions is सर्व-कर्म-संन्यास, अकर्मणः, than that सर्व-कर्म-संन्यास, अकर्मणः ते, Going together. You, for whom you feel that giving up this कर्म is such an important thing, and you are so much insistent that you are asking me, why am I asking you to go to कर्म when you want to do this कर्म-संन्यास? I will tell you.

शरीरयात्रापि च ते न प्रसिद्ध्येत्. शरीरयात्रा - even maintenance, शरीरयात्रा means what? Even the general शरीर is body, शरीरयात्रा means what? the journey of the body. Meaning a normal, simple life journey. The body is life. शरीरयात्रापि - even that also. देहनिर्वाहापि न प्रसिद्ध्येत् - Even that also is not going to happen. You had said, श्रेयो भोक्तुम् भैक्ष्यम् अपि - rather than killing Bhishma and rather than killing Drona, even that begging is not possible if you say I'm not going to do anything. Right?

So drop this kind of foolish insistence that सर्व-कर्म-संन्यास, that don't have that any fancy about literal dropping of action, being something very glorious and all. Drop this nonsensical thought from your head. शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः - that ते here is to add force, you who thinks that कर्म-संन्यास is so glorious and ज्ञान-निष्ठा is gained by that. Right?



Now let's go to the भाष्य.

यतः एवम् अतः - because that is the case therefore. What is that - because that is the case therefore? Because that कर्मयोग entering into action for gaining चित्त-शुद्धि is by far greater than the renunciation of action, which is not backed by चित्त-शुद्धि. That being the case, यतः एवम् अतः. Are you understanding what is यतः एवम् अतः? That is, it is due to these two verses, भाष्यकार combines in a single statement, यतः एवम् अतः. That being the case, therefore, नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

नियतं नित्यं - what ought to be done always? That नित्यम् here is standing for obligatory actions. What technically you would say नित्य and नैमित्तिक. नियत means what should always be done and never be compromised. So what is that which should always be done and never be compromised? That is the नित्य-कर्म, नैमित्तिक-कर्म. So that नित्यम् has a sense of always, what is obligatory.

शास्त्रोपदिष्टम्, यो यस्मिन् कर्मणि अधिकृतः फलाय च अश्रुतं तत् नियतं कर्म, तत् कुरु त्वं हे अर्जुन,- भाष्यकार says, what is this नियतं-कर्म? नियतं-कर्म is that कर्म about which no specific result is stated in the Vedic injunction. Not stated like what we say, you know: you do this, you get this result. Like that, there is no specific statement about it. That is called as duty. As often you must have heard me citing. दशपूर्णमासाभ्याम् स्वर्गकामो यजेत - you see, there is a result pointed. That स्वर्ग is pointed out. Now this cannot be called as नियतं-कर्म. पशुकामः करीर्या - one whose desire is of cattle wealth, करीरि, he takes up that याग.

Like that, where a specific result is pointed out for a certain action, that cannot come under the category of नियतम्. What ought to be done? फलाय अश्रुतम् तत् नियतम् - for a specific result, you don't have अश्रुतम्. अश्रुतम् means that statement about one has to do this, but no specific result is being stated. योऽस्मिन् कर्मणि अधिकृतः - for whatever action one is enjoined to do, अधिकृतः, one has the right to do, one should do, responsibility to do, one has the eligibility to do, about which फलाय अश्रुतम् - about which there is no fruit being prescribed. तत् नियतम्, that is called नियतं-कर्म. तत् कुरु त्वम्.

In other words, duties are those actions enjoined by the Vedas, for which result is not pointed out as this or that. Which you must have studied if you remember in your Vedantasara. अकर्णे प्रत्यवायः - doing which no result is stated, but if you don't do, then there is a sin of प्रत्यवाय. Of course, any action will have result, and doing duties also



gives rise to higher embodiment. That is for sure. But the Veda will not give you any specific result. The Veda is not enticing you with a certain result, to do such an action. The Veda leaves you. You do it, that's it. It is being said. If you don't do it, sin will accrue, that's all. Such kind of actions are called as नियत-कर्म. In other words, do your obligatory duties, hey Arjuna!

यतः कर्म ज्यायः अधिकतरं फलतः - the result of an action, especially when we do it with कर्मयोग-भाव, अधिकतरं फलतः - by result, it has got a greater, it serves you a greater result, than हि यस्मात् अकर्मणः अकरणात् अनारम्भात् - how can you say that? How do you say that? Because, कथम् - how? शरीरयात्रा शरीरस्थितिः - your very, your very body being there. अपि च ते तव न प्रसिध्येत् प्रसिद्धिं न गच्छेत् अकर्मणः अकरणात् - even the body being alive is not possible if no action is done. अतः दृष्टः - कर्मकर्मणोर्विशेषो लोके - भाष्यकार says this is evident in this world also. In this world, very literally we can see one who is not doing anything, he gains nothing. But the one who is at least trying something, he will gain something, you see. कर्म ज्यायो ह्यकर्मणः - very clear it is.

And one who insists that I am not going to do anything, even शरीर-यात्रा is not possible. I am not going to do anything, however you want to give to them. If somebody will give me, but then at least you have to take your hand and put in your mouth, you have to do, right? If you say I am not going to do anything then, with this world we see that those people who don't do anything and just their parents or somebody else, you know, they inherited a lot of money and wealth and all. So, don't do anything. I'm just spending the inherited wealth. What happens to them, we know. Very soon, they become sick. An idle man's mind is a devil's workshop, you know. Mind requires some creative, active field. All one's faculties go down if you don't put them to action. All one's creativity is lost.

You know, I'm sure all of you know there's something called ChatGPT and all that's come. All right, you all know. Everything it does, and recently they did some study on the brains of those people who use ChatGPT for their work, and those people who, you know, some kind of study they did, brain study they did, and they found that people who are using ChatGPT and all these things, their brain functionality is very, very poor. I can see for myself, because so much I am on the computer typing this and that, I have for a long, long time I have not sent a letter. Everything computer. So sometimes I get doubt about some spellings. That day I had a doubt - what is the spelling of dance? DA



-NC or -NS? I started wondering what happened to me? How can such a doubt come? Because spell-check computer does. You don't have to remember any spelling. You can see if you don't use your faculties, you lose your faculties. If you don't engage the body, you lose the body's health. There is no question of I have sufficient, therefore there is no need. No. It's dangerous.

Action by far, is far better than inaction. And शास्त्र has permitted inaction only if there is such an action which is going to engage you so fully. Please keep that in mind. Today we saw आत्मक्रीडः आत्मरतिः क्रियावान् - the one who, what is his action? वैराग्य, ध्यान, in other words, वासना-क्षय, मनो-नाश, तत्त्व-ज्ञान, is his action. Only for such a person, you have that kind of permission in the शास्त्र to give up action.

Arjuna, as I have explained to you, I have shown you the contrast. Please understand, you please do your duties. नियतम् कुरु कर्म त्वम्. कर्म is by far better than inaction. I tell you, by inaction even this body's journey, even the health of the body, even the life of the body, cannot be maintained. So that way Bhagavan kind of strikes at Arjuna's part of सर्व-कर्म-संन्यास, the literal understanding, he kind of rejects. In toto, he rejects in toto. He had said earlier, न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्मणः. Now, he again on the same topic he says, शरीरयात्रापि च ते न प्रसिद्धेदकर्मणः. Now going further.

Arjuna, you feel that कर्म is bondage, right? Action is bondage, right? It is not so. You cannot have, you cannot just brand that the entire gamut of action is, There is something you have to note about it. Actions are creating bondage, only under specific conditions. Actions can also be liberating. Keeping this in mind Bhagavan Sri Krishna presents His argument. Let us read.

**यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३.९ ॥**

You may ask, you may say, कर्मणा बध्यते जन्तुः विद्यया च विमुच्यते - these are some citations. By action one is bound, by knowledge one is liberated. These are स्मृति statements. And therefore you may say, why should I do this kind of action? Why should I take up action which is, which is going to bind me?



What do you mean action is going to bind me? First of all, action when I do is going to create a lot of pressure. Action by nature is going to keep you on your toes. Action is going to keep you occupied. Action is going to make you think so many things. Action is going to bring you tension. Action is going to bring you worry for accomplishment. So many things go along with action. That is one level.

Another level is that action when you do results will come. And results will come for the results to manifest, you have to remain there. That means what, you do an action now and you book your space for receiving the results. In other words, you have to ensure that कर्ता, that कर्ता you will have to remain as भोक्त. In other words, you don't know when the results will come. It will come 10 जन्मs afterwards. That means what, doing an action now, you have ensured that 10 जन्मs, you are going to be there. Because कर्ता has to become भोक्त to receive the results.

Also, कर्म I do, I get the results, I enjoy the results. Now, enjoying the results, I develop vasanas, I develop राग-द्वेषs, and now those vasanas again force कर्म, and again कर्म then कर्म. So, this cycle of कर्म, कर्म phala, vasana, कर्म, कर्म phala, vasana, कर्म, goes round and round. कर्मणा बध्यते जन्तुः विद्यया च विमुच्यते. And by knowledge one gets liberated, therefore, why should I do an action? And if you are saying, this कर्म is a means for ज्ञान, as a साधना, how do you say that?

For answering all that you have: यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः - Here the word यज्ञ is used in the sense of Lord. यज्ञ parameshvara. The word यज्ञ has so many meanings. यज्ञ means one who is the most worshipful. यज् is the root. यजति means one who worships. So यज्ञ is what? One who is worshiped is यज्ञ, in that sense. Also Bhagavan is called as ईश्वर is called as यज्ञ because he is the very recipient of that यज्ञ. सर्वदेवनमस्कारम् केशवम् प्रतिगच्छति. So Bhagavan is that one recipient of all यज्ञs, all worships. Therefore, he is यज्ञ. Also Bhagavan himself is of the nature of all the factors of यज्ञ - यज्ञरूपत्वात्. In the Vishnu Sahasranama you have:

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ।

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ॥१०४॥

He is the sacrifice (यज्ञः), its Lord (यज्ञपतिः), its performer (यज्वा), its limbs (यज्ञाङ्गः), its vehicle (यज्ञवाहनः), its support (यज्ञभृत्), its creator (यज्ञकृत्), the one worshipped by it (यज्ञी), the enjoyer of it (यज्ञभुक्), and the means by which it is accomplished (यज्ञसाधनः).



One of the names of Bhagavan is यज्ञ. He is also यज्ञपति. He is the Lord of यज्ञ. So here, यज्ञ is used in the sense of Lord. There is a very famous statement in the Taittiriya Samhita (1.7.4.1), the Veda, यज्ञो वै विष्णुः - a very famous statement. So when you say, यज्ञार्थात् means what? For यज्ञ. For यज्ञ - for परमेश्वर, for the Lord. आ वो राजानमध्वरस्य रुद्रं (ऋग्वेद ४.३.१) - another statement of the Vedas, who is a king of all यज्ञ? राजानमध्वरस्य - is Rudra, is Bhagavan. So, यज्ञ is used in the sense of Lord, and यज्ञार्थ means for the Lord. And what he said here, यज्ञार्थात् कर्मणोऽन्यत्र लोकः कर्मबन्धः. So यज्ञार्थात् - that means what? For ईश्वराराधनार्थं कर्म - action for the worship of the Lord.

Now what is said here? यज्ञार्थात् कर्मणः. Than that कर्म, which is meant for worship of the Lord, अन्यात्र means what? सकाम-कर्म.

Actions which are done for the worship of the Lord has Bhagavan as a focus. So अन्यत्र means what? Those actions which do not have Bhagavan as focus. That means has me as focus, has the individual as a focus. That means सकाम-कर्म. So अन्यत्र is सकाम-कर्म. So कर्म itself becomes two-fold. निष्काम-कर्म, सकाम-कर्म. The word निष्काम-कर्म means what? With respect to oneself, no काम, but it is meant for pleasing the Lord. which is called as यज्ञार्था. निष्काम-कर्म is यज्ञार्थ-कर्म. अन्यत्र कर्मणि प्रवृत्तः - one who engages in other कर्म, other than which is meant for the Lord. Please note what anytra means. अन्यत्र means other than यज्ञार्थ-कर्म - which means सकाम-कर्म.

In that कर्म, प्रवृत्तः, the one who goes, one who is engaged in that, such a लोकः. लोकः means such a person. Such a person, अयम् लोकः, such a person, this person, who is engaged in that सकाम-कर्म, what happens to him? कर्म-बन्धन भवति. कर्म-बन्धन. He becomes bound by कर्म. Bhavati is to be understood. Meaning? One who is engaged, in that person, this person, ayam लोक, is there no? So, this person who is engaged in actions other than those actions which are meant as worship to the Lord, becomes what, becomes bound, कर्म-बन्धन भवति. So, you see this point, which is binding, action is binding when you say, is action really binding, there is only some type of action which is binding. So कर्मणा बध्यते जन्तुः। कीदृशः कर्मणा बध्यते जन्तुः? अथ यज्ञार्थात् कर्मणा बध्यते जन्तुः। यज्ञार्थात्कर्मणोऽन्यत्र यः प्रवृत्तः स एव कर्मबन्धनः भवति - he alone is bound by कर्म. And thus if you understand this clearly Arjuna, हे कौन्तेय. तदर्थं कर्म कौन्तेय. तदर्थम् means what? ईश्वर-प्रीत्यर्थम्. For the pleasure of the Lord, for the joy of the Lord, कर्म कौन्तेय.



And how should you perform that कौन्तेय? तदर्थम् कर्म कौन्तेय समाचर. You do the action समाचर. Do it perfectly. Do it with full, you know, your full heart and soul you do, समाचर. Don't have any kind of reservations. Action is going to bind me. I am going to suffer. I am going to become tense. I am is going to be worried. Action is going to create a lot of restlessness in me. No, no, drop all those nonsense. समाचर, fully engrossed yourself in such kind of work, which is all meant as a worship unto the Lord. समाचर - सम्यक् आचर. And what do you mean by सम्यक् आचर? Free of Sanga, free of attachment, free of attachment, free of that आग्रह for a certain result. Your result is only भगवद्-प्रीति. Your result is not even भगवद्-अनुग्रह. Your result is only this: to make Bhagavan happy. Don't even think that I will get God's grace. You will get for sure, that's a different matter, but don't pollute your purity of intention by bringing any kind of सकाम, however, however pure it may feel.

मुक्तसङ्ग समाचर, निष्काम सन्, being desireless, at one level it is like this being desireless, at another level being the action being worship of the Lord. Whether you say action is worship of the Lord, or whether you say निष्काम, ईश्वर-प्रीत्यर्थम् कर्म, ईश्वर-आराधनार्थम् कर्म, or whether you say निष्काम-कर्म - it is one of the same. Because when you say निष्काम, you are talking about the action from your standpoint. When you say ईश्वर-प्रीत्यर्थम् कर्म, ईश्वर-आराधनार्थम् कर्म, then you are talking from the standpoint of the Lord. That's all, but both of mine are finally the same. Arjuna, take up actions like this. Okay? So, do not have this feeling that actions will bind me. See how thoughts Bhagavan Sri Krishna is developing. You have to watch. After showing the contrast of those two, then Bhagavan went to want to say, therefore one should take up one's obligatory duties. And then Bhagavan now is saying, what, how should one do that obligatory duties as worshipping to the Lord, one should do? यज्ञार्थ. One by one is adding. Now let us go to the भाष्य.

यच्च मन्यसे बन्धार्थत्वात् कर्म न कर्तव्यमिति तदप्यसत्। कथम् —

Arjuna what you are thinking, यच्च मन्यसे, बन्धार्थत्वात् कर्म - action is causing bondage and therefore, कर्म न कर्तव्यम्, तदप्यसत् - that is all false. That's all an error. असत् is said in the sense of, that's all erroneous. It's all a mistaken thing. It is not true. Sometimes people think that Bhagavan, you know, you know, Shankaracharya is against action. It is not true. They have not understood what Shankaracharya is saying. That is not true. How should one do:



यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३.९ ॥

‘यज्ञो वै विष्णुः’ (तै. स. १ । ७ । ४) इति श्रुतेः - by the shruti, यज्ञः ईश्वरः - यज्ञ is ईश्वर, What is the meaning of यज्ञ? The most worshipful - that is the sense. यज्ञ् means to worship. यज्ञ means what? The most worshipful. One who is worshiped. The worshipful, that is, ईश्वर.

तदर्थं यत् क्रियते तत् यज्ञार्थं कर्म - So, यज्ञrtham-कर्म. So, यज्ञार्थात् is there, no. So, first, he said, what is यज्ञ? Then he goes to यज्ञार्थ. What is यज्ञार्थ? For that यज्ञ. For that यज्ञ, for ईश्वर. Now, यज्ञार्थात् is there. तस्मात् कर्मणः - than that कर्म, अन्यत्र अन्येन कर्मणा - The other kind of कर्म. सकाम-कर्म. Through that. अन्येन कर्मणा - Through that कर्म लोकः अयम् अधिकृतः - the person who has the eligibility for action, कर्मकृत् - who performs an action, कर्मबन्धनः कर्म बन्धनं यस्य सोऽयं कर्मबन्धनः लोकः - बहुव्रीहि-समास. So कर्मबन्धनः means what? That person, ayam, it goes as adjective to ayam. अयम् कर्मबन्धनः. अयम् लोकः. This लोकः is a विशेष्य. Ayam this लोकः. This लोकः कर्मबन्धनः. He becomes bound by कर्म. So, who is bound by कर्म is कर्मबन्धनः. न तु यज्ञार्थात् - one is not bound by action done for the Lord. Actually, that liberates. अतः - therefore, तदर्थं यज्ञार्थं कर्म कौन्तेय, मुक्तसङ्गः कर्मफलसङ्गवर्जितः सन् - being free from the anxiety for the results. What do you mean by कर्मफलसङ्ग - being free from the attachment to results? Having that agraha, inordinately concerned, anxious about that कर्म-फल, you are thinking for that particular result, only you are doing, but more than that particular result, you are doing it as worship to the Lord. So, when the results come, fine, the results don't come, भगवदिच्छा. समाचर निर्वर्तय - do your actions.

So, thus Bhagavan kind of concludes that thought, what he has said. He has initially stated, you know, Arjuna, you just see how the thought flows, you yourself think about how the thought flows from the beginning you see. लोकेऽस्मिन् द्विविध निष्ठा onwards, you see how the thought flows. And that thought kind of concludes here. Different shades, different levels. One by one, he built the thought. You see. You think, how it flows. Up to here, how it has taught us come one, then two, then three, four, five - how Bhagavan has built the thought. Tomorrow, we'll see one more fresh wave of thought. Bhagavan gives waves of thought here. लोकेऽस्मिन् द्विविध निष्ठा - yes. And that is not possible through mere संन्यास, ज्ञान-निष्ठा, न कर्मणामनारम्भात्रैष्कर्म्यम्, One level. But then if one tries कर्मेन्द्रियाणि संयम्य, then what happens? Then the contrast comes. And thus, once it is clear that performance of कर्म is far better than the needless restraint of the sense organs, because



needless restraints of the कर्मेन्द्रिय, then what? In कर्म, what one should do? नियत-कर्म. And in that नियत-कर्म, how should one do? यज्ञार्थ one should do. How the thought flows, you see? Very beautiful thought structure is there. You see, for yourself tomorrow, I will try to give you a presentation also. How it goes, okay?

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नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ३.८ ॥

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसंगः समाच ॥ ३.९ ॥

So far, Bhagavan Sri Krishna speaks of various thoughts to impress upon Arjuna that the कर्मयोग, what he is advising for Arjuna, is actually going to help him to come to that knowledge. So that is the actual final conclusion, so far. But let us see how the thought has flowed. The thought flow we will see.

Bhagavan first says that, first the question of Arjuna, Bhagavan, why are you forcing me to कर्मयोग, which, why are you forcing me into action? He does not even say कर्मयोग, why are you forcing me into action which is so cruel when I can take up that ज्ञान-निष्ठा. Why can't I do that? Bhagavan says Arjuna, There are two kinds of sadhakas, one for whom कर्मयोग is, and another for whom ज्ञानयोग is. This itself should make to Arjuna clear that he belongs to the category for whom कर्मयोग is recommended. And both of them are valid parts. It is not that one takes you somewhere, another takes you somewhere else. And really speaking, it is not that both of them are independent parts also. It is one of the same person who at different stages of his spiritual maturity will have to take recourse to one or the other path. But the only thing is that one of the same person cannot do both of it simultaneously. But it is one of the same person has to do both. It may be that someone might have done it before, and therefore one doesn't have to do that. But it is actually for one of the same person.

If somebody has lived a life already and has purified his mind through कर्मयोग, or somebody has lived earlier lives devoted to कर्मयोग and therefore purified the mind. Then such a person can go to ज्ञान-निष्ठा immediately, if he has gained knowledge. So



Bhagavan here presents Arjuna, there are two-fold. But by indicating the word निष्ठा in singular, he shows that how they are all one of the same path from different, one of the same path at different levels of maturity. And what are those two paths? ज्ञानयोगेन साङ्ख्यानाम्, कर्मयोगेन योगिनाम्. For those who have got that knowledge, for them it is ज्ञानयोग. And what is ज्ञानयोग? ज्ञान itself is a path. That means, abidance in the knowledge itself is a path. And then you have, for the yogins, who are also sadhakas. That's why you use the word yogins. For that, कर्मयोग is a path. And what is कर्मयोग? It has also been explained in the earlier chapter. So it is not new for Arjuna, these terms.

And then suppose somebody says, no, I want to go to that. I want to take up to that abidance in knowledge. I want to practice नैष्कर्म्य. Bhagavan says, Arjuna, this नैष्कर्म्य is not gained by merely giving up action. न कर्मणाम् अनारम्भात्, not by, it is not that, it is not that if you don't take up action, you reach नैष्कर्म्य. That means what? You have to take up action for getting नैष्कर्म्य. That is the point.

But suppose somebody says, no, संन्यास is said to be the path to नैष्कर्म्य, then Bhagavan says, न च संन्यासनादेव, not by mere renunciation. That means what? Yes, संन्यास is the path to that नैष्कर्म्य, but that संन्यास should be backed by knowledge, which in turn implies that संन्यास is backed by चित्त-शुद्धि. Because how do you come to knowledge without चित्त-शुद्धि? So, न च संन्यासनादेव, this सिद्धि, this नैष्कर्म्य, or this abidance in this Brahman, or this abidance in knowledge, that is not possible.

So, in other words, in verse number four Bhagavan clearly states that कर्म is a means for नैष्कर्म्य. कर्म is a means for नैष्कर्म्य. I may also use some other word. कर्म is a means for ज्ञान-निष्ठा. I may also use one other term, कर्म is a means for विद्वत्-संन्यास. See, so many terms I can use. So, that नैष्कर्म्य is made possible through action.

Arjuna, do not think that you can remain actionless. Do not think that there is something called literally inaction. No, there is nothing called as literal inaction. Inaction is impossible. न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्. Nobody at any point of time can ever remain without action. Even if one forcibly becomes actionless, that is also an action. And how long can one forcibly remain actionless? That is not possible, because it goes against the very nature of the body, the mind, the intellect. Everyone will be forced to act by the त्रिगुण, by the प्रकृति. And that प्रकृति is pervading you in and through. It is not that some प्रकृति from outside is forcing you. Your own body is प्रकृति. Your mind



is प्रकृति. Your प्राण are प्रकृति. And therefore, those गुणs which are प्रकृति, which are your constituents, which are the, which are the अभिन्न-निमित्तोपादन-कारण, so to say, we can't say अभिन्न-निमित्तोपादन-कारण, which is a very उपादान-कारण of yourself. उपादान-कारण it is of your embodiment that that will make you act. You can't stop it. So actionlessness is an impossibility. There is only philosophical actionlessness. There is only knowledge-based actionless. There is no literal inaction. न हि कश्चित्क्षणमपि, that is number five.

And still if you insist that you are going to be actionless, I will show you two scenarios for you to compare and contrast and see which is better. Take the case of one who forces himself to be in inaction. By the way, what can he force himself to be in action? He can force the कर्मेन्द्रिय. He cannot force the mind. That is not possible. He cannot force the ज्ञानेन्द्रिय. That is not possible. One forces the कर्मेन्द्रिय, but mind wise how it is, one is all the place, what is? मनसा स्मरन्. इन्द्रियार्थान्. मनसा स्मरन् य अस्ते.

So, do you really think that this person is actionless? Do you really think it is a healthy state where you are forced, you are suppressed, your कर्मेन्द्रियs, But then internally, the mind is wandering everywhere in all the field of objects. Such a person is a विमूढात्मा, a deluded fool. Such a person is a मिथ्याचार, a hypocrite.

Now see the other. Such a person engages his कर्मेन्द्रियs in the field of action, but abides by the injunctions of the sastras, stays by what is with ease, sticks to the Dharma, and thus, is able to manage his senses and is able to give a realm of action for the mind. An idle's man's mind is a devil's workshop, somewhere I have heard “the idle man's mind is a devil's kitchen.”

So, this person you see how, and then when he functions, how is he functioning? असक्तः, because he is practicing कर्मयोग. Such a person असक्तः, meaning he is not attached to the results of action. Don't you see such a person by far excels this other person?

And therefore, Arjuna, you also understanding what I have, what I am saying. Take up action. Take up those obligatory duties what you are supposed to do. In fact, action is by far better than inaction. Really speaking, a person who is rooted in action, so to say, he really wants to be inactive in a way, let us say, not that he can really be in inaction, but let us say he somehow, he is spending most of his life in just some kind of lethargy.



For such a person even this bodily survival becomes difficult. Even that, what you said that you will give up everything and do भिक्षा. Even that भिक्षा is not possible. Nothing is possible. For the inactive. For the one who has surrendered himself into inaction.

And really speaking, action is not a source of bondage. It is only a type of action with the source of bondage. It is an action with the wrong attitude which is the source of bondage. Action with the attitude of worship unto the Lord, rather becomes a means for liberation. यज्ञार्थात् कर्मणोऽन्यत्र लोकऽयम् कर्मबन्धनः. अयम् लोकः कर्मबन्धनः - this man, this person, is bound by action. Which action? By those actions which are other than यज्ञार्थ.

And what is यज्ञ here? Here, यज्ञ is used the sense of Bhagavan. यज्ञो वै विष्णुः. In the sense of, the one who is most worshipful, because the root for यज्ञ, यज्, which means to worship. And this, यज्ञ means the worshipful, and we find in our literature also, the word यज्ञ is used for Bhagavan in so many places, as often cited in the Vishnu Sahasranama (१०४): यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो and so on.

And thus, only actions which are other than meant for other than what is meant for Bhagavan, meaning actions which are performed selfishly, meaning actions which have got self-centredness or सकाम as the basis, only such an action is a source of bondage. Not the action which is offered as worship to the Lord, then with ईश्वर-अर्पण-बुद्धि and प्रसाद-बुद्धि because that is the means for liberation. By saying, यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयम् कर्मबन्धनः, Bhagavan also indicates that यज्ञार्थ-कर्म is मोक्ष-साधना.

From उपदेश-सारः

कृतिमहोदधौ पतनकारणं फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

ईश्वरार्पितं नेच्छया कृतम् चित्तशोधकं मुक्तिसाधकम् ॥ ३ ॥

And therefore Arjuna, तदर्थम्, ईश्वरार्थम्, यज्ञार्थम्, तदर्थम् कर्म कौन्तेय अर्जुन समाचर. Do it very well. Take कर्म, take कर्मयोग as your साधना. And give your heart and soul for it. समाचर.

Actually, doing well becomes a natural, natural byproduct of कर्मयोग. A कर्मयोगी cannot but do the action well, because the altar of dedication is very high. The altar of dedication brings in the inspiration for perfection and action. योगः कर्मसु कौशलम्, efficiency or dexterity in action, is an actual product of कर्मयोग. Wherever you have love, whatever you do there will be perfect. As perfect as you can. It is only where we don't



have heart, where we mechanically do something, or do it for the sake it has to be done what to do. There action will not have a certain standard. But where love is, one goes extra mile, one does the best possible.

The famous anecdote of Tansen and his guru and King Akbar is always there to show this, which I think I might have narrated also. But just see the main contours of the story I will tell you, please connect it to and see.

See how as Tansen was singing, Tansen was singing in the court of Akbar, the king got so delighted and said to Tansen, "I have never seen anyone. I don't imagine this anyone possible who can sing as mellifluously as you." Tansen said, "Thank you, Maharaj. I am very much, you know, I am very much grateful for your appreciation and love, but what you say is not true." Then king Akbar said, "Is it really? Is there someone who can sing better than you?" "Of course, my Guru is there." "And call him here, we will honor him, let him sing, give him some nice presents." "Maharaj, it doesn't work that way with my Guru. He is a renunciate. The only way you can, if you are really keen to lose, then I will have to take you there and please ensure that. I cannot take you there in the way you are now because that will only attract unnecessary attention. He is a very calm, quiet, simple, distanced person from the worldly things. So, pick a disguise." "Yes, I shall disguise myself and come." And they both go.

His Guru's name is Haridas. That mahatma is on his own. He is not caring for this or that. He is on his own. And it's not that you can tell him, "Please sing, The king has come, you sing." You're not going to do that. That's not going to work. So he has to come in that inspiration to sing. So he said that after a few days, he was not working out. It's not. Then he just said that. And one of the occasions. He asked, Guru Haridasji asked, "Tansen, you sing." And Tansen in order to encourage his Guru to sing, Tansen the Great Master, one of the Navaratnas of the court, he consciously committed an error. And the Guru said, "What?" The Guru can't see shishya making a mistake. The Guru started. As the Guru sang, forgetting himself, forgetting the whole world, who's sitting in front, who's not sitting, nothing. So divinity personified. As he sang, it is said, even the king, he went to samadhi. Such was the power of his music.

And after the singing got over everything, Akbar was still immersed in that samadhi. And he had to be forcefully, after some time, they forcefully brought him out. It is not



that his guru did not know who it was. They are great people, they know what is what, but nevertheless. They took blessings, and then they left, and then king Akbar asked, “He was singing very well for sure, your Guru, I don't have words to describe. How is that? How is that excellence? If he is your Guru, then you should also be like your Guru.” Tansen says, “King, it is true. I should also be like that, but my limitations are there.” “What limitations?” “My Guru sings for Bhagavan, but I sing for you. That difference is there.”

So that, the altar of devotion, the altar of dedication, makes that difference. Saint Tyagaraja, King Krishnadevaraya, great king of the south, Vijayanagara empire. So many, you know, tried to get him, but he won't, he's not. He will send so much, he will bring you nothing, because their minds are different.

So anyone who has that altar as a Lord, or let us say the Guru, the Lord, the Guru, they are all the same only, and then those, those people very different. You cannot, you cannot match them. Anyone who does with the ego as an altar, that is very different. One who does Bhagavan as the altar, very different.

So the समाचर is very natural. It's only a byproduct, but doing well becomes very natural. Well, that altar of love and dedication is a very Lord himself. Anyone who takes himself out of the equation will do very well. That's simple as it, and one should take oneself out of the equation. Tremendous power is there when the ego is out of the equation. You'll find everywhere it is a simple case, everywhere.

See that cat and don't know. That cat or even dogs, all the simple, even creatures also, when they have their children, how they are, you see. You may say it as it is a maternal instinct at all, but what exactly is happening, the focus becomes other than oneself. The focus becomes the children, then impossible to handle. And anything, you know, that it may be a cat, it may be even a bird, where it will go all the way, even powerful animals have to withdraw. Sometimes snakes also go and attack. Well, it does not, sometimes even tiger also. That's a dog only. But now it's a lion, no, it's not a dog. Because, because the attention is not itself. But the same cat, the same dog, behaves very differently when the attention is on itself.



If it is true for animals, it's also true for humans also. One who is not afraid of himself, one who cares not for himself, how that person is fearless. I don't care. And that can be used negatively also. Isn't it not? The extremists, the terrorists also, they don't care for themselves. And then there are those who direct that energy in a very, very positive way for the nation, for a certain cause. They also become very powerful people. You can't do anything with them. "I don't care."

The famous photograph of the Tiananmen Square, one man is standing, and then a, the tank is there, the single fellow is standing there. Very famous photograph, you know the China, the Tiananmen Square, I don't know anyone remembers all those things. But that is the case. When the ego is taken out of the equation, then there is great power.

And कर्मयोग employs this, the ego is taken out of the equation, and then a very High altar is given. The highest possible altar is given. Gurudev explains कर्मयोग and all. Gurudev would always keep in mind. It's a general audience. There may be quite a few people who used to attend, used to attend, who had no faith in God and all those things. But they had that element of spirituality. It may not be God, but element of goodness is there. So, Gurudev would always expand कर्मयोग in a very different way, very broader way. He would bring altar of devotion, dedication, and he would speak of such causes, he would speak of, you know, the country, the state, the nation, the world, and people who, who can, who have a higher altar of dedication, that also would be brought as कर्मयोग. So these are all such very unique contributions of Gurudev to philosophical and spiritual thought. He could bring in so many people who had not much understanding of even the spiritual wisdom into the spiritual fold because of its presentation.

So Bhagavan says here:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३.९ ॥

The main point here मुक्तसङ्गः and यज्ञार्थात्. You can say यज्ञार्थात् is ईश्वर-अर्पण-बुद्धि. And you can say मुक्तसङ्गः is ईश्वर-प्रसाद-बुद्धि because I am okay with any results. As far as कर्म-फल is



concerned मुक्तसङ्गः is therefore प्रसाद-बुद्धि, यज्ञार्थात् is ईश्वर-अर्पण-बुद्धि, so you have ईश्वर-अर्पण-बुद्धि and ईश्वर-प्रसाद-बुद्धि. coming together in verse number 9.

And in verse number 8, what kind of action is there in कर्मयोग? नियतम् कुरु कर्म त्वम्. So duties become. And the understanding of duties also should be large. People have an understanding of duty to be very, very limited. But from the Hindu standpoint or from the शास्त्र standpoint, one's duty is very large because one is not a person only belonging to, so to say, one's family, mother, father, one is a cosmic citizen. So the range of duties become very, very large. That will become evident to you as we study the next few verses.

Actually, just to complete our duties, we will not have time. So much of duties are there. Whenever we think of duties, we are all present-day university trained, right? So our definitions of these words are very, very different. Duty. Maximum one may go for duty towards the country. It stops there. No, but if duty, your duties are very, very large. We'll study that very soon. The next verses and all these points are going to come up. And Bhagavan is going to clarify more and more on all these things, okay?

So now we have seen how the thought has flowed from verse number three to verse number one to verse number nine now, now we go forward. Now the concept of यज्ञ-शिष्ट-अशन is going to be taken out. यज्ञ-शिष्ट-अशन. अशन means eating. Eating here is enjoying. So, यज्ञ-शिष्ट. शिष्ट is remnant. And यज्ञ is used in the very broad context of duty. How and all we shall see.

So, in these verses 10 to 13, this concept of यज्ञ-शिष्ट-अशन is there, and that is being said as, this is enjoined upon humanity. Meaning it is applicable to each and every human being. Let's read the verses.

सह यज्ञा प्रजा सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम् एष वो इष्टकामधुक् ॥ ३.१० ॥

Prajapati here is Brahma, the creator. So Brahma, what? Prajapati. पुरा. पुरा means in the beginning, in the beginning, in the beginning of creation. Beginning पुरा is सर्गादौ in the beginning of creation. प्रजाः सह यज्ञाः सृष्ट्वा - So प्रजाः, the human beings, प्रजाः. सह यज्ञः सृष्ट्वा. He created them along with the यज्ञ. यज्ञ term here is उपलक्षण. उपलक्षण for what? उपलक्षण to the



entire, entire realm of one's duties. They're all called as यज्ञ because they all have to be performed with that, with that idea, intention, with that attitude of prayer and worship. That's why duties themselves are called as यज्ञ.

Now what are those यज्ञ? सह-यज्ञ, let me just make a mention of it at this point of time. Later on we'll see in detail. And these यज्ञ are called as पञ्च-महा-यज्ञ, the five great यज्ञ, enjoined upon all human beings, सह यज्ञ. So what is being said here? Prajapati created all human beings. But he created all human beings along with the यज्ञ, meaning he created human beings with that sense of यज्ञ also along with them.

What are those five यज्ञ, पञ्च-महा-यज्ञ? देवयज्ञ, पितृयज्ञ, भूतयज्ञ, मनुष्ययज्ञ, ब्रह्मयज्ञ. This ब्रह्मयज्ञ is also sometimes called as ऋषियज्ञ. देवयज्ञ, पितृयज्ञ, भूतयज्ञ, मनुष्ययज्ञ, ब्रह्मयज्ञ.

It may look as though it has got a very, it has got these words have got deep meaning because when we say देव, by देव is also meant the forces of nature. पितृ refers to the forefathers, the ancestors, पितृ, who are responsible and who have kindly given us a certain culture tradition. We are all recipients of a certain culture and tradition, and our ancestors have enabled that, that is, that the culture is nourished and passed on to the next generation. So, these are the पितृयज्ञ. So, पितृयज्ञ is for fathers, and by देव we also mean natural forces. None of us will be, even be alive, but for these natural forces. Be it the sun or the air, without sun there is no life. Without air, there is no life, without water, there is no life. So these natural, these forces which have got those देवता as अधिष्ठान देवता, presiding deities. So worship of them is called देवयज्ञ.

पितृयज्ञ - worship of the पितृ. पितृयज्ञ. भूतयज्ञ. भूत is beings. And we are not just living because of ourselves, even human beings. We are all alive because of so many creatures which are around us. Be it those, that small, that very, very, so to say, insignificant micro-organisms, where so many bacteria and fungi are responsible. In fact, the network of fungi is so powerful. You have seen plants and any plants and all, you see outside. But just below the earth there's a network of fungi. Whole network. It is the largest network in connection. It is a fungi, world of fungi. Micro-organism is still more nitrogen-fixing bacteria and so many organisms, creatures, all those cycles which are taken, carbon cycle, water cycle. So many creatures are there. Of course, crows, snakes, other creatures are all creatures. We don't even know. Frogs, fishes, birds, animals. So भूत, these are the living beings, भूत. So worship of them, भूतयज्ञ.



And remember, worship when you say it is not worship like स्वाहा, स्वाहा, स्वाहा, which may be one aspect of it. But when you pollute nature, when you pollute the waters, when you pollute air, when you pollute earth, when you go on a rampage, killing animals wanting only for some things like their tusk or their skin. You know, these are all terrible things, you know. What man is doing? Snakes, make them into the skin, make them into bags, you know, horrible things. Eating is one thing, but this is a little too much.

So, यज्ञ when you say worship, it's very broad. Worship is first of all an attitude, which should reflect in our thinking process, in our action.

Then the fourth यज्ञ is मनुष्ययज्ञ, human beings. They say, no man is an island, that is very true. Each one of us are, we are what we are because of so many people who have contributed to what we are. Some of them known, some of them unknown. We have no idea who's the farmer who has made that rice that we had today during lunch. You have no idea. You think by paying one kg rice this much amount, you think that you have, you have paid to the farmer? No, it's not like that. You can't, you can't do justice. You can't actually do justice to everyone who has helped you. Those, those teachers of our kindergarten school who taught us that A, B, C, D, some of them we don't even remember, but everyone has contributed.

So, you have this भूत, you have this मनुष्ययज्ञ, and then you have ब्रह्मयज्ञ. ब्रह्म means Veda, and by Veda you also refer to the rishis who have given us the Vedas. So, these, these are, and if you look at this, and these are all duties, देवयज्ञ, we are responsible for the cosmic forces. So, I am responsible for how the purity, how the nature is maintained.

They are saying that the oceans are now, what they call micro-plastics are there, it seems. Plastics now have gone into the tissues of human beings, they have gone micro-plastics. To fishes and they are everywhere it is, it is gone. So many places, plastics are all burnt, polluting, or plastics are dumped, thousands of years they will take to, so I have a responsibility.

Even simple things, for example, I'm going out from here, then I switch off all the light and the fan and go, is it not? That is important. Why? That is power of nature. These



are so valuable there, so light and fan, we switch off and go. Or even for example, something which is given to us, we use it, but we don't use more than what is required. If I require this many pairs of dress, I live within that pair, so I don't get an extra, because why? I am contributing to the destruction of nature, is it not? Some plant has given cotton or something from somewhere I am using. So I have a responsibility for all of them, how much should I take from this cosmos to live?

It is said, an animal like a lion, if it had its full, it does not touch. It does not have any creature. So those creatures which know that the lion had its full, they don't mind going around it also. Because they are confident that he will not attack. Because he is full, but you can't be sure of a human being. How many vadas he will eat? Can't be said, is it not? And not only that, he creates systems whereby they are all kept for more. Human being, you know, he is a parasite actually. We talk of other creatures, a parasite parasite. I think if you look at the human ways, human being is a parasite. What he would call is everyone parasite. The human beings I tell you.

So, you see the responsibility of nature. Now, पितृयज्ञ we are talking. When you say पितृयज्ञ, now we have received, it becomes our duty also to pass on the culture of the tradition what we have received. One देवयज्ञ is, yes, you offer worship to the Devtas, Indra, etc., Vayu, etc.. Other aspect of that देवयज्ञ is protection of nature, conservation, so many things are there.

So for also पितृयज्ञ, have I ensured that the tradition, the culture which I have gained through my forefathers are maintained and passed? Even small small things are there. See, you go to a home, there's a particular way they create, give a food, particular preparation they have. It's so unique in that, in that family it comes. The next home you go, you don't get the same taste. How much importance that the lady of the house ensures that the daughter-in-law learns these things, how the puja has to be performed, how this is to be taken care, how the cooking is to be done. This is in our home we do like this, in our home, and how much time it takes for that new girl also to learn to adapt, and she also brings within a certain tradition, and that and this get intermingled. And that gets passed to the next generation.

So every mother ensures that their children know the way it is cooked in our home. Every father ensures that my son, my daughter learns this. You know, this is the



language that we have. Each one of us our mother tongue. If we don't speak our mother tongue, what will happen to our mother tongue? You just see. And how many languages have died in this world because people have not children have not taken up those languages? So, these are all, they sort of say the intangible well, but these are not intangible, they are so tangible actually all these things are. They say intangible heritage of a nation, it is so tangible, all kinds of things. So, how do I, so I have a responsibility, I have benefited from that, that I have a responsibility.

पितृयज्ञ, भूतयज्ञ, how what am I? So, when a dog or a cat, how do I behave with that? Do I kick the cat? Do I take a stone and throw at it? It's a crow, caw, caw, caw it is crowing. Let it crow, what is the problem? You want to threaten it? Meaningless, snake is going. Why do you take a stick and hit it? It is going. Let it go. Snake always avoids human beings, but suppose it has come by mistake. Let allow it to just leave. Why are you? What did it do? Why are you hitting a scorpion? Meaning? As much as possible, shouldn't we not stop giving pain to others. They are also living beings. They also understand pain. They also have a body, and you are not a kid.

Children don't know what they are doing. They play with dragonfly and all, and tie up with, you know, thread and then. Children, parents say, don't do that. Children catches the fire of life and puts it in a plastic bag. Parents say, don't, don't, don't, don't, don't, don't, don't do this. It is dying. You know? We have also responsibility to our own brothers and sisters, birds and animals. They are like our brothers and sisters, no?

So, भूतयज्ञ, मनुष्ययज्ञ, and taking care of other human beings around us. Horrible things are happening in the world. One nation is striking another nation. What they want to show to each other? The name of caste, creed, fighting. Countries, countries going to war for no reason. All kinds of things. This is not how human beings were the roof on the crown of creation should behave. As human beings we have a duty. There are some species which are totally exterminated by human beings. A bird called dodo bird, dodo birds. It's not even two centuries over. They have no idea, human being. We have gone to their place. They do not develop those instincts to run away from human beings. Poor things. Catch hold of them and then eat them up.



Wherever man has gone, he has only destroyed and disturbed. So man should know, should know how to live. And then the शास्त्र give all these. So these are the five यज्ञ, these are the five duties.

What is said here? Brahma created human beings, he created them along with these five यज्ञ. Meaning he created them along with these five duties. प्रजापतिः प्रजाः सह यज्ञाः सृष्ट्वा पुरा उवाच - he created, and then he said, he said, means what? He's instructed. He's not tell a story to them. He instructed, उवाच, like Sri Bhagavan उवाच. Brahma, प्रजापति, उवाच.

What did he say to all of us? He said, अनेन प्रसविष्यध्वम् एष वः इष्टकामधुक्. अनेन - through these यज्ञ. अनेन, यज्ञेन. प्रसविष्यध्वम् - प्रसव means birth. But here, birth is used in the sense of, what can I say? Use the sense of. भाष्यकार would say, वृद्धि, the creation of growth, prosperity, वृद्धि. Meaning, may all become prosperous through the यज्ञ, that is a literal way.

And in a प्रसविष्यध्वम्, through these यज्ञ, may you all, may you all prosper, may you all grow, may you all gain all that is glorious. And what is this एषः? एषः means एषः यज्ञः, वः - for all of you. इष्टकामधुक्.

You all know इष्टकामधुक्? कामधेनु, कामधुक् is कामधेनु. You know कामधेनु? And what is this कामधेनु? which gives whatever you wish, the wishful-filling cow or the पौराणी wishful-filling cow.

So this यज्ञ is your कामधुक्, meaning whatever you want to gain, however you want to grow, whatever heights of prosperity you want to achieve, make this यज्ञ give you everything. Meaning these यज्ञ are your कर्मधुक्. So इष्टकामधुक्. इष्टकामधुक् is इष्टान् कामन् दोग्धी पूर्ती - that which fulfills all your desire. May this यज्ञ, एषः वः इष्टकामधुक् भवतु that should be understood. May this यज्ञ be your wishful feeling cow.

So like that Prajapati instructed all of us. How, how do we, how do we, how does this become इष्टकामधुक्? He says, now let us, let us first go to the भाष्य and see. Now more and more clarity will get as the verses go by because it's a series of verses having a single thought, 10 to verse 13, okay?

सह यज्ञा प्रजा सृष्ट्वा पुरोवाच प्रजापतिः।



अनेन प्रसविष्यध्वम् एष वो इष्टकामधुक् ॥ ३.१० ॥

सम्बन्ध - इतश्च अधिकृतेन कर्म कर्तव्यम् - for this reason too. So this becomes the next reason. What is the next reason? The topic is now, यज्ञ-शिष्ट-अशन. So, that is the topic.

So, may you be a person who eats the remnants of the यज्ञ, literal meaning, यज्ञ-शिष्ट-अशन. May you be a person who eats अशन. What? शिष्ट, what remains. यज्ञ, after completing the यज्ञ. And you know what यज्ञ is, यज्ञ is, in the broader context here, this यज्ञ is उपलक्षण for all the यज्ञ, or this यज्ञ is उपलक्षण for all the duties.

May you be a person who eats the remnant of the यज्ञ, literal meaning. That is the topic. So this is the instruction of Prajapati. For this reason too, Arjuna, you want to perform duties, like that. It's the final topic.

So, सहयज्ञाः यज्ञसहिताः प्रजाः त्रयो वर्णाः - three वर्ण. Again the वर्ण and all classification is based on गुण and कर्म. Okay? It's not birth. ताः सृष्ट्वा उत्पाद्य पुरा पूर्वं सर्गादौ उवाच उक्तवान् प्रजापतिः प्रजानां सृष्ट्वा - Brahma.

अनेन यज्ञेन प्रसविष्यध्वं प्रसवः वृद्धिः - expand, उत्पत्तिः - creation, तं कुरुध्वम् - All of you become prosperous, expand, grow through these यज्ञ. Become prosperous, become happy. All of you also grow, have children, have grandchildren, and grow. Expand yourself.

एषः - this, यज्ञः वः युष्माकम् - for all of you, अस्तु भवतु - भवतु need not be understood, because अस्तु is there. अस्तु, भवतु इष्टकामधुक्. इष्टकामधुक् इष्टान् - desirables, अभिप्रेतान् कामान् फलविशेषान् - the desirable, the objects of desire, दोग्धीति इष्टकामधुक् ॥ १० ॥

So, may this be your wish-fulfilling cow which fulfills all the desirables that you seek. And this way Brahma told all human beings.

So शास्त्र is the प्रमाण and शास्त्र tells. And none of us were there at that time. You cannot say, I never got that information. Here you are getting the information, Brahma is your creator.

It is like this, you know, in a family, suppose they say, the father comes and says, father when he grows old, he says, Son come here, I want to tell you something. You know, let



me show you something, whatever, great, great, great father, grandfather had told, and then he brings a document, old document, very, see what he has said to all of us.

He has said that this house belongs to all the children, and all of us have to live with mutual love and respect for each other, this should not be sold, the land should be kept always. Do you see this? I have done, my father, his father, his father, his father, all of us have ensured. Whatever difficulties are there, we have ensured that the land is always the family, this land.

Now it is my time. I am giving this land to all of you. You all children should be ensured that this land remains in the family. Now, like that, if something is said, then what happens to all the children? Oh, some responsibilities for us we have to take care. It's very important. So like that Bhagavan Sri Krishna is telling Brahma, grandfather, grandfather, grandfather, grandfather, grandfather, grandfather, grandfather, he has told us like this. That means what? And I have followed so far. You also have to follow.

Okay, what did that after creating all human beings along with these यज्ञ, what did that creator tell?

**देवाभ्यावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥**

So how does that यज्ञ become इष्टकामधुक्, wish-fulfilling cow? That is being explained. अनेन यज्ञेन देवान् भावयत - Now, let us say the context is देवयज्ञ. Through these यज्ञ, you make the देवताs भावयत - make them happy. If it is the literal देवयज्ञ offer those हवि-भाग and all to the देवताs, literally, but it doesn't stop with that. देवता also refer to the natural cosmic forces. वरुण-देवता - ocean, वायु-देवता - air. Like that every aspect of our interaction is associated with देवता, वन-देवता, पृथ्वी-देवता.

So, may you all take care of the देवताs, ते देवा भावयन्तु वः - and let the देवताs take care of you in turn. In this way, परस्परं भावयन्तः - you take care of the natural forces, the natural forces will take care of you. परस्परं भावयन्तः - mutually taking care. ते देवा भावयन्तु वः - वः is युष्मान् - alternative form. Thus, परस्परं भावयन्तः - you making देवताs happy and देवताs in turn making you happy. In other words, you take care of the air and the water, the देवताs also,



the air and the water also will take care of you. You take care of the earth, earth will take care of you. You take care of the forest, the forest will take care of you. परस्परं भावयन्तः. Of course, देवयज्ञ also is there, it is not that it is not there, but that is not the end all of all. परस्परं भावयन्तः - श्रेयः परमवाप्स्यथ - you get the final श्रेयस्. Of course, get the final श्रेयस् how by this? One श्रेयस् literal is the worldly prosperity. श्रेयस् is this goodness, what you would say is अभ्युदय, that is श्रेयस्. Of course, in the context of Arjuna, श्रेयः परमवाप्स्यथ is what? You perform all these duties as your worship unto the Lord, and through that you gain चित्त-शुद्धि, and through चित्त-शुद्धि you gain ज्ञान-प्राप्ति, and through ज्ञान-प्राप्ति you gain मोक्ष-सिद्धि, परम्परा, परम्परायाः, right? Now see the भाष्य.

देवान् इन्द्रादीन् भावयत वर्धयत - make them grow, make them happy, अनेन यज्ञेन । ते देवा भावयन्तु आप्याययन्तु - let them nourish, how? वृष्ट्यादिना - by bestowing you the plenty which nature bestows? वृष्टि is rain. वः युष्मान् - May those देवताs bestow you, with rain and other, various, what nature can nourish the power of nature is well known. The earth becomes fertile by the power of the पृथ्वी-देवता. You know in Bhagavata, you see how the earth withdraws all its nourish capacity. You know all those stories are there. How प्रिथु महाराज brought everything back all those. So every force of nature has its power over all living creatures here. Let the देवताs nourish you.

एवं - In this manner, परस्परम् अन्योन्यं भावयन्तः श्रेयः परम् - what is that? मोक्षलक्षणम् - So, this performance of these यज्ञs or performance of these duties, finally gives you मोक्ष. How? How duties will give मोक्ष directly? ज्ञानप्राप्तिक्रमेण - you think Sankaracharya will forget that? No. ज्ञानप्राप्तिक्रमेण - through that gaining of knowledge, अवाप्स्यथ - you will attain. You take this परम् श्रेय in the context of कर्म, you take it as स्वर्गं वा परं श्रेयः अवाप्स्यथ - this is with respect to the सकामी. If one does with निष्काम, ज्ञान-प्राप्ति-क्रमेण, मोक्ष-लक्षण. With सकाम one does, and goes to स्वर्ग. The performance of all one's duties also gives पुण्य, and that पुण्य will take you to the higher realms. We stop here. We continue the thought flow tomorrow. In fact, it goes on to the next verse also, 22-23 also, it goes, we will see. Okay? Oh, not 22, 12-13, sorry.

25 June 2025, Session 08 — Bhagavad Gita, Chapter 03, Verses 12-13

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ३.९ ॥



सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३.१० ॥

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

Very beautifully Bhagavan Krishna proceeds in convincing Arjuna about him taking up the path of कर्मयोग.

After first speaking about the two-fold paths, and then saying that this abundance in knowledge is not merely because one does not take up action or one gives up action, and that rather it is impossible for anyone to be literally be actionless because प्रकृति will make one act. And therefore, action is unavoidable. Firstly, he establishes that. Action is unavoidable. There's no choice with respect to whether I can do or not. Do, you will have to. There's no choice. There's choicelessness in that. So, firstly, establishes that.

And then he shows that if somebody were to literally force himself or herself into inaction, how? Such a personality is very contorted, ugly personality, he shows, calls them a hypocrite. And then he contrasts it with somebody who is actively engaged in action. Nevertheless, following कर्मयोग, how the person is so beautiful, how the person is so evolving, growing, mature, noble, so he shows a contorted personality, and then he shows a flowering personality. He contrasts that.

And thus he explains to Arjuna that action is by far greater.

And then he says, okay, what should be done? Then he specifies the realm of action. नियतं-कर्म one should take up. So that is the next wave of thought. And after that नियतं-कर्म, he says how that नियतं-कर्म should be performed? With ईश्वर-अर्पण-बुद्धि and ईश्वर-प्रसाद-बुद्धि. That was verse number nine. यज्ञार्थ and मुक्तसङ्ग. So thus, so far, Bhagavan has presented how कर्मयोग rather becomes a means for liberation and paves the way for the ज्ञान-निष्ठा and is never an obstacle to what Arjuna is actually seeking. He says that other than कर्मयोग, everything is binding, meaning all सकाम-कर्म is binding, but कर्मयोग is liberating. So, thus, what has been established is कर्मयोग is a साधना, for gaining that very साध्य of ज्ञान-निष्ठा, which Arjuna seeks, that is established.



Now he goes to the next wave of thought, and what is that wave of thought? We all human beings have been instructed to stay with that यज्ञ spirit. All of us, right, the very creator himself has instructed all human beings to stick to that path of dedicated activity, which is called यज्ञ.

And we saw that यज्ञ in a very larger and the holistic conception - it is an entire realm of duties. We saw also how यज्ञ is the whole gamut of what we have to do. We are a cosmic citizen - देवयज्ञ. We also carry with us the tradition and the culture gifted to us by the ancestors, by our own forefathers. So we have also a duty towards them. We have to pay back our debts to them.

Then you have the point of we human beings, each one of us, are very intricately bound with the world of beings, other beings, other creatures, भूतयज्ञ, and then it was also pointed out that no man is the island. We have all been benefited by other human beings, so that is another aspect of our duties.

And then you come to the point of that knowledge that we have received. We have a duty towards the rishis. So you have the rishis, the ब्रह्मयज्ञ.

So all these five यज्ञ, which are collectively called as पञ्च-महा-यज्ञ, which a गृहस्थ is bound to do, पञ्च-महा-यज्ञ. And these are ways by which we acknowledge with gratitude what we have received. And thus we pay back and we pay forward. These यज्ञ are paying back to them and also paying forward.

You can't always pay back. Often in life you have to pay forward. Is it not? For example, so many trees which give us fruits, those people who have planted those trees are no more there. They planted the trees, but they are not the enjoyers or recipients of their fruits. We are receiving. We did not plant. But we also have a duty. We have to pay forward. So we also plant those fruit bearing trees, so that the next generation also receives those fruits. So something, there is something called as pay forward.

So in all these यज्ञ, you have the concept of paying back and paying forward. So it is said here, the creator, right when he created all of us, he created us along with the यज्ञ. In other words, he ensured that we have something, what we have received. And therefore we have to pay back. सह यज्ञा प्रजा सृष्टा.



And these यज्ञ reflect our duties from various standpoints to various, so to say, stakeholders. These are all, if you look at them, they are all stakeholders. The देवताs at one level are stakeholders, the ancestors are stakeholders, the rishis are stakeholders, all other beings, creatures around us are stakeholders.

And also other human beings are also stakeholders. So, nothing belongs to us. Yes, it belongs to us, but it does not belong fully to us, because we are also responsible for ensuring that what we are receiving is also shared.

सह यज्ञा प्रजा सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम् एष वो इष्टकामधुक् ॥ ३.१० ॥

And these यज्ञ are your wish-fulfilling cows. How they are wish-fulfilling cows?

देवाभ्यावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

परस्परं भावयन्तः - live a symbiotic life. श्रेयः परमवाप्स्यथ. Here the example is given of the देवताs, which is again उपलक्षण. देवयज्ञ, you have देव. Then you have पितृयज्ञ, then you have पितृ. Then you have भूतयज्ञ, you have भूत. भूत means other living beings. Then you have मनुष्ययज्ञ, then you have the ऋषि. So, it is उपलक्षण.

देवाभ्यावयतानेन and then, through this देवयज्ञ, you placate, you, you delight the देवताs, भावयत. So, through the performance of those various देवयज्ञ, you worship the deities. You please the deities. You honor the deities. You satisfy the deities. And those deities, what they would do, they would also please you back. And they being very powerful, they will be able to bless you a millionfold more than what you give them. Little bit you take care of nature. Nature will take care of you. परस्परं भावयन्तः.

Same way. Whatever tradition, culture you have received from your four fathers, be grateful for them. Thus, when you have to offer your श्रद्धा, you offer your श्रद्धा. Don't deny them what is due to them. And also, whatever culture and tradition they have given you, ensure it is forwarded, ensure it is given to the next generation. Whatever you can do, you do your bit to ensure that the culture, tradition and all is maintained.



So be very careful about all those things. Your mother taught you something, it is also important that you teach your son and daughter. They taught you language, ensure that your own children also have that benefit of that language. So you just, you have to ensure that what you gain, you also give forward and ensure that the culture, the tradition, what you have received, your community also receives.

If you have an art, a talent with somebody gifted, you have to ensure that it is given to others also. I remember long, long back when I was a small kid. My grandfather had taught me how to create with paper, with this paper over there. How to create Raja Rani Kapal, King Queen Boat. It's not easy, it has got so many steps in that. First you create a double boat, and from the double boat you create a mirror, and from that mirror. You create a hat and from the hat, you know, this is a small simple paper, but he told me that his grandfather taught him. And I've very rarely seen that kind of thing being made in my life, I have seen very few, I have not seen, there is something very unique he taught.

Very simple thing. Probably in someone's home, the mother teaches how to make a brinjal curry in a certain manner. It's very unique to her home. That is also, maybe the grandmother taught for this stomach-ache and all what kind of medicine should be used. That's very simple things. Or suppose you come in the family of Ayurveda doctors, you have received a greater treasure of knowledge. You see, these are all, these are all the culture, tradition, all these things, we are responsible.

So thus, you have to do your ... So, this is, this is what is the पितृयज्ञ.

So, at one level, देवयज्ञ is स्वाहा. Another level is the Deities, like natural forces. At one level, पितृयज्ञ is श्राद्धा and all. Another level is the culture and the tradition. At one level, भूतयज्ञ is बलि, वैष्णवदेव-यज्ञ. There are certain things which is offered. At another level, भूतयज्ञ is, you have to ensure that other creatures are also, not only you eat.

You'll see in all our homes and all that they will always say, the south you have the tradition of making *kollams* with rice powder. Early morning, the lady of the house or the young girls, they go and put that *kollam*. And by evening nothing would be there. Why? All the ants have come and eaten. That's how you take care. They are also... You have brothers and sisters, no?



You have cows. So when you eat on a special occasion, you eat on a banana leaf. Many time before eating, you have to feed the crows and eat. So they will stand outside and they call, ka, ka, ka, they'll call. And the crows will come. They also eat. And they will not eat until they see the crows eating. They'll wait. They'll come. These are all ways by which.... And then the cow is given that. And one doesn't eat the whole food, one leaves a little food there, skip one side. Before eating itself, you keep it, this is for the cow. On your own leaf, you keep it. And then you yourself take it and then give it to the cows to eat. So these are all part of the tradition in the culture.

Creatures are taken care of and you don't harm any creature. That is also important. So if you have a pond, if you have a water body in your place, have some fishes there. Not only the fishes will eat all those dirt, you also feed those fishes. So tanks and all are there. So for fishes, *puttu* is there for them. You feed those fishes. So these are all part and parcel, भूतयज्ञ. Don't, you know, farms you have, don't unnecessarily use those chemical fertilizers. Use natural ones. These chemical fertilizers don't understand what is what. They harm the whole thing, all butterflies and all, all good things also will be destroyed. So you take care of the भूत, they will take care of you. So this is that.

परस्परं भावयन्तः - you take care, they will take care.

So also मनुष्ययज्ञ, take care of other beings. That's also your duty. Take care of others, and especially in each family, there will be somebody who is not so well-off. That person should be taken care of, who goes through tough times.

You know, in those days and all, when somebody is having a job, when jobs and all were not so readily available, when somebody has a job, then the whole at one side, the father, the brothers, all of them will come. Then that lady, all the sisters are all welcome. Everybody, all of them sleeping in one small room. Because this person is supporting everybody, all their college studies, everything. Now this is part and parcel of the tradition. Not that I and my wife and my child, three of us together, family. No, it was not one like that. So everything, all, so supporting.

Even now in our country, these traditions are even now strong. Even now strong. It's a very beautiful tradition and culture.



And how all ब्रह्मयज्ञ. This मनुष्ययज्ञ is taken by a taken care by अतिथि-सत्कार. So each one of them will have a certain way. So देवयज्ञ, पितृयज्ञ, श्रद्धा, भूतयज्ञ. So many things I have described now. मनुष्ययज्ञ, अतिथि-सत्कार, hospitality, guests.

And ब्रह्मयज्ञ. ब्रह्मयज्ञ is the transfer of knowledge. ब्रह्म here stands for the Vedas. So ब्रह्मयज्ञ means what? You have studied. Now you have to ensure that knowledge is given to others.

It is said that those who gain knowledge but don't share it with others and keep it only for themselves, they will become ब्रह्म-राक्षस. From where ब्रह्म-राक्षस will become? Because you have gained the knowledge that you are not ... You are so selfish, you are not giving it to anybody. You are keeping it only with yourself. ब्रह्म-राक्षस you will become. Like that it is said.

ब्रह्म-राक्षस is one राक्षस of each ब्राह्मण's existence. Meaning, those who are studying the Vedas and all, he eats them, ब्रह्म-राक्षस. So all these kinds of stories and all they will tell.

So what is this ब्रह्मयज्ञ? ब्रह्मयज्ञ is the continuous mastery of the subject which has been taught to you. Number one. And number two is the dissemination of what you have understood and gained from your Guru. That is ब्रह्मयज्ञ. Vedic chanting also is ब्रह्मयज्ञयज्ञ, स्वाध्याय is ब्रह्मयज्ञ. So all these ways.

So this is what is mentioned here, देवाभ्यावयतानेन ते देवा भावयन्तु वः. You nourish the देवताs, let the देवताs nourish you back. परस्परं भावयन्तः thus mutually. परस्परं भावयन्तः, mutually supporting, mutually pleasing each other. परस्परं भावयन्तः. श्रेयः परमवाप्स्यथ - gain the ultimate good. In this context of परस्परं भावयन्तः.

I remember Gurudev used to tell a story. The story of the देवताs and the Asuras, both of them send their representatives to the creator Brahma, and it is actually what had happened was the Asuras had made a complaint, lodged a complaint. Against their own, against their own creator Brahmaji only they lodged. They lodged a complaint saying that you are partial towards the देवताs.



So, Brahmaji thought for quite some time, “How I am able to...?”, because Brahmaji is father of all, he says, “I am not partial. But how to help them understand that I’m not partial. Just by saying, I am not partial, they are not going to believe it and accept it. “

Therefore, he had called the representative देवताs and असुरs and told them, “I am going to organize without telling the reason or not. I am going to organize a large banquet, nice party, banquet, I am going to organize. I want all the देवताs also to come, all the असुरs also to come, all of you should come.”

“Please give this invitation on my behalf to all देवताs. Please देवताs. And असुरs, you also please. Virochana, please. Indra, please.”

The information was shared. Of course देवताs and असुरs don't like each other. Brahma said, “I know what are the internal dynamics within all of you. Therefore, I am planning separate banquet, okay? Don't be worried - I am going to put both of you together at all. No, it's not going to be like that. A very large place for the देवताs, a very large place for the असुरs. We are going to have all of you welcomed. All food, excellent food, drink, everything is going to be there. Please.”

On the right day, appointed day, all of them had come. देवताs also came, असुरs also came. Separate large halls were given to them, but Brahma told them, as असुरs were going, Brahma told them, he had appointed his own staff, same way for the देवताs also.

So as they were entering inside, so Brahma told them, “Look there's one condition here.”

“What is the condition?”

So there was a kind of stick, you know, tied here, sticks tied here, here also, here also, tied, and said, “This should not be opened.”

So, now the hands had become like this. देवताs also. How to eat?

And then they went, saw, dishes. Can't even imagine, can't even, I can't even explain and tell you what all dishes were there, you know. It's not a देवलोक, it is. It is ब्रह्मलोक,



dishes. Even looking at them, you know, the stomach becomes filled. Lovely dishes, lovely dishes.

So असुरs went, they picked up. He said, “Stop, stop.”

The old speaker, he said, “First ब्रह्मार्पणम् should be chanted, then only everybody should eat.”

ब्रह्मार्पणम् ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मना हुतम् । ब्रह्मैव तेन गन्तव्यम् ब्रह्म कर्म समाधिना ॥ - all chanted.

He said, “Now all of you can start. Enjoy. Enjoy. Bon appétit.”

So असुरs took. But how do you eat? It doesn't bend. For sometime they saw, “We know that some trick is there here. I tell you. Before itself we knew, this is not at all right. How are we to do it like that?”

Big ruckus, everyone shouting. murdabad, murdabad, and all those things. Brahma was hearing all those things from there. And all but, but his appointed staff were told nobody is going to remove this. It was instruction from the creator. Nothing can be done.

So half an hour, one hour, you know. They tried everything, each one trying and throwing up and trying to catch it and all that. How? What they can do? It's not possible to eat like that. And those lovely juices, both the types were also there. How to drink?

They said, “This is not fair, and then we want to meet Brahma. Bring him here. Call Brahmaji.”

So after one one and half hour Brahmaji arrived. And everybody said, “Look at what you have done. You are making fun of us? We did not eat in the morning also. We came here. We knew that we are going to get lovely food, and you made it like this, and we are hungry, and we can't eat, and what is it?”



Brahmaji said, “My dear, my dear children, be quiet for some time. Be still. You all know, in the other halls also there are people eating. If you shout like this, what, how can they...no?”

“Huh?”

They kept quiet. They observed. So, so still.

“So now we know for them you would not have done this.”

“No, no, no, no, no. I have certainly tied for all of them the hands, so they cannot be bad ... done for equal for all.”

“But then how there is silence there?”

“I also do not know. Let us go and see how.”

So all gather at windows through which they could see, because eating, you can't look, you should not go.

How are they eating?

They saw very interestingly. They are all eating, but same. All their hands, you know, can't be bent, but they're eating.

How they're eating?

They all look carefully.

Each one is taking food and giving to the other person. So here, one देवता is feeding another देवता. Another देवता also, opposite.

And then you're thinking, “What do you want?”

“I want that laddoo.”



“What do you want?”

“I want that pappadam.”

They all are very happy. They like it. परस्परम्. If this is there, now all is well. If each one lives only for himself or herself, there is only going to be chaos. But when each one lives for the other, I shall do what you want. Another person, I shall also do what you would like to. That makes a difference. This story Gurudev is to say, for देवान्भावयतानेन, each one mutually helping the other, श्रेयः परमवाप्स्यथ.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

Now, going further, explaining:

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३.१२ ॥

How are the devas going to help us? इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः. When the देवताs are going to be pleased with your यज्ञ, here the context is देवयज्ञ, so when the देवताs are going to be pleased with your यज्ञ. यज्ञभाविताः - यज्ञेन भाविताः. By your देवयज्ञ they are pleased. भाविताः तर्पिताः - they are pleased. Then what would those देवताs do, who are pleased with your यज्ञ? इष्टान्भोगान् हि वो देवा दास्यन्ते - those देवताs, देवाः, वः - for all of you, युष्मभ्यम्, for all of you, इष्टान्भोगान् हि दास्यन्ते - they shall certainly give you what you all require, what you all desire, they will give you. They will give you all the prosperity, they will give you all the health and the wealth, they will give you all the joys that you require. This applies also to the others, पितृ also it applies. It applies to the ऋषि also, it applies. It applies to the भूत also, it applies. It applies in the context of all the पञ्च-महा-यज्ञ.

So, thus, when somebody serves the deities, in a large broader sense of what देवयज्ञ is meant, then you will find that you also receive from those deities. So, when you take care of the various natural forces, the natural forces also will in turn do their bit for you. And remember, when they do their bit for you, that bit is not a bit, because the deities when they shower, they shower welfare in such a large proportion.



But then please note: तैः दत्तान् अप्रदाय एभ्यः, तैः दत्तान् एभ्यः अप्रदाय - what they have given you. तैः means देवैः, by those देवताs, दत्तान् - those joys, एभ्यः - for them, for those देवताs, for those deities. अप्रदाय - अप्रदाय means without giving.

यः भुङ्क्ते स्तेन एव सः, he who is selfish, and he who himself alone revels, यः भुङ्क्ते, without paying back in return, such a person who सः स्तेन एव - स्तेन means robber. He is a robber. He is a robber means what? He does not give rightfully what belongs to others, but rather keeps it for himself.

The देवताs have blessed you. Are you repaying the देवताs back? The देवताs have given you lovely waters, rains. Have you done your bit for those waters?

The देवताs have given you clean, wonderful fresh air. What are you doing for the देवताs? Are you also ensuring your bit to keep nature? Are you also doing your bit to keep the air free of pollution? So what you are receiving from the देवताs, you also have to pay back.

What you are receiving from the Pitris, you also have to do your श्रद्धा, your worship for the Pitris. You also have to pay it forward as your gratitude towards them.

The one who only, from the Rishis you have received, you have benefited from it. Have you put your effort to ensure that that knowledge is preserved? Have you mastered the knowledge of what you have received from them? Because mastering that knowledge is also your offering of gratitude to them. Are you chanting the Vedas? Are you mastering the knowledge which is enshrined? Are you sharing it with others?

So that way, what you have received, if you do not pay back, if you do not pay forward, but you only are happy aggrandizing it for only yourself, such a person is a robber, he is a thief, he is a plunderer. स्तेन एव सः देवस्य - he steals what belongs to the deities. इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः । Yes, the deities are pleased with what you are doing, they bless you with bounty, but again you have to do your bit to them. This परस्परं भावयन्तः has to go on. One who doesn't do it, but only aggrandizes everything for oneself, such a person is a thief. Very strong criticism Bhagavan gives. Now let us see the भाष्य.



इष्टान् अभिप्रेतान् - the desirables, भोगान् - the pleasures, हि - indeed, वः युष्मभ्यं - for you, देवाः दास्यन्ते वितरिष्यन्ति - they will give you plenty, in what way they will give plenty? स्त्रीपशुपुत्रादीन् - wealth, prosperity and happiness, यज्ञभाविताः - they being pleased with your worship. Here that pleased with worship refers not only to that literal यज्ञ, but also as we mentioned in the broader sense, our responsibility towards these cosmic forces. यज्ञैः वर्धिताः तोषिताः इत्यर्थः । तैः देवैः दत्तान् भोगान् अप्रदाय अदत्त्वा - not fulfilling your responsibility towards the देवताs. आनृत्यमकृत्वा - without paying back your debt, आनृत्यम् - is paying back your debt, आनृत्यम् - what you say as the acquittance of debt or your obligation, not fulfilling your obligation. So, आनृत्यमकृत्वा, without fulfilling your part of your obligation. You only received, but then you have to give back, right? You have not done that. इत्यर्थः. Without giving back to the एभ्यः देवेभ्यः, यः भुङ्क्ते स्वदेहेन्द्रियाण्येव तर्पयति - he only fulfills his body, his senses and all. Meaning, he leads a selfish life without paying back what is due, such a person is स्तेन एव तस्कर एव - robber alone, why? देवादिस्वापहारी - that means what? देवादि - देव, पितृ, मनुष्य, भूत, ऋषि. स्व means what? What belongs to them. स्व - means belongs to. What belongs to the देवादि, अपहारी - he has stolen. When you don't give what belongs to that person, and you enjoy it, what rightfully belongs to the other, then you are a robber. So, the देवादि indicates all the various: Pitri, etc. all those things you have to understand by आदि, because there is five पञ्च-महा-यज्ञ.

How should one live?

Now, here comes this term, यज्ञ-शिष्ट-अग्नि, which also comes in the fourth chapter. So, this यज्ञ-शिष्ट is a concept, you have to understand this is a Vedic concept.

What is यज्ञ-शिष्ट?

After you see each one of us have a certain resource with us. That's a beautiful Thirukural, it speaks on this matter. Says, this is based on the मनुस्मृति, this Thirukural is based on the मनुस्मृति, and what is that? You might have heard. The king gets one-sixth. Have you heard this? In Tamil we say, *Arasamaka Hari Lvarupangam*. Have you heard? Tamil, those who know will understand. But you have heard anything like this in your mother tongue, the king gets one-sixth? Have you heard?



Do you know what is this one-sixth? I am saying this in Tamil, but this concept is from मनुस्मृति, okay? Tirukkural 43: *tenpulattār teyvam viruntu okkal tān enrāṅku aimpulattāru ōmpal talai*.

So, the गृहस्थ, why do we say गृहस्थ-आश्रम is the foundation of the entire society? <Tamil saying>. There is no greater धर्म than the गृहस्थ-आश्रम. Why? Because there is one आश्रम which takes care of the entirety. गृहस्थ, being a गृहस्थ is a great responsibility. *tenpulattār* is पितृ, suppose to reside in the south direction. *teyvam* देवम् is a देवयज्ञ, that deities. *viruntu* is अतिथि. *okkal* stands for other living beings, human and others. *tān* then one oneself. *aimpulattāru ōmpal talai*. So these are the five. The king gets the sixth portion.

Nowadays king means government, right? We don't have king as such. The way of governance is very different. So, what is said: that a person, whatever he has, he has to ensure that he takes care of six. One is the Pitris, we saw पितृयज्ञ, and effort should be, should be placed for taking care of the culture, tradition, language. All these things are part and parcel. देवम्, then the deities. That's the second. So, one-sixth goes to the Pitris, next one-sixth goes to the deities, next one-sixth goes to your अतिथि-सत्कार, one-sixth goes for other beings, one-sixth for oneself, meaning out of your earnings, Pitris, the deities, the atithis, other beings, oneself means one's family, one's wife, oneself, and then the government, one-sixth. So this is how गृहस्थ has to live.

In other words, performing all the पञ्च-महा-यज्ञ, and what is शिष्ट remaining? यज्ञ-शिष्ट. शिष्ट means remainder, what remains. अशिनः - one who eats. This is called as यज्ञ-शिष्ट-अशन. The food which remains after the यज्ञ. Today you would call it as, after puja and all you, you have that, you know, after puja you have the नैवेद्य. You have that, after नैवेद्य you take प्रसाद. So this is the प्रसाद of the यज्ञ. So a person lives a life where he is devoted to, where he accomplishes all his duties. And then what remains, he partakes for himself. This is the concept. यज्ञ-शिष्ट. Let's read the next verse.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ३.१३ ॥

यज्ञ - पञ्च-महा-यज्ञ, देवयज्ञ, पितृयज्ञ, भूतयज्ञ, मनुष्ययज्ञ, ब्रह्मयज्ञ.



Now, one lives a life dedicated to all these duties, some of them are cosmic duties, some of them are your duties to society, some of them are your duties to animals and birds, some of them are duties to other human beings, some of them are your duties to society, to the government, to the community which takes care.

So, thus, a person lives a very holistic life of duties and responsibilities. So, look at the Vedic way of thinking. Simply amazing. How they have thought of, you know. No other culture tradition has this kind of, you know, concept which is a holistic way of looking at a human being.

Just see for yourself, you know. Your duty also to the forest, your duty also to the land, your duty also to animals, your duty also to birds. Just can you imagine any other culture tradition having this kind of thought process? There's a very rare, there's a beauty of the Indian tradition.

And then, discharging all these यज्ञs, and then what remains. He takes it as प्रसाद, because after यज्ञ, what remains as प्रसाद. So, he does not feel it as mine. Meaning after doing all the sacrifice, meaning all the worship, after the यज्ञ and all is done, after giving for everyone, he takes that.
So, this is a यज्ञ-शिष्ट-अशन.

So, it's a very, it's a, what do you call it, it's a very...it is a symbolic concept. It is not actually something, you know, like an apple or something. What is the meaning after a puja, you know, it is a very symbolic concept.

So you are living a life after serving the whole cosmos, after serving your nation, after serving your community, after serving all the creatures around. Your life is so ennobling and selfless.

Such a person. Such a person मुच्यन्ते सर्वकिल्बिषैः - is freed from all sins. Such a noble life will definitely be a purifying life.

And remember, all these things he is doing as यज्ञ as worship of the Lord. He is doing those duties and responsibilities, but how he is worshipping the Lord? यज्ञार्थात्



कर्मणोऽन्यत्र, the word यज्ञ applies even here, as worshipping the Lord. The ईश्वर-अर्पण-बुद्धि does it.

मुच्यन्ते सर्वकिल्बिषैः - even those sins which are unconsciously done, it frees one.

In the context of unconscious sins, it is said, a गृहस्थ has got five slaughterhouses in his own home, पञ्चसून.

“What did you say? Slaughter-houses?”

Yes. There, a गृहस्थ has got five slaughterhouses in his own home. They are called पञ्चसून.

पञ्चसून is what?

5 slaughter-houses सून is slaughter. Five slaughter-houses, 5 slaughter places in his own home. You can... here again you see how the concept is. Now this has to be understood in a different way in the modern context.

Now a गृहस्थ when he is threshing the greens. So in those days they used to have those where they used to thresh the grains, rice or whatever, you know, removing the husk, you know, and then digging the grains. So, that is called कण्डनी.

पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।

कण्डनी चौदकुम्भश्च बध्यते यास्तु वाहयन् ॥ मनुस्मृति ३.६८ ॥

there, from grain thrashing. And then, you know, there also you see so many creatures will get crushed, because it is impossible that you are doing, and no creature is harmed. Unconsciously, consciously is one thing, unconsciously so many things you are responsible for their death.

Then, there is grinding, so when you grind also, for example, chutneys and something they make, nowadays we use mixies, grinders and all those things, no? As that, as that. That also some creatures can get destroyed, पेषी, that is the second.



Then again the third place, where you can harm creatures unknowingly, चुली the fireplace, where you are cooking. So many creatures get burnt in the fire, चुली.

And then you also have उदकुम्भी, the water place where you store water.

A grihastha needs all these things, right? उदकुम्भी. And then, उदकुम्भी is what? Place where the water pot and all those things are kept. They are also creatures because of the water and all those things they get. You know, some ants get stuck in water also, they can't come out. So many unconsciously things happen in our life.

Then मार्जनी. मार्जनी is broom.

These are the five slaughter places of a गृहस्थ, where unconsciously, you know, this is all sample, okay? So many things also were given. So these are the five पञ्चसूना गृहस्थस्य here. These are the five slaughter places of a गृहस्थ. You may say I am a vegetarian. But still, these are the five slaughter places. Because of this ताभिः स्वर्गम् न विन्दति.

कण्डिनी पेषिणी चुली उदकुम्भी च मार्जनी ।
पञ्चसूना गृहस्थस्य ताभिः स्वर्गं न विन्दति ॥

पञ्चसूनाकृतं पापं पञ्चयज्ञैर्व्यपोहतिः ।

So, all these unconsciously done sins also are destroyed by how? By living a life of यज्ञ-शिष्ट-अशिन.

See, look at the, look at the Vedic conception of how a person should live.

यज्ञशिष्टाशिनः सन्तः - being an यज्ञ-शिष्ट-अशिन plural is there, मुच्यन्ते सर्वकिल्बिषैः - they are free from all sins, even the unconsciously done sins they are free.

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् - but then ये तु आत्मकारणात् - meaning, for their own selfish purposes, आत्मकारणात्, for their own eating, पचन्ति, those who cook for their own eating. Meaning, those who live their life, those who spend all their resources only for themselves. Not for the पञ्च-महा-यज्ञ. Not living a life in such a manner that their resources, what they have gained by the blessings of so many factors of the cosmos,



including their own forefathers, including the animals around, including the so many people who have helped, sometimes you can't help those who have helped us. We can only help others and then pay forward.

ये तु पापाः आत्मकारणात् पचन्ति - you think they are eating food? अघम् भुञ्जते - they are eating sins, papa they are eating. Very strong, very strong. You live only for yourself. Remember, you are not eating food, you are eating sin.

There's a Vedic statement: केवलाघो भवति केवलादी - केवलादी one who eats alone becomes one who eats sin alone.

And eating is very symbolic here, okay? Eating is not just food. One who enjoys life, one who goes through life, gains all the pleasure, joys, and lives the life only for himself. Whereas so many, the whole cosmos has contributed for you, what you are enjoying, but you are not serving the cosmos, and you live only for yourself.

So with this verse, इति प्रजापति उवाच - thus the Prajapati has said. So that, that was what, what started as, you know, what the Prajapati said, you know, earlier. सह यज्ञा प्रजा सृष्ट्वा पुरोवाच प्रजापतिः - So that is 10, 11, and then 12 and 13. It comes up to there.

And thus, that's Prajapati has said. यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः - those who have lived their life in selfless way, they are free from all sins. But then those who live a life selfishly only for themselves, those sinners, they eat but sins. Thus the Prajapati has said, has given us guidance on how we should live.

And therefore Arjuna, you understand how you must live. You should live a life dedicated for the welfare of the totality which has supported you. That way.

That is a hidden message coming out by this kind of exposition that Prajapati said to all beings, all human beings. I and you are also human beings. So we have to live a life like this, contributing to the totality. When the deities give, remember, they give not to one person. They give to all. For example, rain. So, rain, rain does not come only for one person. Rain comes for all, is it not? And therefore, when one takes the bounty of nature without giving back, that is not right. One has to serve all the five, and that way one has to live.



Now let's just read the portion of the भाष्य where we completed this verse and then we will close for the day.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

देवयज्ञादीन् निर्वर्त्य तच्छिष्टम् अशनम् अमृताख्यम् - There is a word for that. What remains after the completion of all यज्ञ is called अमृत, the Vedic word for that. देवयज्ञादीन् - all the देवयज्ञ, पितृयज्ञ, all those यज्ञ, निर्वर्त्य - having completed, तच्छिष्टम् - तत् शिष्टम् - what remains, अशनम् - the enjoyable. That is what? अमृताख्यम्.

So, what is the यज्ञशिष्टाशिनः? अशितुं शीलं येषां ते - those whose life is characterized by eating the remnants of what remains after completing all the पञ्च-महा-यज्ञ. And what is that which remains is called? अमृत nectar. यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः सर्वपापैः चुल्लादिपञ्चसूनाकृतैः - this is what we said. कण्डिनी पेषिणी चुल्ली उदकुम्भी च मार्जिनी. This is what we said. They are liberated from all the sins. Which are all what? प्रमादकृतहिंसादिजनितैश्च अन्यैः - not only all kinds of sins which are created, even in ignorance, what has been done, they are freed. But then, ये तु आत्मम्भरयः - आत्मम्भरी means selfish and greedy, आत्म is self and भरी is one who nourishes, आत्मम्भरयः is plural, भुञ्जते ते तु - what are they eating you know? अघं पापं - they eat sin only, स्वयमपि पापाः -and they themselves are sinners, ये पचन्ति पाकं निर्वर्तयन्ति - those who cook आत्मकारणात् आत्महेतोः - only for themselves without sharing the bounty with all, they are eating sin and they are verily sinners, that way.

So these, these verses that we have seen are couched so much in terms and traditional connotations that people generally don't see the meaning of these verses clearly. They just, they don't understand sometimes. And sometimes they misrepresent also all those things. Gurudev has given these verses, Gurudev has taken up and given some very interesting ways of looking at it, which we shall see tomorrow, okay?

This, you are able to understand because so much of background has gone for all of you. And you have some understanding of देवता, Pitris, and so many things, Brahma, Rishi, all those things. So many concepts, you need to have to understand all these things fully. Gurudev just takes up the word यज्ञ in a very beautiful connotation, keeping in mind the spirit of what यज्ञ is, and then elaborates the whole thing. That tomorrow



we shall see. You may also go through that, you know, those verses, so that it becomes easier for our understanding tomorrow, okay?

27 June 2025, Session 09 — Bhagavad Gita, Chapter 03, Verses 10-16

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधु ॥ ३.१० ॥

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३.१२ ॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ३.१३ ॥

We saw the meanings of the verses that we read, and it is said that the creator, when He created all of us, human beings, he created along with the यज्ञs, he created all of us along with the duties.

And we saw the concept of यज्ञ through the पञ्च-महा-यज्ञs, where each one is not just an individual alone, an island, separate, and self-sufficient. No, that's not the way it is. We are all beings interconnected, intertwined, interdependent, and one organic living being, so to say. Like how if you take this one person, every organ has to function. The heart has to function, the brain has to function, the liver has to function, the kidneys have to function. Each one, of course doing different different works, but they are all interconnected. They are all intertwined. Each one's activities help the other. Each function depends upon the other. So even a simple thing like moving my hand, every cell of my body is actually involved. Is it not? We look as though my... but every cell of my body is involved. So this whole thing is one organic whole, the same way all of us, including just not just human beings, but those animals, birds, plants, this earth, the stars, everyone, not just of the present, of the past also, fore-fathers, whom we do not also know their names also now. How many generations named do you know? Don't



even know their names. How then can we know about their lives, their thoughts? But if we are all there now, we are because of everyone.

So this is how the Hindu शास्त्र conceive of a human being. So placing an individual in the context of the cosmos, of the past and the present and the future. It's how each one of us has been conceived and our duties prescribed. Thus I have my duties to the cosmic forces - देवयज्ञ. In the traditional sense, देवयज्ञ is also the worship of the देव्स. That is not left off, but it does not end with that. देवयज्ञ is for the worship of the deities and also the care we evince towards the natural forces.

Then you have पितृयज्ञ, that is with respect to the fore-fathers. Again there also you have श्राद्ध ceremonies. The ritual aspect is always there, but it doesn't end with that. Then we have a duty to ensure the culture, the tradition is forwarded.

Then you have भूतयज्ञ. Here again you have the ritual aspect, बलि, वैष्णवदेवयज्ञ. They call बलि, वैष्णवदेवयज्ञ. But it doesn't end with that. There is also the actual taking care aspect of the other creatures.

Then मनुष्ययज्ञ. मनुष्ययज्ञयज्ञ goes with this. अतिथि-सत्कार. Another way is by which we take care of each other. Each one supports the other also. When you have a friend asks for some support, you would do it, is it not? Or sometimes even... Difficulties in far off places, we all stand together, earthquake may be in Gujarat, tsunami may be in Tamil Nadu, cyclone may be in Odisha, the one nation we are talking. Countries also, we stand to support. So this is also bhuta-यज्ञ, this is also मनुष्ययज्ञ.

And then you have the fifth one ब्रह्मयज्ञ, which is the respect to knowledge. Here again ब्रह्मयज्ञ is taken care by daily स्वाध्याय, and also अध्यापन, teaching others, sharing forward the knowledge.

So this is how Hinduism, if you want to say, Sanatana Dharma, conceives of a person's duties, responsibilities. So when it is said, Prajapati created you all with the यज्ञ्स. अनेन प्रसविष्यध्वम्. And with this, may you all prosper.

How do you prosper? Example. देवयज्ञ is taken this example. देवान् भावयत अनेन. So, therefore, देवयज्ञ here is only an उपलक्षण. You should note that. देवान् भावयत अनेन. So, that



will also apply to पितृ also. It will also apply to भूत also. It will also apply to मनुष्य also. It will apply it also to ब्रह्म, the वेद also. So देवान् भावयत अनेन ते देवा भावयन्तु वः. So you, you do, do your bit, that देवताs also will do their bit for you. परस्परम् भावयन्तः. Mutually thus, they also depend upon you. You also depend upon them. So it is an interdependent world that has to be kept in mind. The so-called question of being I for myself, it is not, it's not right. It's not a fact. It is not based on truth. It is an interdependent world. And it is not the world we are talking. This is the Hindu conception. It is the interdependent cosmos. People talk of world, world, world. But the Hindu conception goes beyond. It is a cosmos. You are connected with every being.

Khalil Gibran says something beautifully. He says, "If a single leaf yellows and falls down, it is with the silent permission of the entire cosmos." A single leaf, yellows, and falls. It's with the silent nod of the entire cosmos like that. So the Hindu conception of beings like this. So देवान् भावयतानेन ते देवा भावयन्तु वः - mutually, symbiotically living. This परस्परं भावयन्तः if you want to use the present day scientific, it's symbiotically living, okay? All of you, I'm sure you know, symbiosis, right? How living beings come together and each one supports that. So, that way, परस्परं भावयन्तः श्रेयः परमवाप्स्यथ - all of you may all prosper. Both अभ्युदय as well as this श्रेयः. अभ्युदय with desire. अभ्युदय naturally also, it is not just with the desire only. अभ्युदय will happen naturally also. निःश्रेयस is by offering it as worshipping to the Lord. As mentioned in यज्ञार्थात् कर्मणो अन्यत्र लोकोऽयम् कर्म-बन्धनः तदर्थम् कर्म कौन्तेय मुक्तसङ्गः समाचर. And then, इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः - so when the देवताs give they will not give only to one. You see, when the देवताs give, they will give for all.

There's a beautiful Tamil, there is a Mudurai, very ancient text. Very beautiful. It says, I'll just read the verse and then give you the meaning. Those of you who know Tamil or Malayalam and Telugu also may probably easily understand Kannada and all.

<Tamil verse>

That is a beautiful one. First he gives an example and then gives philosophy. Water which is for the rice paddy, it goes through the canal. Then the grass is also getting this water. In this ancient world, if there is one good human being, one person is sufficient. For that person, the rain god gives water for all. Beautiful. One person. I'm sure, each one of you, if you look at your own language traditions, you will find such beautiful compositions. Please see, India is not less. Every state, every language has a rich



tradition of knowledge in our country. And each one of you should see your own mother tongue, languages, and see, because this is all the same tradition. So, in that way, the देवताs will be for all.

But then what is the point? दास्यन्ते यज्ञभाविताः, even one person, two persons, few persons also, follow life of this goodness and nobility, the देवताs will give for all. But then, तैः दत्तान् अप्रदायैभ्यः - what they have received, if one does not return, give back, यो भुङ्क्ते - the one who just eats, enjoys what was received. स्तेन एव सः - he is a robber. All these verses we have seen, I am again recounting.

And then comes his beautiful verse. यज्ञ-शिष्ट-अग्नि, those who perform all their duties, comprehended in the concept of the पञ्च-महा-यज्ञ. मुच्यन्ते सर्वकिल्बिषैः - they are freed from all sins, even those which are unconsciously done, they are freed. That is the meaning of this impact of the सर्व, all the unconscious sins. And then, not only that, भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् - and those who lead a selfish life, they for themselves. When the truth is, you are there in an interdependent world.

But in case you live a life, even though receiving from the cosmos, everything, and you live a life for I for myself, then they eat sin alone. Do you think they eat food? No. They eat sin. Every morsel of food, what they put in their mouth, is not food. It is sin. So it's a very symbolic way of putting. Those who cook only for themselves, meaning we have to live a life, which is, we have been blessed by the totality, we have to live a life for the totality. So this is a general literal or traditional meaning, which itself is very, very powerful, potent with a lot of message and everything, but there are a lot of concepts. देवताs, पितृs, so many concepts are there.

Pujya Gurudev looks at these verses very, very beautifully, and then he gives a certain understanding, which I said that we will be doing today. Okay? Have you all gone through Gurudev's commentary of these verses? Anyone who has not gone through, so you just see. I'll read out relevant portions from Gurudev's commentary, and then we shall see a bit.

First of all, Gurudev takes the term यज्ञ. The term यज्ञ, Gurudev takes as self-sacrificing work undertaken in a spirit of self-dedication for the welfare of all, okay? Self-sacrificing work. That means what? Ego is not brought to the forefront.



Undertaken in a spirit of dedication. That means what? For a greater cause, for the welfare of all. It's what Gurudev takes as यज्ञ. Now you may wonder how this can be taken, how such a meaning can be given to the term यज्ञ. In those days, यज्ञ was a community. You know, when यज्ञ was performed, the whole community would get involved. So it's not just a whole, everyone. So somebody brings milk, somebody brings, you know, even now when we see large pujas and functions, when it is done, you find the whole community, societies involved. Some people are involved in making pandals, some people are involved in chanting mantras, some people are involved in cooking and preparing things, some people are involved in inviting guests. So यज्ञ is a matter for everyone to come together and contribute.

So Gurudev takes this manner of यज्ञ and he says, any self-sacrificing work undertaken in a spirit of self-dedication, for the welfare of all. This you would see in verse 10 Gurudev would be defining. I have also heard Gurudev shortening this whole thing into a very simple, you would say, any cooperative endeavour is यज्ञ. Cooperative endeavour - people coming together, cooperating. When it is said that the Prajapati created all beings with the यज्ञ, you see how Gurudev says, the यज्ञ spirit is seen everywhere.

In other words, the Prajapati created all human beings, and in human beings, he kept the spirit of cooperative endeavor. In other words, each one of us can down our egos, can take our egos to the back, can take our selfishness off and collectively come together and create something wonderful. This capacity God has given, Prajapati, Lord has given in each one of us. He has given this capacity to work together, to take our ego off and collectively achieve something wonderful, which individually we will not be able to accomplish. A synergy which can be involved for the greater good, for a greater cause, for a higher accomplishment, okay?

Now you see how Gurudev writes. “The यज्ञ spirit is seen everywhere. The sun shines, the moon appears, the sea throbs, the earth bears plants, all in a spirit of sacrifice, and self-dedicated motherly love with never even a trace of attachment to any kind of self-arrogating motive.”

I am reading from verse ten portions.



“The whole world of cosmic powers and nature's phenomena function instinctively in the service of all. Even before life could appear on the face of the earth, the elemental forces had prepared the field with their constant activities performed in the sacred spirit of dedication. Even when life developed and multiplied at all levels, we can easily recognize different degrees of यज्ञ activities which maintained harmonious growth of existence.”

So, this spirit of coming together and selflessly working for a cause, the यज्ञ spirit as Gurudev names it.

“The above idea when poetically put becomes this pregnant stanza in the Gita. The Creator created the world along with the spirit of service and the capacity for sacrifice. The creator created the world along with the spirit of service and the capacity for sacrifice. As it were, the Creator declared, ‘By this spirit of self-sacrifice shall you multiply; this shall be the milch cow of your desires.’ कामधेनु is a mythological cow supposed to have belonged to sage Vasishtha, from which all our desires could be fulfilled. The term, therefore, means only that no achievement is impossible for man, if he knows how to act with discipline and cooperation, and if he is ready to bring into his activities, the required amount of non-attachment and spirit of sacrifice.”

Okay? सहयज्ञाः प्रजाः सृष्ट्वा - the Lord created each one of us with the ability to sacrifice, with the ability to dedicate ourselves for a higher cause. So, this is that यज्ञ-spirit, Bhagavan created us, okay?

Next going further, the next verse you have, देवान्भावयतातेन ते देवा भावयन्तु वः. Here, again now you have a term, new term coming, देव, okay? And you know देव are अधिष्ठाता, presiding deities, the देवता. Now Gurudev uses that explanation of presiding deities to give a fresh understanding to the term देव. These are all very unique ways of thinking of Gurudev. You don't find anywhere. This doesn't have any, what can I say, somewhere, where Gurudev read and then. But he uses the essence of the Vedantic concepts and he gives a wonderful explanations. Now let us see देव.

“In understanding the stanza in its more universal application, we have to interpret the term ‘deva’ as the very ‘presiding deity’...”



Now in the field of action we are talking, is it not?

“...As the very presiding deity in any field of activity, who blesses the worker in that field with his profit. The deity that blesses the worker in a field of activity can be nothing other than the ‘productive potential’ in that given field.”

So, what is देव? That which presides and blesses. देव. So, what is देव in the context of action? देव is a productive potential. Productive potential. Anything has got a potential. So, the capacity which is inherent in an action, a collective endeavor, that capacity which is there which can bring that result is productive potential. So, “the deity that blesses the worker in a field of activity can be nothing other than the ‘productive potential’ in the given field. When we apply our true and sincere work in any situation, the efforts and sacrifices so made, as it were, invoke the ‘productive potential’ in that situation, which comes to manifest and bless the worker.”

Okay?

“This becomes obvious when we try to understand.”

Now we are trying to explain what is productive potential, okay?

“This becomes obvious when we try to understand what we in the modern world mean when we say ‘Mother India’. In thus symbolizing the might of a nation, we mean the ‘productive potential’ of that country in all her spheres of activities.”

Now with the यज्ञ, you get the देव to bless you. Now, he explains that.

“It is obvious that the productivity that is dormant in any situation can be invoked only by man's sincere efforts. This potential, which generally lies dormant everywhere is the देव to be cherished by the worker through the यज्ञ activities, and certainly, the देव will manifest itself to cherish, or to bless the worker. ‘Thus cherishing one another, man shall gain the highest good’, is the divine intention in the mind of the Creator, says Krishna in the stanza.”



So the productive potential in any situation, the productive potential in any group of people, which lies dormant in them, that productive potential can manifest when you worship the productive potential with the spirit of यज्ञ. देवान्भावयतानेन ते देवा भावयन्तु वः. So, you invoke the productive potential with the यज्ञ spirit and the productive potential, that देवता, will bless you. So, apply the spirit of यज्ञ, come together and apply the spirit of यज्ञ for any task. And then you will find that productive potential which is possible, that capacity of the task to give its full range of success for you, that will be invoked. And that productive potential, that capacity, which is dormant in the task, to express its full range of nourishment, full range of success, glory, prosperity, that is the देवता, which is there, inherent in the task, which you can invoke. And thus, this यज्ञ spirit becomes a milking cow, कामधेनु. You can achieve anything you want. Come together, walk together, take your ego back, keep the task in the forefront and walk together and see what is impossible.

Gurudev further says, “The law of सेवा is faithfully followed by every sentient and insentient member of the cosmos instinctively.”

Meaning this यज्ञ spirit is very instinctive in nature, every creature. Sentient or the insentient collectively worked together as a cosmos.

“Man alone is given the freedom to act as he likes and to the extent he disobeys this universal law of service, यज्ञ, to that extent he comes to suffer, because he, with his arrogant and egoistic actions, brings discord in the harmony of the existence around him.”

So you apply the यज्ञ spirit. The productive potential will reward you all. Remember that. When the productive potential rewards through cooperative endeavor, the reward is for all. And then comes the next verse. If someone arrogates the entire reward only for himself or herself, when the reward is a manifestation of the productive potential that देवता, in response to the collective endeavor, then such a person is who? A thief.”

Well, it is the same idea, but without any kind of jargons and terms which require faith, on some देवता, this, that and on. Just the same. It is the same idea, but presented in a modern terminology, in a scientific terminology. Please note how he has explained it.



Now, now you come to the 12th verse. What is the 12th verse? Those देवताs will bless you, यज्ञ-भाविताः, when those देवताs worship with that यज्ञ, then they will manifest as prosperity, अभ्युदय. Now these are all my terms, अभ्युदय and all, okay? Gurudev nothing, just simple, understandable, no kind of words. And those what the देवताs give, one who himself enjoys. It is actually belonging to all because the देवताs are invoked only. The देवताs are invoked in the full measure only if we tap them through that -cooperative endeavor. The देवताs do not give themselves fully for selfishness. The देवताs give themselves fully when we come together with the यज्ञ spirit. So that results which manifest out of this cooperative endeavour belongs to the totality, because of the cooperative endeavour. And therefore the dividends have to be shared.

The one who doesn't do that and arrogates to himself, he is a thief, in the sense of a social thief. Now again you see how Gurudev explains. “The ‘productive potential’ (देव) when cherished through ‘self-dedicated work performed in a spirit of sacrifice (यज्ञ)’...”, I’m in verse 12 now, “... will provide the worker with the desired objects. This is the law of life.”

Going further, later, “But no living creature should enjoy benefits of others’ actions without contributing his own share to the total effort.”

Now, Gurudev brings in capitalism, communism, and he compares and contrasts, and what Bhagavan Sri Krishna, where it fits. You know, a very different way of thinking.

“In the capitalistic system of life, we notice the wrong tendency of self-aggrandizement of profits produced out of the collective efforts of millions of workers. This ultimately creates sad maladjustments in all spheres of activity, and national and international peace is threatened when we thus upset the law of harmony in life.”

(Repeat) “In the capitalistic system of life, we notice the wrong tendency of self-aggrandizement of profits out of the collective efforts of millions of workers. This ultimately creates sad maladjustments in all spheres of activity, and national and international peace is threatened when we thus upset the law of harmony in life. The statement that ‘a member of a society, who consumes without producing is a liability to the nation’ is a familiar idea in modern finance. The same point is presented in the language of the Vedas in the second line of this stanza.



He who enjoys objects given by the देव, the productive potential tapped without offering his own यज्ञ efforts into it, is termed here by Krishna as a social thief. Considering the moral and ethical idealism recognized and respected at the time of the Gita, the term 'thief' used here is indeed a powerful word. Fully implying the low depravity and disrespectful nature of such a social criminal who eats without producing." with pleasures.

Now, going to verse number 13, यज्ञ-शिष्ट-अशिनः - those who eat the remnants of the यज्ञ. "As a contrast to these, it has been declared that those who cook food for themselves alone, 'eat but sin.' It seems that Krishna is perfectly against private property, but not in the sense in which a communist would understand it. Krishna seems to be against the principle of arrogation of wealth and of hoarding the same motivated by lust of lucre..." Lucre means profit. "... motivated by lust of lucre, meant mainly for selfish enjoyment, without any concern for the privations..." privations or privations. Anyone knows? "... privations and poverty of the unfortunate folks around in the community. It is said that such hoarders of wealth 'eat but sin.'"

These are all very. This is one place in the Bhagavad Gita, wherever it comes, wherever Gurudev has given some very unique ways of looking at it. I'll highlight for all of you, but this is one place in the Bhagavad Gita where you find. I heard people speaking, common people speaking, without having any background of studies and things, शास्त्र and all, that the commentary, The Holy Gita, that is the name of Gurudev's commentary on the Bhagavad Gita, The Holy Gita, The Holy Gita is the most scientific work on the Bhagavad Gita. Whatever they mean by scientific, they understand. शास्त्र is not unscientific to those who understand, but even those who have no comprehension of so many subtle, subtle facets, (this is) the most scientific commentary, according to them. Alright?

इष्टान्भोगान् हि वो देवाः. So let's read these verses. Later on you also, go carefully through Gurudev's commentary on these portions and see how Gurudev gives us. Okay? I hope you understood what is यज्ञ - cooperative endeavor in simple words. Or to put a little more detailed note on that, any self-sacrificing activity undertaken in a spirit of dedication for the welfare of all. So what is the nature of the work? Cooperative. What is a spirit? Dedication. Sacrifice. What is the purpose, welfare of all? You also will see for yourself in your life, so far what you experience. Or here also whenever you take up any



activity and you all come together and put your talents together and in a spirit of keeping that cause as a focus, forgetting other kind of things about, I am so and so, taking one's राग-द्वेष out of the picture, and when you come together and you work, you will see that will always be there.

They say, the strength of any comprehensive whole, the strength of any comprehensive whole, is as strong as its weakest link. The strength of any comprehensive whole is as strong as its weakest link. That means that much is a strength. Give a thought to this. See, no great task can be achieved independently, simply by anyone. Impossible. Coming together or the totality is a must. For any great accomplishment, that's a very simple thing. System, coming together, if you want to use a word, organization, okay? This is unavoidable, for any great accomplishment. But then, what is a... What is the purpose of that coming together? Is it for the collective good? If it is for collective good, it will be under the work, it is cooperative, then that is called यज्ञ. And it is always a giver of great results.

One of the greatest, what can you say, the last century, one of the greatest coming together happened in our country for the freedom struggle. The whole nation was throbbing. India showed a very different way of freedom struggle. The whole world had no precedent for that kind of freedom struggle. Later on it was adopted everywhere, whether in South Africa under Nelson Mandela or in the North America, US, Martin Luther King, everywhere. And even today, as much as possible, they would go for this kind of. So that was one of the greatest situations. People came together. Small, small people became very, very big because they forgot their smallness or weakness. That was the beauty of it. So, any time human beings come together and invoke that spirit of cooperative endeavor and work together for a greater cause than themselves, success is bound to be there.

And what is also important is that success should not be aggrandized by one person, or a few persons, for themselves, but it has to be collectively shared in the same spirit of cooperative interval. While working cooperative, while sharing also cooperative, results time also cooperative. If this is maintained, then huge achievements, great accomplishments far beyond human descriptions are possible. Nothing is impossible. This power is invoked by that cooperative spirit. And therefore, this becomes the कामधेनु, for anything can be accomplished. All right.



Now that we have seen these verses, Bhagavan Sri Krishna gives this also as one of the reasons. Arjuna you are, you have been a recipient of so much goodness. Don't you think that you should also be part of this positive goodness? Aren't you a member of the society where you receive? You also have to contribute. You also have to be proactive, you also have to be a contributive individual to society. If not, Bhagavan did not say, Arjuna you are a thief, but it's the main sense of that. Otherwise, you are a thief. Otherwise, what you eat? It is only sin, you are not eating food. Now these are very powerful kind of strikes without using Arjuna's name. Everything is also directed to Arjuna and thus directed to all of us also. Nobody is an exception to this rule. There is an exception, but that will come later. Nobody is an exception, okay?

Now comes a series of verses. I don't think we will have the time today to take it up. But we will read those verses and let me just see if I can give a short overview of those verses. So, what is this? These verses up to 13, starting from which verse? Starting from verse number 10, what does it say? One should live one's life as a यज्ञ -शिष्ट-अशिनः. That is argument. One should live one's life. Meaning that even the शरीर-धारण should be done. Even one's own शरीर-धारण, even that very simple act of being alive should be done only by being a यज्ञ -शिष्ट-अशिनः. So this यज्ञ -शिष्ट-अशिनः is one argument. Now what is the next argument Bhagavan provides? For telling Arjuna, you have to take up कर्मयोग. Is this that: let me use the Sanskrit word first. जगत्-चक्र-प्रवृत्ति, the cycle of this cosmos. Action is the हेतु. Action is the cause to keep the cycle of the world in motion. जगत्-चक्र-प्रवृत्ति हेतुत्वेनापि कर्म कर्तव्यम्. That is the next argument. There is a cycle Bhagavan is presenting here, and he says this motion of this world in this format of this cycle is possible only by action, and therefore one has to participate in this. One should not be the cause for this world, which the Lord set in motion in this manner, to break. More you will understand as we go through the verses. Let's read the verses.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३.१४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३.१५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३.१६ ॥



Just general meaning, deeper explanation in the next session. अन्नाद्भवन्ति भूतानि - all beings are born from food. पर्जन्यादन्नसम्भवः - from पर्जन्य comes food. यज्ञाद्भवति पर्जन्यो - from यज्ञ comes rain. यज्ञः कर्मसमुद्भवः - यज्ञ comes from action. कर्म ब्रह्मोद्भवं विद्धि - understand that action emanates from Brahma. Brahma Veda. Action emanates from Veda. Action has its source in the Veda. And Veda, ब्रह्माक्षरसमुद्भवम्. Veda has its origin, has its birth, it emanates from that अक्षर, परमात्मा. तस्मात्, therefore, सर्व-गतं-ब्रह्म, the all-pervasive Veda, नित्यम्, all-pervasive, नित्यम्, eternal Veda, यज्ञे-प्रतिष्ठितम्, ever established in यज्ञ.

एवं प्रवर्तितं चक्रम् - thus, a wheel has been set in motion, चक्रम्, wheel, and then cycle a wheel, let us say. एवं प्रवर्तितं चक्रं, a wheel has been set in motion, from time immemorial. नानुवर्तयतीह यः, but in this world, the one who does not, who is not in consonance with that wheel, who doesn't follow, who doesn't contribute to that wheel, who is not part of it, gains the benefit from it. But he's not part of it. Such a person, अघायु, he is of sinful life. इन्द्रियारामः, not आत्मारामः, इन्द्रियारामः, he's ever, इन्द्रियारामः is an insulting word, okay? Literally one who delights in the senses and the sense objects. इन्द्रियारामः, meaning a rank materialist. इन्द्रियारामः, utterly selfish, absolutely depraved, that kind of. Meaning, इन्द्रियारामः, मोघं पार्थ स जीवति. Even his birth is in vain. He lives in vain. मोघम्, मोघम् means in vain. In Tamil, I would say, a word, a *dandachore*. Those who know Tamil will understand. How do you say it in other words? Chore is food. Anyone who knows any Hindi word equivalent for that? What is that? Free loader? I have not heard this word. Freeloader. *dandachore*. What do you say? Hindi word I want. *kamchor*. That's better. *kamchor*. But *kamchor* is an escapist from action. That is okay. It has got a little closeness to *kamchor*. मोघं पार्थ स जीवति. Some words cannot be translated. So culturally intertwined. You can think about it. It's the same country, so you should have some word equal to it. Okay. This is the whole thing. मोघं पार्थ स जीवति. Again, this is again a powerful onslaught. Bhagavan Sri Krishna gives left-right. Okay. So, we will take this verse and see what it is. Well, firstly, we'll see the traditional way of understanding, then we'll also see how Gurudev explains. Let us see both.

01 July 2025, Session 10 — Bhagavad Gita, Chapter 03, Verses 14-16

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ३.९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।



अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३.१० ॥

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११ ॥

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३.१२ ॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ३.१३ ॥

So Bhagavan Sri Krishna had called every person to be a यज्ञशिष्टाशी. Each one of us should be a person who eats remnants of यज्ञ. By यज्ञ here it refers to the entire gamut of duties offered as worship unto the Lord. The यज्ञ refers to the entire gamut of duties.

And in Hindu culture duties doesn't refer to only our duties towards father, mother, teacher, our duties towards one's children, one's wife, it's not very limited. Nowadays, when we hear about duties, we think of these kinds of things. Maximum one goes is one's duty towards the country and there the concept of duty ends.

But here the duty is very broad, very comprehensive, and truly mind-opening, heart-expanding, understanding oneself as being a cosmic citizen. So if one is a cosmic citizen, one is also a citizen of this world, then one is also a citizen of the nation, then one is also a member of the community, then one is also a member of the family.

So thus one sees oneself wrt the entirety of creation and one discharges various debts towards all. There's a concept of debt. It's not that we acquired debt during the course of one's life, we're born into debt. Do you understand what I'm saying?

We're born into debt - meaning the very fact that we're born shows that we're already indebted. One is indebted to one's forefathers, the very fact that one is born. One is indebted to the deities - the cosmic forces. So one is born into debt. Thus there are various ऋण - debts:

- देव-ऋण - देवयज्ञ you pay back



- पितृ-ऋण - you pay back through पितृयज्ञ
- Then मनुष्य-ऋण, you pay back through मनुष्ययज्ञ/नृत्यज्ञ. नृ and मनुष्य being the same.
- And भूत-ऋण - we pay back through भूतयज्ञ.
- And then we have the ऋषि-ऋण - we pay back through ऋषियज्ञ/ब्रह्मयज्ञ.

So one is born into debt and thus one fulfils one's duties to the entirety of all those beings which have enabled our presence in this world.

And thus after discharging all these duties the resources which are available, one partakes of it and then one becomes what is termed as यज्ञशिष्टाशिनः. Those who are eating the remnants of यज्ञ, and this यज्ञशिष्ट, this is called as अमृतम्. अमृतम् means nectar, So that is no more food, it is अमृतम् - that which leads you to immortality. Thus this also becomes an aspect of argument that Bhagavan Sri Krishna places recommending one to take up the path of कर्मयोग. We have seen this in detail. We have seen the traditional being of it, we have also seen how Gurudev has given an exposition on this, how he has taken the words, we have seen all those.

Now we shall move forward to the next wave of thought which Bhagavan Sri Krishna presents and what is this? The wave of thought is this: there is a wheel of action set in motion and we are also one of the participants in the wheel of action.

So if I don't cooperate in that wheel of action, if I don't do what I've to do to enable that wheel which is in motion, then I become a source for cosmic disturbance. I become the cause for dissonance in this cosmic wheel of action.

In any collective function, where everyone is required to play a part, everyone's part is important, there may be a big wheel, there may be a small wheel, to take a watch - let us say, even if that one small aspect of that functioning doesn't work properly then what happens, the whole complex, the instrument becomes faulty.

So if there is a cosmic wheel of action and if I've a certain role to play in it, and if I don't discharge my role rightly, what will happen? I'm responsible for the suffering of everyone. I become a problem. I become so to say the weakest link and I become responsible for the collapse of this perfection.

So this is the main point he had communicated and that Bhagavan Sri Krishna presents: one should not be like that. One should not be responsible for the failure of this great



wheel of action set in motion by the Lord. I've a duty to discharge - small or big, it doesn't matter, but I've a duty to discharge.

Are you getting what is the main part?

Now let us see. Of course the way Bhagavan Sri Krishna presents is couched in the terminologies of his times and we have to understand how and what it is. What was very common and easy understanding at that time, requires explanation now. That's all.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३.१४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३.१५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३.१६ ॥

अन्नाद्भवन्ति भूतानि - अन्नात् - अन्न is food which one eats. And the food that one eats, one's parents eat, that food becomes converted into generative cells which combine together coming together creates all beings, भूतानि. So from food comes all beings. We are talking here of human being. So even though this statement अन्नाद्भवन्ति भूतानि is perfectly true for all beings, we are talking here in the context of human beings. अन्नाद्भवन्ति भूतानि is a very famous statement. अन्नात् भूतानि जायन्ते - तैत्तिरीय-श्रुति (२.२), I'm sure when you are chanting ब्रह्मानन्दवल्ली, you must have come across this: अन्नात् भूतानि जायन्ते. So अन्नाद्भवन्ति भूतानि. Right.

Now let's go to अन्न then. How does अन्न come?

पर्जन्यादन्नसम्भवः - पर्जन्य is rain, clouds. Let's say rain. पर्जन्यादन्नसम्भवः - so from पर्जन्य, from the rains, comes अन्न. How have they translated for you? Clouds or rains? Rain? Please see. Rain, okay?

There's a famous श्रुति in this regard: याभिः आदित्यस्तपति रश्मिभिः ताभिः पर्जन्यः वर्षति. पर्जन्येन ओषधीः वनस्पतयः प्रजायन्ते. ओषधीः वनस्पतिभिः अन्नम् भवति. This is a famous श्रुति statement. So that rays by which the sun shines याभिः आदित्यस्तपति रश्मिभिः, from that the clouds/rains shower ताभिः पर्जन्यः वर्षति. So sun is directly responsible for rain. It is well-known to all of us, it is the sun that evaporates the water from the seas and other water-bodies. Those water rises to become the clouds sometimes called पर्जन्यः and those clouds shower the



rains. पर्जन्यः is also rains. The rains are there. पर्जन्येन ओषधीः वनस्पतयः प्रजायन्ते - and from the rains are born ओषधीः वनस्पतयः - the various ओषधीः - ओषधीः can refer to medicinal plants, but here ओषधीः refers to all grain-producing plants like rice, wheat, etc. वनस्पतयः - all the trees, other plants. प्रजायन्ते - born. ओषधीः वनस्पतिभिः अन्नम् भवति - and from the plants, rain-produced plants and from the trees comes food. These are all Vedic citations for you, that's all. It doesn't matter much for understanding. पर्जन्यादन्नसम्भवः - from rain comes food. Where does the rain come from?

यज्ञाद्भवति पर्जन्यः - the rains come from यज्ञ. And you all know what is यज्ञ in the context of Bhagavad Gita especially the portion that we are studying, यज्ञ refers to the entire gamut of duties offered as worship unto the Highest. Of course, as part of the various यज्ञs, in देवयज्ञ, one offers literally also. In देवयज्ञ, you offer your worship to the various cosmic forces. Of course it doesn't end with just that literal यज्ञ, it also refers to the entire aspect of duties.

We've already seen in the earlier portion, in the earlier argument, सहयज्ञाः प्रजाः सृष्ट्वा - so you know what is यज्ञ. In the larger context, what is said, from यज्ञ comes rain, what does that mean? When we all do our duties, when we are all very careful about our actions and duties and when we fulfill our obligations to the cosmos, it is only natural that the cosmos also responds favourably सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः - what did he say? अनेन प्रसविष्यध्वम् - may through these यज्ञs you all multiply, you all prosper. एष वोऽस्त्विष्टकामधुक् this यज्ञ is your wish-fulfilling cow. That means what? As we do our duties, you will find that the cosmic forces also respond favourably. And we saw earlier, when the cosmic forces respond, it is not that they respond to one person, they respond to the whole, everyone benefits from that.

And it is also seen that the only beings who can go against the cosmic law are human beings. All other creatures will have to naturally instinctively follow the cosmic principles. But human beings having their own separate individuality manifesting as their own wishes and wants or wishes and greed, they are the only beings in the entire cosmos which can go against the principle of right action. Human beings have the capacity of self-will, that ego. And that prompts them to be selfish, greedy, and go against what is the cosmic law.

But then when the whole society follows this cosmic law, ऋतम्, sometimes the Vedic usage, it is ऋतम्, then what happens?



Then the cosmos also responds favourably. यज्ञात् भवति पर्जन्यः - by fulfilling our duties, we find that the cosmos also responds favorably. And this is meant by यज्ञात् भवति पर्जन्यः. यज्ञ - duties, यज्ञात् - from duties, भवति - happens, पर्जन्यः - rain.

Cosmic support is spoken of here as पर्जन्य. So the rain, the sun, the moon, the climate, the conditions, and we go against these cosmic principles, then we have a disturbance. Rains coming at undue times, sufferings being caused. All these things human beings are very well capable of and they do it also - exploiting the oceans beyond the limit, exploiting the earth out of greed you can see all those things overexploiting the resources of nature they all cause lots of problems

It is earth from where we dig for minerals and other kinds of things. And wrong ways of doing things - allowing water and all to be polluted. Digging for oil. In ways which are not responsible towards nature also - various ways are there, or overexploiting the forests, they all cause lots of problems.

So a life living in consonance to the natural principles brings in also various natural resources required for our sustenance - यज्ञात् भवति पर्जन्यः.

So यज्ञ understand in broader context and understand also in its various facets - as fire ritual is also meant. Everything put together - you have to have a comprehensive understanding. यज्ञात् भवति पर्जन्यः.

And how does ...and where from यज्ञ comes? यज्ञः कर्मसमुद्भवः - यज्ञ is a manifestation of action. You cannot fulfill duties by action, it is not by thinking it happens. Right thinking is required and it has to be facilitated and expressed through right action also. कर्मसमुद्भवः. If you take that कर्म literally, then again you have the various facets of कर्म given in मुण्डकोपनिषत् - 18 facets, the last two are यजमान and पत्नी, the various ऋत्विक्, etc. even if you take action as in देवयज्ञ, there again you have action aspect of it. यज्ञः कर्मसमुद्भवः.

Where does कर्म come from?

कर्म emanates from ब्रह्म. Duties you are saying, actions you are saying, what is the right action to be done, what should be thought process behind that action, where do you get this clarity, what should be done and what should not be done, where do you get this clarity?



You get this clarity from वेद which is called ब्रह्म here. As you all know the synonym for वेद is ब्रह्म. Why? Because the term ब्रह्म refers to बृहत्त्वात् ब्रह्म - that which is vast. Vedas are vast. अनन्ता वै वेदाः - this is again from श्रुति. Vedas are अनन्त. बृहत्त्वात् ब्रह्म. Another निरुक्ति or etymology for ब्रह्म is बृहणत्वात् ब्रह्म - that which sustains. वेदोऽखिलो धर्ममूलम् (मनुस्मृति २.६) - the source of धर्म is वेद. And धर्म is what sustains this world. Where do we understand धर्म, अधर्म, what are विधिस and निषेधस, what are नित्य and नैमित्तिक कर्म, where do we get clarity about these? Where do we get an understanding of काम्य कर्म? Where do we get an understanding of what are the contemplations for उपासना?

All this knowledge comes from the वेद. And therefore, it is said actions emanate from वेद - कर्म ब्रह्मोद्भवं विद्धि.

Where does this वेद come from? ब्रह्माक्षरसमुद्भवम्. This वेद comes from अक्षर, the Supreme परमात्मा Himself. How do you say Vedas come from अक्षर? अस्य निःश्वसितम् वेदाः (बृहदारण्यकोपनिषत् २.४.१०) - Vedas are the breath of परमात्मा. It is ईश्वर Himself who reveals the Vedas. Vedas are required by us in whatever कल्प, it is ईश्वर who reveals. ब्रह्माक्षरसमुद्भवम्. शास्त्रयोनित्वात् (ब्रह्मसूत्र १.३) Brahman is the योनि for शास्त्र. Brahman is the cause for Vedas. ब्रह्माक्षरसमुद्भवम्.

How is this वेद?

तस्मात् सर्वगतम् - वेद is सर्वगत - it is all pervasive, meaning its pervasion, implying application is in all facets of one's life. That's the meaning of सर्वगत. Wrt every topic, wrt facet of every facet of action, wrt every compartment of life, wrt every field of knowledge, you have the application of वेद.

As I've already cited वेदोऽखिलो धर्ममूलम् (मनुस्मृति २.६) - the entire all facets of life, Vedas have relevance towards that, the Vedas contain instructions for all, therefore सर्वगतम् ब्रह्म.

And even though this वेद is सर्वगतम्, remember the Vedas come into action, where? The Vedas express themselves where? When we put forth our action as यज्ञ, it comes forth into action. Otherwise वेद is वेद. Vedas don't get into life unless you put that Vedic teaching into your life, is it not?

शास्त्र gets life when we practise the शास्त्र. And this सर्वगतम् ब्रह्म - where do you find its presence? नित्यम् यज्ञे प्रतिष्ठितम्. Constantly this वेद is ever established where? नित्यम् यज्ञे - in each one of us performing our duties, you find the Vedas coming into life.



So you have to understand, even though this ब्रह्म is सर्वगतम्, सर्वगतम् अपि ब्रह्म, in all facets of life, Vedas are applicable, agreed, but these Vedas don't come to life unless you put them into action, isn't it?

And therefore, it is established where? It is established in your यज्ञ. In you, doing यज्ञ, they come into existence. And that is the power of this तस्मात्. Unless and until you bring that वेद to action in your यज्ञ, there is no प्रतिष्ठा for the Vedas. Therefore, even though this वेद is सर्वगत, it is ever established in यज्ञ, when you bring forth that Vedas into life through your यज्ञ.

In the Vedic context, there are two words - ऋतम् and सत्यम्. ऋतम् is what you understand. सत्यम् is what you bring to your action. ऋतम् is from the standpoint of बुद्धि. सत्यम् is what you have understood you bring to action - that is called सत्यम्. And that is called here as प्रतिष्ठितम्.

Where do you think वेद, which is all pervasive, comes to life? Vedas come to gain existence when you perform यज्ञ - till that time Vedas so to say remain not alive, I'm not saying dead, but you should understand - Vedas remain inactive, Vedas remain only potential. The dynamism of your life makes the Vedas dynamically present otherwise the Vedas remain so-to-say silent. And therefore, तस्मात् सर्वगतं ब्रह्म, even though the all applicable वेद.

And also the word नित्यम् can be taken as an adjective. So far I've taken it as an adverb - it is ever present in यज्ञ. Suppose you take it as an adjective, the eternal वेद, all pervasive eternal Veda. So what? If you don't do यज्ञ, then what happens to this वेद? What happens to the eternal वेद? Unless you are a small petty fellow, you open yourself to the वेदs, even that eternal all pervasive वेद, even that all-knowing वेद become of no value or importance.

You see how important and vital aspect you are in this cosmic wheel. तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्. This ever present, eternal, वेद, is present only in your यज्ञ. You are the conduit for Vedas to come to life, how important you are. You may think yourself to be one of the many infinite number of beings, but unless you put Vedas into action, the Vedas have become lifeless.



You are a very important aspect. Vedas need your cooperation to come to life. If you say, I'm not going to cooperate with you, then, so what? Such a powerful वेद becomes lifeless.

एवं प्रवर्तितं चक्रं - this wheel of action set in motion.

Which wheel of action?

अन्नात् भवति भूतानि, भूतानि comes from what? अन्न. अन्न comes from what? पर्जन्य, rain. Here rain refers to not just rain, but the entire support of the cosmos, the favorable circumstances and situations, the support of the cosmos, to each one of us is referred to as rain.

All beings come from food. Food is also not just food. Food refers to all those things which are required for beings to be happy, prosperous, joyful, comfortable, existence in this world. And that comes from where? पर्जन्य - natural forces.

Where does the support for natural forces come from?

यज्ञ, the duties.

Where does यज्ञ come from?

यज्ञ comes from कर्म, action.

Where does कर्म come from?

कर्म comes वेद, ब्रह्म.

Where does वेद comes from?

वेद comes from अक्षरम्, the supreme परमात्मा.

Thus a wheel of action is set in motion.

But one may say, where is the wheel? The circle is not closed. भूतानि, अन्न, पर्जन्य, यज्ञ, कर्म, वेद, अक्षर. Then how अक्षर and भूतानि - how they connect? Wheel is not complete, one may say.



But, unless and until that अक्षर supports all beings, by giving the very life. अन्न gives body, but life doesn't come from अन्न. Where does life come from? Life comes from only that अक्षर.

Or (there) is another way to look at it. अक्षर is प्रणव - ॐ इत्येकाक्षरं ब्रह्म. So? भूतानि comes from अन्न, food. Food comes from where? Food comes from पर्जन्य, rain. पर्जन्य come from where? यज्ञ. यज्ञ comes from where? कर्म. कर्म comes from where? वेद. वेद comes from where? ॐ. प्रणव is the very source of वेद. यश्छन्दसामृषभो विश्वरूपः, छन्दोभ्यः ...- that

ॐ. सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्गृहेण ब्रवीम्योमित्येतत् ॥ कठोपनिषत् १.२.१५ ॥

That is ॐ. ॐ is प्रणव, it has got three syllables - अ, उ, म्. From अकार comes ऋक्, from उकार comes यजुः, and from मकार comes साम. It is said like that. Sometimes it is said like this. The whole Vedas come from गायत्री - तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि - if you want to condense entire वेद, you can condense into गायत्री - traditionally it said that the entire वेद can be condensed into गायत्री. गायत्री itself comes from ओंकार - it is said. So? How do you connect ॐ with भूतः? Because we chant ॐ. So भूतानि and प्रणव are connected.

If you really want to think of a wheel as a wheel in a common sense way. The whole thing should be interconnected - the cyclicness. Some have taken this अक्षर to be प्रणव, then they literally made that connection. ब्रह्म is वेद, वेद comes from अक्षर, प्रणव, ॐ, and भूतानि do उच्चारण of ॐ, so it becomes cyclic. Otherwise you understand this चक्र as a cosmic wheel in action, without making a literal cyclic thing. You have to understand that ईश्वर has set the wheel of action into motion which is coming from वेद→कर्म→यज्ञ→पर्जन्य→अन्न→भूतानि. He has set this wheel into motion. The chain of cause and effects, which is kind of spoken as जगत्-चक्र. And this whole thing rests where? You performing यज्ञ. एवं प्रवर्तितं चक्रम्.

नानुवर्तयतीह यः - the one who is not lending his/her cooperation. न अनुवर्तयति - who doesn't follow, इह here यः - whoever. Who doesn't follow means one who doesn't engage in the cosmic will which manifests as these Vedas, which gives those कर्म. But doesn't express those कर्म as his यज्ञ. Vedas prescribe कर्म - do it this way, but one who doesn't express that कर्म through him as यज्ञ - as the performance of duties. Such a person is अघायुः - sinful life, पापजीवनः - his life is sinful.



Earlier it was said, he eats, but sin. What was that verse? भुञ्जते ते त्वघं पापाः (गीता ३.१३). Here it is said his life is sinful, अचायुः.

And then, इन्द्रियारामः - this is bashing up the person. Not आत्मारामः. Very very sinful life because इन्द्रियारामः - इन्द्रियार्थेषु आरामः - concerned about his pleasures. इन्द्रिय is sense, here it is used in the sense of इन्द्रियार्थ. Nobody revels in the senses, we all revel in sense objects. So इन्द्रियारामः - इन्द्रियः शब्दः बाह्यविषयः परः. The word इन्द्रिय is used in the sense of बाह्यविषय. And how is this person? मोघं स जीवति - he lives in vain. This selfish fellow who has no responsibility who lives a life of wanton pleasures, not focussing on his duties, revelling only in the joy of ephemeral objects of the senses, he lives the life in vain. His whole life is in vain - useless, meaningless. मोघं पार्थ स जीवति.

So ईश्वर has set जगत्-चक्र in motion and you are a very important component, because only you can bring out that Vedicईश्वर's आज्ञा expresses through Vedas, ईश्वर is the Vedas. And the Vedas give you the कर्म - do this and don't do this.

Those कर्म has to manifest in your life as duties, यज्ञ. Between the injunctions of actions and the rain which comes, the blessing of deities, or blessings of cosmic factors which comes, between that and this, there is a very important bridge.

Vedas can tell you how the cosmos runs beautifully, Vedas can also tell you what you should do for that. But what you should do, unless you do that, how will the rains come? If you are not discharging your duties, how will that happen? And if rains don't come, how will अन्न come? If अन्न doesn't come, how will भूतानि get nourished.

So even though the Lord is so powerful, that he created the Vedas, even though the Vedas are so vast in application, even though the Vedas are eternal, you mortal have such an important role to play.

Are you willing to take up your duty on behalf of the Lord? Take up those duties on behalf of the Vedas? Will you be part of the cosmic will of the Lord? Or are you going against that by not cooperating to participate in the wheel of action जगत्-चक्र? Are you going to go with it or against it or are you going to withdraw and remain living a life of sinfulness - you decide.



Remember that वेद depends on you, ईश्वर's will depends on you for it to come into action. Are you going to be an अघायुः, इन्द्रियारामः, or are you going to be पुण्यायुः - so what you want to do, please tell.

If you are not doing your duty, you are putting ईश्वर's सङ्कल्प in vain. You are enabling the incompetence of Vedas even though it is so powerful and noble. That अक्षर depends on you. वेद depends on you. What you do, is going to be responsible for the cosmic wheel of action that is set in motion.

Are you getting what is being said here?

The primacy of you fulfilling the duties is highlighted.

The Lord may be all powerful, but He cannot do his bit unless you do your bit.

The Vedas may be all powerful, but they don't come into life unless you are willingly part of this.

Of course, if you don't - you had it also. The cosmic whiplash is there. That is not said here, that is there.

Here what is highlighted is the uselessness of life which puts the cosmic wheel into dissonance, which renders the cosmic wheel of action futile. Because of you, you are not doing what you are supposed to do.

Why you are not doing that? Because इन्द्रियारामः - you are only interested in your own petty pleasures what you can get from sense and sense objects. Meaning you are not a responsible person. You are causing the defeat of the cosmic wheel, you are in fact an अघायुः.

अन्नाद्भवन्ति भूतानि, पर्जन्यादन्नसम्भवः, यज्ञाद्भवति पर्जन्यो, यज्ञः कर्मसमुद्भवः
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् सर्वगतं नित्यं ब्रह्म तस्मात् भवतः यज्ञे प्रतिष्ठितम्

एवम् प्रवर्तितम् चक्रम् - this cosmic wheel which is responsible for the functioning of the entire cosmos because all beings are created by अन्न and अन्न comes from पर्जन्य, पर्जन्य comes from यज्ञ, यज्ञ comes from कर्म, and कर्म comes from वेद, and वेद comes from अक्षर.

That अक्षर, Supreme परमात्मा, has set up a chain of cause and effects - so you also are an important limb of that cosmic wheel. So do your duty and be a responsible human



being which is in consonance with अक्षर, in consonance with वेद and let there be meaning in your life. And let there be fulfillment of having lived a life in consonance with duties - this is the whole thing. भाष्य.

इतश्च - for this reason to one who is responsible, अधिकृतेन - the one who has duty and responsibility. Who has this duty and responsibility? One who is an individual. Who is an individual? One who has देहाभिमान. भाष्यकार puts the word अधिकृतेन with deep intent. एवम् त्वयि नान्यथेतोऽस्ति you being such a person (ईशावस्योपनिषत् १.२). कर्म कर्तव्यम् - कर्म should be done.

What is the reason, हेतु? जगच्चक्रप्रवृत्तिहेतुर्हि कर्म. जगच्चक्र - wheel of जगत्, प्रवृत्ति - action, हेतु - reason. जगच्चक्रप्रवृत्तिहेतुर्हि कर्म - the reason for the action of the cosmic wheel. So the very means for the cosmic wheel of action to function is action.

कथमिति उच्यते - how it is said? अन्नात् भुक्तात् - from what is eaten, लोहितरेतः - लोहित is female generating cell (ovum) and रेत is male generative cell (sperm.), परिणतात् - from transformation, प्रत्यक्ष - is known, भवन्ति जायन्ते - born, भूतानि - beings, पर्जन्यात् वृष्टेः - from the rains, अन्नस्य सम्भवः अन्नसम्भवः - the creation of food. For all beings to be born, food is required - not only for human beings, for every being. So your action impact upon the cosmic wheel - all beings.

यज्ञात् भवति पर्जन्यः - from यज्ञ comes rains, 'अग्नौ - in fire, प्रास्ताहुतिः - the oblations is offered (referring to देवयज्ञ), सम्यगादित्यमुपतिष्ठते - it reaches the sun-deity (implying the respective deity to whom it is offered), आदित्याज्जायते वृष्टिर्वृष्टेरन्नं - whatever आहुति is offered it strengthens those deities, these आहुति are food for deities. सह यज्ञा प्रजा सृष्ट्वा ...देवान् भवयतानेनyou facilitate the देवता and they will facilitate you. The oblations that are offered into the fire that reaches आदित्य and other deities and then from आदित्य, those deities who are worshiped by you, the rains come, and from that the food (that is missed in मनुस्मृति) and from that the beings.

ततः प्रजाः - from that people' (मनुस्मृति ३.७६) इति स्मृतेः - from स्मृति, यज्ञः अपूर्वम् - from actions come unique results. अपूर्व is Vedic terminology for the unique result that comes from every action. Once one does यज्ञ, then there is a result that result is अपूर्व what you would say as पुण्य. Each action has a unique पुण्य. Each wrong action also has a unique पाप. अपूर्व means unique, action gives unique results. अपूर्व rests, remains till the actual result manifests. Action is done, but results don't come immediately, the actions giving rise to



a subtle result called अपूर्व . This अपूर्व transforms itself into results and ends itself. This is मीमांसा way of presentation. This apurva changes itself into results, and the apurva dies or ends. This is the मीमांसा way of looking. In other words you can take it as a unique way of getting the result. यज्ञ here indicates the अपूर्व - the result of यज्ञ, यज्ञ-फल. How is that यज्ञ and its result come about?

स च यज्ञः - and that यज्ञ (अपूर्व) कर्मसमुद्भवः ऋत्विग्यजमानयोश्च व्यापारः कर्म - action done by priests and यजमान. Here the topic is देवयज्ञ, so ऋत्विग्यजमानयोः व्यापारः. As told to you, you have to take यज्ञ here as the overall context of duties. How does that come? तत् समुद्भवः - from that (कर्म) it comes. अपूर्व, which is meant as यज्ञ, has its birth in कर्म. That यज्ञ, अपूर्व, has its source in action.

तत् समुद्भवः - is that (कर्म) as the source, यस्य यज्ञस्य अपूर्वस्य - whose यज्ञ apurva, स यज्ञः - that यज्ञ, कर्मसमुद्भवः - is कर्मसमुद्भवः.

तच्चैवंविधं कर्म कुतो जातमित्याह —

कर्म ब्रह्मोद्भवं ब्रह्म वेदः - ब्रह्म is Veda, सः उद्भवः कारणं प्रकाशको यस्य - whose source is that तत् कर्म ब्रह्मोद्भवं विद्धि विजानीहि - know.

ब्रह्म पुनः वेदाख्यम् - ब्रह्म called Veda, अक्षरसमुद्भवम् अक्षरं ब्रह्म परमात्मा समुद्भवो यस्य तत् अक्षरसमुद्भवम् - this Veda is that ब्रह्म which has got Brahman as its source, ब्रह्म वेद इत्यर्थः - this ब्रह्म is Veda.

यस्मात् साक्षात् परमात्माख्यात् अक्षरात् पुरुषनिःश्वासवत् - as though person is breathing. From that साक्षात् ब्रह्म, Why breathing - It is effortless, we don't even know we are breathing. So this has to be understood, it will be understood wrongly. We are all alive because we are breathing and therefore परमात्मा is alive because he has given Vedas. This is not like that.

पुरुषनिःश्वासवत् - this is effortless. There are other reasons also which we will study when we go to ब्रह्मसूत्र सहस्रयोनित्वाधिकरणम्. Now this is sufficient.

समुद्भूतं ब्रह्म - This ब्रह्म of Veda comes from अक्षर समुद्भवम्, the Supreme Lord, ईश्वर.

Why is this Veda called सर्वगत? तस्मात् सर्वार्थप्रकाशकत्वात् - because it reveals everything, every facet of life it illumines.



सर्वगतम् ; सर्वगतमपि सत् नित्यं सदा - यज्ञविधिप्रधानत्वात् यज्ञे प्रतिष्ठितम् - Even though this Veda is all-pervasive, it is ever established in यज्ञ, because it is यज्ञविधिप्रधानत्वात् - in the Veda यज्ञ-विधि has got tremendous importance.

Don't you find that in the entire Veda, कर्मकाण्ड is so extensive, is it not? So that यज्ञ-विधि, those विधिस pertaining to those duties, they hold the important position in the Veda. They are प्रधान.

Even though the Vedas are so extensive in their ambit of content because they reveal every facet of human life and endeavors you will find that the Vedas are established in यज्ञ. How and why? Because in Vedas a lot of importance is given to this यज्ञ.

यज्ञ you have to understand the entire realm of duties. The importance of Veda as far as यज्ञ-विधिस, those regulations of duties including the देवयज्ञ what is literally called देवयज्ञ the Vedas have given so much importance to यज्ञ which depends on you for their performance.

Thus this wheel of cosmic action which is set into motion, while living in this world, one who is not following that by actually engaging in those duties and benign the to life, such a person is sinful life, इन्द्रियारामः मोघं पार्थ स जीवति - his life is in vain.

02 July 2025, Session 11 — Bhagavad Gita, Chapter 03, Verses 16-17

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३.१४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३.१५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३.१६ ॥

So जगत्-चक्र, the wheel of the world, its motion, जगत्-चक्र-प्रवृत्ति, you have a direct bearing upon the wheel of the world which is set in motion by the Lord. That wheel of the world to be in motion - you have a direct responsibility. That wheel depends on you.



That motion of the world wheel is squarely dependent on your shoulders. Are you up to the task? You have to be a participant in it.

This wheel of the world has been set into motion by the Lord Himself. So you are a participant in the Lord's work. You have a duty towards the Lord, for this reason also you have to do your work. This is the argument.

What is this जगत्-चक्र? With जगत्-चक्र a certain cause and effect Bhagavan is giving here. Cause and effect is what is born of what. So if you start with beings, they are born of food - भूतानि अन्नात् भवन्ति.

And food comes from rains - पर्जन्यात् अन्नसम्भवः.

And the rain comes from यज्ञ where यज्ञ means the dedicated performance of all one's duties.

And यज्ञ comes because of action. यज्ञ कर्म समुद्भव.

And this कर्म is wrt what is to be done, what is not to be done - विधि and निषेद - they all evolve from the Vedas. कर्म ब्रह्मोद्भवम्.

And this very Veda is revealed by ईश्वर. ब्रह्म अक्षर समुद्भव. This is that.

So if you want to start from top: अक्षर, ब्रह्म/वेद, कर्म, यज्ञ, पर्जन्य, अन्न, भूतानि. So if any one of these is broken, then the whole cycle gets challenged. As far as ईश्वर is concerned he is doing his bit, his tremendous bit, because ईश्वर reveals the Vedas and that through Vedas the कर्म is revealed.

But there is an important thing dependent on you. That is यज्ञ. यज्ञ, ईश्वर cannot do - you have to do. That is very important. Because यज्ञात् भवति पर्जन्यः - rain comes because of यज्ञ. Very important. So to say. Let us see. Rain comes from यज्ञ, from rain comes food and from food comes all these. You see you are holding such an important position in the wheel of the world. Central position you are holding. Not just central as the position in the cause-effect chain, but central position because on you, depends the rain and on rain, depends all beings because food comes from it. So God has given you a very important duty. A great responsibility. You want to shirk that responsibility and destroy



the entire chain? Destroy the whole world of beings? Don't do that. Please don't do that. It is not right. The world deserves better. This way this argument is constructed.

Of course, the word here यज्ञ refers to dedicated performance of duties as an offering of worship unto the various factors such as देव, पितृ, भूत, ऋषि, मनुष्य. And this यज्ञ cannot come by itself. Vedas can reveal कर्म, but this यज्ञ has to be performed by the individual and after that such important things are there. So if it breaks everything breaks or collapses. All that effort that ईश्वर took to reveal the Vedas will go to waste. The Vedas are सर्वगत - the revealer of every facet of action - that will go waste. Everything will go waste if you don't perform यज्ञ. At one level, whatever ईश्वर has done will go to waste. At another level since you are not doing that यज्ञ, what will happen? All the beings are put in peril because of you. Such an important responsibility you have. So do your part. You have to. You must. It is not just you, you see, it is the whole world. And the Lord with faith has given this task upon you. Will you not fulfill that faith God has repost on you? Like that.

एवम् प्रवर्तितम् चक्रम् - thus the wheel of the world has been set in motion and this world rests squarely upon the यज्ञ. तस्मात् सर्वगतम् ब्रह्म नित्यम् यज्ञे प्रतिष्ठितम् - this Veda सर्वगत, which illumines every facet of human life, is ever established in यज्ञ, it comes to action only through यज्ञ.

And if you don't do what will happen? That सर्वगत वेद which Bhagavan has revealed will become defunct. It will not be able to bring out what is it to - it cannot shower its blessings upon this whole world because that depends on your taking your duty and performing that यज्ञ. And यज्ञ is all that one is supposed to do as a dedicated performance unto the totality. All this. This is the structure.

Are you getting his argument?

Many people go through this and say, we don't understand what's happening here. Because they are not seeing the important responsibility - सर्वगतम् ब्रह्म नित्यम् यज्ञे प्रतिष्ठितम् - it is ever dependent on यज्ञ only. यज्ञ is the top thing here. In this whole wheel, यज्ञ occupies the prime position because everything depends on it. Are you seeing? ईश्वर revealing the Veda will go waste, if you don't do यज्ञ. Vedas detailing the कर्म will go waste if you don't do यज्ञ. Everything will go to waste. And if you don't do यज्ञ, there's no going



to be पर्जन्य. You are responsible for that. If you don't do यज्ञ, there is no अन्न - you are responsible for that. If you don't do यज्ञ, all beings will suffer. Do you want to be such a cause of suffering? Or do you want to really take up your duty and do the best of what you can and be a part of God's will? Think about it.

The one who doesn't participate, is not part of it, Bhagavan says he is of sinful life अघायुः, reveller in sense objects इन्द्रियारामः, and he lives in vain मोघम् सः जीवति. That means whether he is alive or dead - matters nothing. Bhagavan gives solid scoldings. You can see in Bhagavad Gita Bhagavan gives scolding here and there. This is one part. Earlier also he gave scoldings, भुञ्जते ते त्वघम् पापा ये पचन्त्यमकारणात्, यो भुङ्क्ते तैरप्रदायैभ्यः ते स्तेन एव सः - very strong hitting words Bhagavan uses. So this argument is clear now. Now let us look into भाष्य.

एवम् प्रवर्तितम् चक्रम् - thus this wheel of the world has been set into motion. Whoever that person be, in this world, who is not going to participate in this, अघायुः - his life is sinful, इन्द्रियारामः - he is revelling in the objects of the world, not doing duties and actions. मोघम् ब्रथा - in vain. सः जीवति - he lives.

एवम् इत्थम् - thus, ईश्वरेण - by the Lord, वेदयज्ञपूर्वक - which has got Veda and यज्ञ as its initiators, जगच्चक्रम् - wheel of the world, प्रवर्तितम् - set in motion, न अनुवर्तयति - doesn't participate, इह लोके - in this world, यः कर्मणि अधिकृतः सन् - being qualified or having responsibility to perform action, अघायुः अघं पापम् - sin, आयुः जीवनं - life, यस्य - one whose, सः अघायुः - that person is अघायुः, पजीवनः - sinful life, इति यावत् - this is what it means, इन्द्रियारामः इन्द्रियैः - through the senses, आरामः आरमणम् - delight, आक्रीडा विषयेषु - delights in the objects, यस्य - one whose, सः इन्द्रियारामः - he is इन्द्रियारामः, मोघं वृथा - waste, हे पार्थ - O Partha, स जीवति - he lives, तस्मात् - therefore, अज्ञेन अधिकृतेन - by the ignorant who has the responsibility, कर्तव्यमेव कर्मेति - action (duties) ought to be done, प्रकरणार्थः - the meaning of this section, प्राक् आत्मज्ञाननिष्ठायोग्यताप्राप्तेः - before gaining the capacity to abide in Self-knowledge (आत्म-ज्ञान-निष्ठा), तादर्थ्येन - for gaining that capacity (abidance in Self-knowledge), कर्मयोगानुष्ठानम् - the practice of कर्मयोग, अधिकृतेन अनात्मज्ञेन कर्तव्यमेवेत्येतत् - should be done by who is qualified one who has notion of the Self in not Self - this is the meaning, न कर्मणामनारम्भात् इत्यत आरभ्य - beginning from न कर्मणामनारम्भात्, शरीरयात्रापि च ते न प्रसिध्येदकर्मणः इत्येवमन्तेन - to the end of शरीरयात्रापि च ते न प्रसिध्येदकर्मणः, प्रतिपाद्य - after having explained, यज्ञार्थात् कर्मणोऽन्यत्र इत्यादिना मोघं पार्थ स जीवति इत्येवमन्तेनापि ग्रन्थेन प्रासङ्गिकम् - arising out of context (one should perform कर्मयोग), अधिकृतस्य अनात्मविदः कर्मानुष्ठाने बहु कारणमुक्तम् -



the reason for performing कर्म has been stated for the ignorant person who is qualified, तदकरणे च दोषसंकीर्तनं कृतम् - and in not doing one's duties, the emphasis of many faults has been done,

Born in this world, being a recipient of everything, still he doesn't participate. The very fact that he is in this world, ईश्वर is, the very fact that he is in this world shows that the veda is, the very fact that he is in this world shows that the instruction of कर्म is, he has received everything. He has received the blessings of ईश्वर, he has received the bounties of ईश्वर, he has received the blessings of Veda, he has received the blessings of knowledge and कर्म and in spite of getting all these, in spite of being a beneficiary, he is not a contributor, Such a person अधिकृतः - having responsibility to do duties, still is not doing it. Such a person is अचायुः. One who delights in the senses means one who delights in the objects gained through the senses. मोघं वृथा स जीवति - such a person is alive or dead, it matters not. Such a useless life of utter insignificance. Being born as a human being not holding the responsibility. Utter waste on earth, burden on this earth. One who doesn't live up to his duties and responsibilities. So this entire जगत्-चक्र rests upon you, upon each one of us. We have to be a part of this cosmic wheel which the Lord has set in motion.

अनात्मज्ञ - one who has the notion of self in not Self, opposite to आत्मज्ञ, literally it means the one who is knower of non-Self. For gaining that योग्यता in आत्म-ज्ञान-निष्ठा one must do कर्मयोग from 3.4 to 3.8. So actually that is the core answer to Arjuna's question - why are you asking me to do कर्म, when what I want is to abide in the Self. Bhagvan's answer is what? Arjuna, do कर्मयोग to gain that capacity. That is the answer. The rest of the verses what we've seen 3.9 to 3.16.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

Is there any exception to this? That is the question. What is meant by exception? It has been said everyone has to do those यज्ञs. Two sections Bhagavan has spoken - सह यज्ञाः प्रजाः सृष्ट्वा, creator gave instruction, अनेन प्रसविष्यध्वम्, ते देवाः भावयन्तु वः, परस्परं भावयन्तः - one who enjoys the results of the cosmic bounties, but doesn't do his part, such a person is स्तेन एव सः. One set of argument is be यज्ञशिष्टाशिनः starting from सहयज्ञाः प्रजाः सृष्ट्वा and another set is not being a participant is जगच्चक्रप्रवृत्ति, the cosmic wheel of action. And there also Bhagavan has concluded that अचायुः इन्द्रियारामः मोघं पार्थ स जीवति. Now is there



any exception, or does it apply for everyone? Also when Bhagavan said ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् from न कर्मणामनारम्भात् 3.4 to 3.16 the whole कर्मयोग has been discussed.

Then the next aspect कर्मयोगेन योगिनाम् ज्ञानयोगेन सांख्यानम् - so now he takes up and explains that in two verses. साङ्ख्य he has described in great detail in the second chapter. Two parts he has shown. कर्मयोगेन योगिनाम् has been described so far. The remaining aspect is ज्ञानयोगेन सांख्यानम्. And that is what we are studying.

यस्त्वात्म - यः तु, तु is to differentiate from the earlier. The earlier topic was कर्मयोग, the one who ought to do कर्मयोग, the one who doesn't do his duties, he is a robber. He eats only sin, He eats, but sin, lives a life of vain, leads a sinful life, इन्द्रियारामः - different from that, यस्तु - apart from that. This to differentiate from the topic of कर्मयोग and to differentiate from a person who is said: भुञ्जते ते त्वघं पापाः, स्तेन, अघायुः, इन्द्रियारामः, मोघं स जीवति.

And how is this person: आत्मरतिः एव, आत्मतृप्तः एव, आत्मनि एव सन्तुष्टः.

- रति is delight, आत्मरति is one who revels in the Self, delights in it. The one who is only आत्मरति - एव, there is no इन्द्रियरति, not इन्द्रियारामः.
- आत्मतृप्तः एव - his तृप्ति, satisfaction, is in the Self only.
- आत्मनि एव सन्तुष्टः - his contentment is in the Self alone. Or his delight in the Self alone. His reveling in the Self alone, His satisfaction is in the Self alone, his delight is in the Self alone. This looked in a few ways.

The one who has delight in the world of objects, the one whose सन्तुष्टि will be in the world of objects, he will be contented only if he gets the world of objects and his reveling will be only in the world of objects.

What is the difference between सन्तुष्टि? One who is विषयारामः, his delight will be where? His delight will be in the objects and when he gets them, he will be satisfied. Whatever your delight is in, if you get that, you will be satisfied. Example, suppose you are a coffee drinker, they give you tea. Your delight is in coffee, but you are getting tea. Your सन्तोष is in coffee, but are getting tea. So will you get तृप्ति? No, you will not. And suppose the coffee is of very high quality, extra decoction, and after a few days, you will say the coffee that I had then, your रति is there, the taste is there even now. They recall and delight in that.



So where you have सन्तुष्टि, there you have तृप्ति, and if the object is of that quality, then it leaves a certain रति. Certain things we might have enjoyed long ago also. That *Masala Dosa* I had there is out of the world. And even now after so many years also one recalls and revels. That is the connection between सन्तुष्टि, तृप्ति and रति.

Because he is आत्मनि एव सन्तुष्टः therefore he is आत्मतृप्तः and since आत्म is परमानन्द therefore he is आत्मरति. But if your सन्तुष्टि is not there, then the other two won't be there. रति depends on the quality of सन्तुष्टि, what you get. You like coffee, but the coffee you got is not good quality, the Punjabi coffee, so much milk is there, there is no smell of coffee, the horrible smell of milk is there, you got coffee no? But तृप्ति is not there and there रति is not possible. तृप्ति should be of highest order to leave a रति.

One more example I'll give you. You are very hungry. Hunger can be satiated by anything. They give you *Upma*. Very hungry, you took *Upma*. Stomach is full. Hunger is satiated. तृप्ति is there, रति is not there. Suppose you got exactly what you love. At lunch they gave you छप्पन-भोग - and all dishes are spread, three types of *payasam* are there - Kerala has three types, jackfruit, milk, *parappu*, etc. all kinds are there. *Pappadam* is also there. Kerala full dish. Now what? Your joy is very different. Anything would have satisfied your hunger, now your सन्तोष is more, you are delighted. And if it is of that quality, you later on tell others also. Such a feast it was. You see how these verses are interconnected. There are a few ways in which you can look at this:

- Where you have सन्तुष्टि, if you get it, you will have तृप्ति and if the object is of highest order then there will be रति.
- If you get something you are okay, you are satisfied, but what you get is of very good quality, then you get तृप्ति. But it is of exactly what you like, then you have सन्तुष्टि, and if that is of the highest order that is रति.

First one: you start with सन्तुष्टि - what you like, in that you get satisfied, तृप्ति, and if it is of highest quality, it is रति.

Second one: I am hungry, you give me something to satisfy my hunger, that is one level तृप्ति, you got exactly what you wanted, your favourite dish, that is सन्तुष्टि, and your favorite dish is perfect and exquisite, then it is रति.



आत्मरति एव, आत्मतृप्त एव, आत्मनि एव सन्तुष्टः - if a person is like this, in other words if this is या निशा सर्व भूतानाम्, that kind of person, for him the Self alone is. For such a person, there is no duty, he is the only exception. Performance of duty as a dedicated worship becomes यज्ञ. When he has no duty, then where is the question of performing as worship. Duty is called यज्ञ, for him there is no duty, he is an exception to this rule. Because he is not अधिकृत or अनात्मज्ञ. He has no जगच्चक्रप्रवृत्ति because there is no जगत् or no चक्र for him. Very different. तस्य कार्यं न विद्यते. Many citations can be given.

किं नो एषणात्रय. The one for whom the world alone is the Self, what shall we do with प्रजा? This whole idea was given in स्थितप्रज्ञलक्षण. सर्वान् कामान् मनोगतान् ...आत्मनि एव आत्मना तुष्टः - that word तुष्टः is here रति, तृप्ति and सन्तुष्टि. In the Self as the Self one who abides, स्थितप्रज्ञस्य तदोच्यते - this is स्थितप्रज्ञ. Interesting Bhagavan uses the word मानवः - any person, whoever it may be, man or woman, ब्राह्मण or चाण्डाल. Anyone. There is no specification. मानव is generalisation. As Bhagavan भाष्यकार शङ्कराचार्य says in मनीषापञ्चकम्: चाण्डालो ...मनीषा मम - may that person be a चाण्डाल, or may that person may be a द्विज, गुरुतस्य कार्यम् - कर्त्तव्यम् कर्म - लौकिकम् वा वैदिकम् वा - be it secular or sacred nothing is there. कार्यं किमपि न विद्यते - nothing is there. He doesn't come under purview, because he is not a कर्ता. Why? The reason is given in the next verse. भाष्य.

एवं स्थिते - this being the case (that everyone should persform their duties in the spirit of यज्ञ, and if one doesn't perform one's duties: भुञ्जते ते त्वघं पापाः, स्तेनः, अघायुः, इन्द्रियारामः, मोघं स जीवति, किमेवं प्रवर्तितं चक्रं सर्वेणानुवर्तनीयम् - is it that everyone without exception must be participant in this जगत्-चक्र, आहोस्वित् - or, पूर्वोक्तकर्मयोगानुष्ठानोपायप्राप्त्याम् अनात्मविदः - one who has that qualification for ज्ञान-योग-योग्यता which has to be attained through practice of कर्मयोग, ज्ञानयोगेनैव निष्ठाम् आत्मविद्धिः सांख्यैः अनुष्ठेयामप्राप्तेनैव - that निष्ठा which can only be gained only by the abidance in the knowledge who are knowers of the Self called साङ्ख्य, which is to be followed by them, one who has not gined that but has to practice कर्मयोग to gain that, इत्येवमर्थम् अर्जुनस्य प्रश्नमाशङ्क्य - considering that this kind of question Arjuna may have.

Is it everyone must practice it or only by those who should gain योग्यता for ज्ञानयोग? This is being given in ज्ञानयोगेनैव निष्ठाम् आत्मविद्धिः सांख्यैः अनुष्ठेयामप्राप्तेनैव. Is it by only that person who has not gained ज्ञानयोग-निष्ठा or is it for everyone?

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अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३.१४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३.१५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३.१६ ॥

Thus this जगत्-चक्र-प्रवृत्ति, the cosmic wheel of action, that's how this is referred to. This is a series of causes and effects on which the welfare of the world is based on. A very important or vital component of this cosmic wheel of action is this performance of duties, here captured through the expression यज्ञ, the dedicated performance of actions.

We have seen a detailed concept of यज्ञ from the traditional standpoint - the five kinds, etc. So you shouldn't have any difficulty in understanding. And the way it is to be done is taught by the Vedas and that is mentioned here as कर्म - it is do's and don'ts and that कर्म is taught by the Vedas - कर्म ब्रह्मोद्भवं विद्धि. And the Veda is revealed by ईश्वर, ब्रह्माक्षरसमुद्भवम्.

Here we have the divinities, अक्षर, ब्रह्म, कर्म - they all come under the category of divinity. When I say कर्म is divinity, what I mean by विधि and निषेध, Vedic teaching and so associated with divinity.

Here we have a world-related issue, लौकिक. दैविक and लौकिक. By लौकिक, we have पर्जन्य - rain, अन्न - food, भूतानि - the beings. Divinity and the world, at the centre comes यज्ञ. That यज्ञ, is what you do. You are to say the bridge, for the divinities to shower their blessings upon all the beings. You hold such a vital part in the cosmic wheel of action. When I say, you, each one of us, very important responsibility, God given duty is there for us.

One who doesn't take up that responsibility to enable this cosmic wheel of action which blesses the whole cosmos, such a person, even though he benefits from that, is अघायुः, इन्द्रियारामः मोघं स जीवति - his whole life is in vain.

You can also see how Gurudev explains this: यज्ञ is taken as self-dedicated action unto the Highest and to a greater purpose. That's how Gurudev takes यज्ञ as. पर्जन्य, Gurudev



takes it as essential favorable conditions. Rain is a favorable condition for produce. From self-dedicated activity comes favorable conditions.

For अन्न - Gurudev takes it as enjoyable profits. Of course he takes ब्रह्म as the creator. Why? Because in earlier verse it is stated as ब्रह्म created यज्ञ along with the beings. And so Gurudev takes ब्रह्म to be the creator Himself because earlier connection was there. ब्रह्म comes from अक्षर, ब्रह्मन्, सर्वगतं ब्रह्म he takes as अक्षर. Creator cannot be सर्वगत. You see carefully how Gurudev has taken these - you will notice all this. Are you following what I'm saying? This is how Gurudev takes it. I'll read some portions which will help you understand his ways of looking perfectly fits in.

“Rain is an essential condition for the conversion of mineral raw material into enjoyable and nutritive food (अन्न).”

So, what is rain here? Essential condition, which later he calls it as favorable condition, let us read. He has given what is rain, now he gives a symbolic meaning of it.

“Similarly, in all fields of activity, there is an enjoyable profit which can be gathered only when, the fields come under conditions favorable for them to produce those profits. Self-dedicated activities (यज्ञ), when performed in any given field of endeavor, will be creating therein conditions necessary for the field to smite forth (rain) in a luxurious crop of profit (अन्न) which will be enjoyed by the society (भूतानि).”

. He has given a full cause-effect chain. Now, he gives an example for this.

“For example, the wasteful waters of a river flowing idly can be dammed (कर्म) and made use of if the water is intelligently employed in irrigating the fertile lands now lying fallow on its banks. Through sacrifice (यज्ञ) and work alone can the dam be built and when it is built, it provides ‘conditions helpful’ (which is rain) for bringing the lands on either side under the plough. Again, for making use of irrigated land, man has yet to strive (now these are all कर्म) by ploughing, sowing, building, wafting, gathering, before he can come to enjoy the profits of his activities – the food (अन्न).”

So, this यज्ञ and कर्म goes close by in this way of looking at it.

“We are shown how this wheel of action (stanza 15) is connected with and includes the Supreme.”



Now Gurudev is paying attention to ब्रह्म, अक्षर and all.

“The principle of right action (यज्ञ), nay, even the power to act (कर्म), has come from the Creator himself (कर्मब्रह्मोद्भवं विद्धि). And the Creator is none other than the imperishable, the Supreme (ब्रह्माक्षरसमुद्भवम्). Action is the newborn live baby; action is a gift from the Creator (कर्मब्रह्मोद्भवं विद्धि)! Therefore, the all-pervading Supreme (तस्मात् सर्वगतं ब्रह्म) is ever centred in all undertakings pursued (नित्यं यज्ञे प्रतिष्ठितम्), by one or many people.”

Why is he saying “by one or many people”? Because it is a self-dedicated activity - it is one way of looking at यज्ञ. Another way of looking at यज्ञ is cooperative endeavor. This is the way Gurudev takes यज्ञ.

“An individual can dedicate his action for a cause. Community can come together cooperatively and work for a higher purpose” - cooperative endeavor, यज्ञ has been taken in these ways by Gurudev. And that is why “one or many people, in an honest spirit of self-dedication for the good of all” - that becomes यज्ञ.

Little carefully you have to look at it, then it will make sense for you. I am not going to go on striving to explain more and more. You put your mind and you will see for yourself how the whole idea falls into place. So it avoids all kinds of concepts which may be difficult to comprehend if the background is not there, so Gurudev goes directly into and then looks at it. So these are some very major outlook which Gurudev has provided on भगवद्गीता. Very unique. You will not find it anywhere. These are the products of Gurudev's self-reflection for sure. I am sure as you go also, as you listen to Gurudev, you will also be listening to the entire भगवद्गीता, those videos and you will be listening. Then also when you listen carefully do note how Gurudev is explaining. Of course, you are going through Gurudev's commentary, but that also will be very valuable. In other words, what we just now saw is this whole cycle in Gurudev's explanation. Did you all go through the commentary? Have you all made your own understanding from that? Okay.

Now, so,

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३.१६ ॥

we have completed this. And then yesterday we went into:



यस्त्वात्मरतिरेव स्यादात्मतृप्तिश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

Let's read the verse. I think we have completed half of the सम्बन्ध-भाष्य. The first portion of the सम्बन्ध-भाष्य is little twisted. Sentences are twisted otherwise you will get lost in that. Construction is very odd - nothing wrong about it, but it's a little complicated sentence construction. Let's read the श्लोकः

यस्त्वात्मरतिरेव स्यादात्मतृप्तिश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

We saw the word रति, तृप्ति, सन्तुष्टि and we also saw two ways of looking at it. Both are fine.

In one way, you take up something, example is that hunger, you have hunger, very hungry, anything can fulfill satiate your hunger तृप्ति, but when you love something and that is given, then you have सन्तुष्टि. So, one is तृप्ति is fulfillment, सन्तुष्टि is that delight, delightful fulfillment. But when the delightful fulfillment is of a very high order, then it leaves in a रति, which you remember for very long. So that is one way of looking at these three terms.

Another way of looking at it is there, where you have सन्तुष्टि. Now you are looking at सन्तुष्टि, in a different way. So सन्तुष्टि here we took it as a यौगिक, but suppose you take सन्तुष्टि as there where one finds happiness, delight. Then what will happen? There, where one finds delight, when one gets it, one gets content, तृप्ति. Of course, the word रति in both the meanings remains the same. And the delight is a very high order, you have रति. So, how would you translate रति? रति is reveling, memorable reveling. तृप्ति and सन्तुष्टि according to how you look at the words you have to give the meanings.

In the first meaning, you can keep तृप्ति as satisfaction and सन्तुष्टि as delight, if you want, these English words you have to understand the meanings accordingly. And in the second, सन्तुष्टि is again delight and तृप्ति is fulfillment. Anyhow, you can think about it yourself, find your right words. So, the one who has this रति in the आत्मा, the one who has तृप्ति in the आत्मा, and the one who has सन्तुष्टि in the आत्मा alone, everywhere alone you have to understand. For such a person, this above structure, this is सहयज्ञाः प्रजाः सृष्टा that philosophical thought, and then, that जगत्-चक्र-प्रवृत्ति, they don't apply. This is the verse's meaning. The भाष्य we saw yesterday,



This जगत्-चक्र should be followed by all or is it said to be followed by one who has to practice this कर्मयोग-अनुष्ठान in order to gain that capacity for ज्ञान-योग-निष्ठा. Please tell me. That is the summary of this first paragraph.

In page number 92, there is a summary. Is it for all or is this जगत्-चक्र one has to follow, that प्रवृत्ति participate only for the one who requires to gain that, that capacity for ज्ञान-योग-निष्ठा by the practice of कर्म-योग. So, it is to answer this question, शङ्कराचार्य says.

Or, it can also be understood the next one, he says, it is for elaborating that, प्रवृत्ति-मार्ग and निवृत्ति-मार्ग, the two aspects. And that he is elaborating in page number 93.

How he is elaborating? This is actually what he is elaborating is a very well known statement from the बृहदारण्यकोपनिषत् (३.५.१) - एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति. This line is elaborated.

How? What is this line? एतं वै तमात्मानं विदित्वा. The same words are used here also. एतं वै तमात्मानं विदित्वा. The entirety is not a quotation, please note. The quotation, what I have said is the quotation from बृहदारण्यकोपनिषत्.

And this is an elaboration of that quotation. And what is the quotation? एतं वै तमात्मानं विदित्वा, having realized that Self. ब्राह्मणाः - the knowers of Brahman.

What are they doing? पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थाय, giving up that, giving up in toto. All the activities associated with पुत्रैषणा, वित्तैषणा and लोकैषणा are, given up in toto, completely, व्युत्थाय.

And then what do they do? अथ भिक्षाचर्यं चरन्ति - they retain a life of living on भिक्षा. That means what? They devote themselves to that ब्रह्मनिष्ठत्व - abiding in that Brahman, doing nothing. In other words, विद्वत्-संन्यास, which is a topic of consideration here.

So that is what भाष्यकार is explaining here.

Or it is like this - स्वयम् एव वा - Bhagavan Himself. शास्त्रार्थस्य विवेकप्रतिपत्त्यर्थम् - the teaching of the शास्त्र, here is Vedanta, the teaching of the Vedas, the Vedanta, विवेकप्रतिपत्त्यर्थम् - in order to clarify for comprehension, in order to divide and explain. Because now he has explained that प्रवृत्ति-मार्ग is explained. Now he has to explain the निवृत्ति-मार्ग, is it not?



ज्ञानयोगेन साङ्ख्यानम् कर्मयोगेन योगिनाम् - कर्मयोगेन योगिनाम् he has completed, now he has to come to ज्ञानयोगेन साङ्ख्यानम्. The two मार्ग, प्रवृत्ति-मार्ग and निवृत्ति-मार्ग. So, in order to give the clarity of that Vedic teaching, एतं वै तमात्मानं विदित्वा - after having realized the Self, now what they have to do, they have to abide in the Self. After साक्षात्कार, what should be done? One has to abide in the Self. One has to become that निष्ठा, that निष्ठा, one has to be.

निवृत्तमिथ्याज्ञानाः - freed from all false notions, सन्तः ब्राह्मणाः - being these knowers of Brahman. Then what? मिथ्याज्ञानवद्भिः अवश्यं कर्तव्येभ्यः - Those who are still in the मिथ्याज्ञान - देहाभिमान, जगति सत्य-बुद्धि and such things. So, those who are still in that मिथ्याज्ञान, अवश्यं कर्तव्येभ्यः - what they have to certainly do, what is that?

पुत्रैषणादिभ्यः - पुत्रैषणा, वित्तैषणा and लोकैषणा and activities pertaining to that, व्युत्थाय - have been given up. What the people who are in मिथ्याज्ञान would be doing, these people get out of that. आदि is what? वित्तैषणा and लोकैषणा. You know the एषणात्रय, right? पुत्रैषणा, वित्तैषणा and लोकैषणा - you know that. पुत्रैषणा, सन्धि will make it ऐ, not ए. And then what would they do? अथ भिक्षाचर्यम्. They only live by themselves. They seek nothing. Just live on mere भिक्षा. What do you mean mere भिक्षा? Whatever they get. That's it. They don't care for anything.

And that too भिक्षा what for? शरीरस्थितिमात्रप्रयुक्तं - only for the maintenance of the body. Not for the delight of the senses. It's not a lazy-going life. What are they doing? तेषामात्मज्ञाननिष्ठाव्यतिरेकेण अन्यत् कार्यमस्ति न - for them other than आत्मज्ञाननिष्ठा, there is nothing else to do. This goes opposite to what has been said so far - you should participate in that जगत्-चक्र-प्रवृत्ति, you must do all those 5 यज्ञ. This is against that, this is not that teaching. So this meaning of the श्रुति - बृहदारण्यकोपनिषत् (३.५.१).

Of course, they have cited in your book. If you go there to the बृहदारण्यकोपनिषत्, you will find this line. It's a long passage. It starts from अथ हैनं कहोलः and ends with उपरराम. So in the middle you have this line. So इत्येवं श्रुत्यर्थम् - to explain this teaching of श्रुति, इह गीताशास्त्रे - in this गीताशास्त्र, प्रतिपिपादयिषितम् - desired to be expounded. This is desiderative. श्रुत्यर्थम् and प्रतिपिपादयिषितम् - goes together. Desiring to explain this teaching of श्रुति, what does Bhagavan do? आविष्कुर्वन् - presenting this, आह भगवान् - Bhagavad says.

A little bit of Sanskrit, you know, you will understand very clearly. Otherwise, also, by now you should be able to understand with a little bit of assistance, what these words are. So, for such a person, now this is what totally different type. Now, that is the अज्ञानी,



this is the ज्ञानी. This is the साङ्ख्य, one who aware of that Upanishadic teaching, one who has realized that teaching. He now has to only become a स्थितप्रज्ञ. He has to grow from that सत्त्वापत्ति, he has already gained सत्त्वापत्ति. Now what he should do, you should move forward in that abidance. असंसक्ति पदार्थभावना like that he has to go. He has to be a जीवन्मुक्त. He is a विद्वत्-संन्यासी, not a विविदिषा-संन्यासी. He has known the reality.

यस्तु साङ्ख्यः - one who has gained the knowledge, आत्मज्ञाननिष्ठः - who is abiding in the Self, आत्मरतिः आत्मन्येव रतिः न विषयेषु यस्य सः आत्मरतिः - one whose reveling is in the Self alone, not in the objects, that person is आत्मरतिः, आत्मतृप्तश्च आत्मनैव तृप्तः न अन्नरसादिना - one whose satisfaction is in the Self alone not in objects of the world such as food, drink, etc.

मानवः मनुष्यः संन्यासी - विद्वत् संन्यासी, not a विविदिषा संन्यासी who is on the path, who is realised, आत्मन्येव च संतुष्टः - the Self alone, he is delighted. संतोषो हि बाह्यार्थलाभे सर्वस्य भवति - for all ignorant people, delight is only in external objects. तमनपेक्ष्य - disregarding them, आत्मन्येव च संतुष्टः - satisfied in the Self alone, भाष्यकार gets एव everywhere. सर्वतो वीततृष्णः इत्येतत् - who is dispassionate towards everything. यः ईदृशः आत्मवित् - for such a person who is abiding in Self, तस्य कार्यं करणीयं - for that person duty, which should be done in यज्ञभाव, when duty is done in यज्ञभाव it becomes कर्मयोग. यज्ञार्थात् कर्मणोऽन्यत्र ... It was stated.

Such a kind of duty which is the basis for कर्मयोग. कर्मयोग is founded on duty with an attitude of ईश्वरार्पण and प्रसाद-बुद्धि. So, what is the focus of कर्मयोग? Duty is the focus of कर्मयोग. But remember duty in a very large context, huh? It is not the present understanding of duty. It is Vedic concept of duty. It is very broad. कार्यं करणीयं - it is same. It is a synonym. कार्यं - what ought to be done? करणीयं - what ought to be done? विद्यते नास्ति - not there. Simple meaning, भाष्यकार gives. Why there is no duty for him? That's the next verse, let's read.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

38 of you are here. Is it not how many of you are? 37, 38. There's no volume, there's no sound. Together. Loud. Sync and chant. One person. Not अपस्वर.

तस्य - for that आत्मरति, कृतेन - by doing, literally means by having done. But what it means is that, by doing. It's called as भाविनिष्ठ in grammar. कृतेन - by doing, by performing something. न अर्थ - nothing to gain. By doing, this आत्मरति has nothing to gain. Action has nothing to offer to him because what is the purpose of action? For a कर्मयोगी, the



purpose of action is purification of the mind. For a भोगी, what is the purpose of action? It's for gaining worldly happiness. He has nothing to gain from action. Eva means certainly not. He seeks no अभ्युदय at all. Nothing to be gained. Alright.

But suppose he does not do duty then? If one does not do, then प्रत्यवाय is there. As they say, technically, प्रत्यवाय will come. अकर्म, प्रत्यवाय दोष is there. अकृतेनेह कश्चन. इह in this world, अकृतेन by not having done. न कश्चन, there is not even a wee bit of fault. Why? Because doing duty requires the doer, कर्ता is required, कर्म is required, object is required, करण is required, instrument is required, सम्प्रदान is required, like that, but here none of these things are actually there for him. He has nothing to gain, why? From any action whatsoever, why? सर्वतः सम्प्लुतोदक, remember that verse? सर्वतः सम्प्लुतोदक.

What is that he can gain? What is that verse? यावानर्थं उदपाने सर्वतः सम्प्लुतोदके. उदपान - each action is like a उदपान. Whatever result it can give is like a उदपान. Whereas he is what? सर्वतः सम्प्लुतोदक. So there is nothing which can be added to his bliss. He is fully in bliss. By not doing something, Whereas this you cannot say for the other person. He is fully in bliss - no, he is in sorrow in the other person, and he is a कर्ता, and therefore not doing is a sin, not doing the duty is a sin. Right? न अकृतेनेह कश्चन. That a ज्ञानी is untouched by पुण्य and पाप, is very beautifully explained in the तैत्तिरीयोपनिषद् ब्रह्मानन्दवल्ली. Are you chanting ब्रह्मानन्दवल्ली in your Vedic chanting?

तैत्तिरीयोपनिषद् ब्रह्मानन्दवल्ली २.९:

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चनेति ।
एतं ह वाव न तपति ।
किमहं साधु न अकरवम् ।
किमहं पापमकरवमिति ।
स य एवं विद्वानेते आत्मानं स्पृणुते ।
उभे ह्येवैष एते आत्मानं स्पृणुते ।
य एवं वेद । इत्युपनिषत् ॥

“From which speech returns, along with the mind, not having reached It — one who knows the bliss of Brahman does not fear anything whatsoever.

Such a person is not tormented by the thought: ‘Why did I not do what is good?’ or ‘Why did I do what is sinful?’



He who knows thus embraces (or transcends and resolves) both these within the Self itself. Indeed, he resolves both of them in the Self — he who knows thus. Thus ends the Upaniṣad teaching.

Here, the meaning is that for the knower of Brahman, the notions of merit and demerit, regret over omitted duties, and sorrow over past actions no longer afflict him, because the sense of individuality and doership that gives rise to such agitation has been sublated in Self-knowledge.”

These two things do not ever rise in Him. These things which are based on the sense of doership, do not rise for it. The ज्ञानी is untouched by पुण्य and पाप. Now, you see the next line. न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः Is it not said: everyone should do, देवान्भावयतानेन ते देवा भावयन्तु वः. तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्. Is it not that doing for the देवतास, the देवतास also do. परस्परं भावयन्तः.

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः. अस्य - for this person आत्मविदः. सर्वभूतेषु ब्रह्मादिस्थावरान्तेषु भूतेषु from all beings whatsoever. कश्चिदर्थव्यपाश्रयः depends on no one for anything. व्यपाश्रय is dependence. कश्चिदर्थ, meaning even for any little bit of this or that gain, he depends not. He is absolutely independent. He seeks nothing from anyone. In fact, he is the one with Brahman. He can't even say he seeks nothing from anyone because he is not a person to seek something from anyone. He is not a person, he doesn't see anyone. He sees the one Self alone.

In other words, शास्त्र frees that person from every action whatsoever. The concept of duty is not there for a ज्ञानी. The concept of right and wrong is not there for a ज्ञानी. The concept of must be done, could be done, is not there for a ज्ञानी. A ज्ञानी is totally free because ज्ञानी is not a ज्ञानी. ज्ञानी is ब्रह्मन्. ज्ञानी is पारमार्थिक-तत्त्व. From that standpoint none of these are there. ज्ञानी is जगदधिष्ठान. ब्रह्मविद् ब्रह्मैव भवति. So none of these points have any applicability, that is a point.

So what is so valid and appropriate and must for an अज्ञानी is totally absent right here. There is a difference in the ontological status of there be. One is in the world, another has no world to be said in the world or outside the world.

But is it not true that if one does not favor the देवताs, I am just talking in every traditional manner, if one does not favor the देवताs, देवान्भावयतानेन ते देवा भावयन्तु वः If one



doesn't do the things which are required for the deities, won't it have some any negative impact upon him?

Because a beautiful statement from the श्रुति: तस्य ह देवा नाभूत्या स ईशते, आत्मा हि एषां भवति. तस्य for this person, देवा: the deities, नाभूत्या by doing something unfavorable, they don't govern him. आत्मा हि एषां भवति he becomes the very self of those देवतास and will anyone want to hurt themselves?

Therefore, it is stated in the शास्त्रs. This is the श्रुतिवाक्य. It is stated in the शास्त्रs that देवताs, no, no one, even however powerful, and all, whatever it may be, they ever tend to harm a ज्ञानी. In fact, as we have studied in मनीषापञ्चकम् and all, the देवताs wait upon His call. And you have studied in मुण्डकोपनिषत् also: यं यं लोकं मनसा सं...A very different case, this ज्ञानी. ज्ञानी is सर्वभूतान्तरात्मा. He is very silent.

And therefore, such statements like देवान्भावयतानेन, and such, powerful statements as भुञ्जते ते त्वघं पापाः - these things don't apply. Is that powerful statement within? Those who don't, those who are not यज्ञशिष्ट, what are they eating? भुञ्जते ते त्वघं पापाः - they're sinful, etc.. And then it was also stated, right? अघायुरिन्द्रियारामो मोघं पार्थ स जीवति, those things don't apply here. So, this is the reason.

So, this verse becomes the reason why Bhagavan Sri Krishna in the earlier verse said, तस्य कार्यं न विद्यते, for him there is no duty because of this reason. Because he is the परमार्थतत्त्व, he is not one of the beings in this world, he is not a कर्ता, he gains nothing, he gains nothing by doing, he loses nothing by not doing. He depends on none for himself. It is how it is.

But you are taking a भिक्षा for the body. No, it is not that he is taking a भिक्षा for the body. प्रारब्ध provides him with भिक्षा for the body. He is not doing anything. That very प्रारब्ध, which has to come to him, comes. By सुख and दुःख, he is untouched. Ah, दुःख also is प्रारब्ध. दुःखेषु. अनुद्विग्नमनाः सुखेषु विगतस्पृहः, वीतरागभयक्रोधः, यः सर्वत्रानभिस्नेहः, नाभिनन्दति न द्वेष्टि. That is his state.

All these भिक्षा is from the person who is seeing. He has nothing of this. He is very different. In fact, if we give भिक्षा to him, we are blessed. That's all. He gains nothing. You give भिक्षा and you bless yourself. He has no, he is not asking for भिक्षा.



But he only said, भवति भिक्षां देहि. No, he never said it. I saw him saying it. No, he didn't say it because there is no he there saying it. That is the fact.

So, शास्त्र frees the ज्ञानी. शास्त्र does not free the ज्ञानी. There is no शास्त्र for the ज्ञानी. Therefore, the question of शास्त्र freeing the ज्ञानी also does not rise. The great शुक says to his father, Bhagavan वेदव्यास - निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः. Now you see भाष्य.

नैव तस्य परमात्मरतेः कृतेन कर्मणा अर्थः प्रयोजनमस्ति - For this आत्मरतिः there is no gain by an action. अस्तु तर्हि अकृतेन अकरणेन प्रत्यवायाख्यः अनर्थः - By not doing there is great calamity प्रत्यवाय. न अकृतेन इह लोके कश्चन कश्चिदपि प्रत्यवायप्राप्तिरूपः - by not doing he loses something what he would have gained by doing otherwise, आत्महानिलक्षणो वा नैव अस्ति - If I didn't do that business, I would have lost a lot of profit. He cares not. There is no profit, there is no loss. He cares nothing.

न च अस्य सर्वभूतेषु ब्रह्मादिस्थावरान्तेषु भूतेषु कश्चित् अर्थ - what does this अर्थव्यपाश्रयः mean? Dependence on any gain. व्यपाश्रयः - भाष्यकार explain व्यपाश्रयः as प्रयोजननिमित्तक्रियासाध्यः व्यपाश्रयः व्यपाश्रयणम् - व्यपाश्रयणम् is व्यपाश्रयः. प्रयोजन - result, निमित्त - Keeping that in mind, for gaining that result, क्रिया - action, साध्यः व्यपाश्रयः - through that, that gain, साध्य, व्यपाश्रय. Meaning, there is no dependence on any gain, there is no dependence on any person, on any action for gaining anything. कञ्चित् भूतविशेषमाश्रित्य न साध्यः कश्चिदर्थः अस्ति येन तदर्थं क्रिया अनुष्ठेया स्यात्. This is a meaning of it. कञ्चित् भूतविशेषमाश्रित्य - depending on some being be it from ब्रह्मा to mango tree. न साध्यः कश्चिदर्थः अस्ति - he has nothing to gain. येन तदर्थं क्रिया अनुष्ठेया स्यात् - for gaining which he has to take up action. In other words, there is no person for all these feelings to arise.

But what is the point now? Why tell अर्जुन all these things? न त्वम् एतस्मिन् सर्वतःसंप्लुतोदकस्थानीये सम्यग्दर्शने वर्तसे. अर्जुन, you are not established in this. न त्वम् वर्तसे - that is the main sentence. न त्वम् वर्तसे - you are not like this. You are not established in this. What? एतस्मिन् सर्वतःसंप्लुतोदकस्थानीये सम्यग्दर्शने. In that vision of the reality, this is a reference to that भगवद्गीता verse, यावानर्थं उदपाने. You are not established in that. And therefore, अर्जुन, for you, what is the teaching? Not ज्ञानयोगेन साङ्ख्यानाम्. For you, what is the teaching? कर्मयोगेन योगिनाम्. So Bhagavan sums up that, and then he says:

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३.१९ ॥



Since अर्जुन, you are not in that state. You are asking me why I am asking you to do कर्म. Is it not? That's what you are asking me. Why I should not do that, abidance in the Self. As you know, you are not there for that. You have not yet reached there.

Yes, I taught you Vedanta, but you are not there. I taught you everything. But I don't see that you have got that experience. So, that is why. तस्मात्, you are not आत्मरति, आत्मतृप्ति, you are not. You have understood the nature of the Self that is all. Intellectually you have understood and with faith you have comprehended. You are not comprehended by experience.

And since you are not in that state, तस्मात्, therefore, for you, कर्मयोग, alone. However inspirational, that ज्ञानयोग, that ज्ञाननिष्ठा, of the साङ्ख्य is, it may be inspirational, but unless you come to that, you cannot practice it. That is the goal, agreed. And only for that preparation, I am asking you to do कर्मयोग. You have to get the योग्यता for that. So it is not opposed to that. What I am telling you is only going to take you there.

तस्मादसक्तः - असक्तः free from फलासङ्ग, detached, सक्तः is attached, असक्तः is detached. Detached from what? Detached from कर्मफल - I want this. That दुराग्रह is what is meant here. सन् - being असक्तः. सततम् - always, like what is mentioned in ईशावास्योपनिषद् second mantra. कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः. That's called as यावज्जीवश्रुति - as long as you're alive, you should do. प्रवेशश्रुति - Bhagavan only entered as a जीव.

समाचर - सम्यगाचर. सततं कार्यं, always do your duty. And that सम्यगाचर says, you offer it as worship unto the Lord. That is called as सम्यक्. How do you act actions well? by offering it unto the Lord. That is called as doing well.

Why he is the असक्तः आचरन् कर्म? Why? Because असक्तः, आचरन् कर्म, असक्तः कर्म आचरन् in detached performing your duties. पूरुषः - the person, पूरुषः is पुरुषः. परम् आप्नोति - he gains liberation परम्. Because कर्मयोग gives चित्तशुद्धि which enables that abidance in knowledge. That is a way for you. Meaning it should be clear, there should be no difficulty. भाष्य.

यतः एवम् - Because you don't come into that category. तस्मात् - therefore, असक्तः सङ्गवर्जितः सततं सर्वदा कार्यं कर्तव्यं - ought to be done नित्यं कर्म - your duties समाचर निर्वर्तय - perform असक्तो हि यस्मात् - because समाचरन् ईश्वरार्थं कर्म कुर्वन् परं मोक्षम् आप्नोति पूरुषः - of course, one doesn't gain by कर्म, that परं पूरुषः. सत्त्वशुद्धिद्वारेण, through the purification of the mind, he gets. ज्ञानात् एव कैवल्यम्, true, but without सत्त्वशुद्धि, what ज्ञान and what कैवल्य. That is the point. So we'll stop here.



So you see the flow of argument, भगवद्गीता, the arguments are very, very, very tightly placed. You can't take one word out anywhere. You should see that very clearly. Every, it's a thought flow, very, very strict thought flow. Every verse says something new, says something which adds to the thought. So every time, now here, At this point of time, one thought is over. So you have to see what has been communicated. First what, then what, then what, then what, then what, then what, then what? Like that you have to go. So you yourself prepare your thought through. What's this to this? This is the point. Then this point, then this point. Like that you prepare. Then you will see for yourself a very stringent strict compact thought.

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यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३.१९ ॥

So the only exception to this rule that all should perform their duties as worship of the Lord in a spirit of dedication. In a spirit of dedication, everyone should perform.

One should not enjoy the bounties of this, the bounties, the gifts of the various factors of life, be it the देवताs, the pitris, be it other human beings, be it the rishis, be it other beings around us, without offering return, without paying our gratitude to them. One should not live a life like that. And this जगत्-चक्र, which the Lord has set in motion, which is benefiting all of us, one should be an active contributor to that. Thus, everyone should do their duties. Everyone should be a positive contributor. You should be giving more than what one takes as Gurudev writes beautifully in the pledge. Right?

Is there any exception? Yes, there is one. And what is that exception? The ज्ञानी is the exception. The साङ्ख्य is the exception. In these two verses, 17 and 18, you have that, ज्ञानयोगेन साङ्ख्यानाम् detailed. So far, you had the detailing of कर्मयोगेन योगिनाम्, you know, starting from right, right at the beginning, Bhagavan Sri Krishna after: लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ । ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिना ॥ (३.३) । Starting from: न



कर्मणामनारम्भात् up to एवं प्रवर्तितं चक्रम् ...i.e., thirteen verses, were devoted to elaborating कर्मयोगेन योगिनाम्. And these two verses: ज्ञानयोगेन साङ्ख्यानम्.

That साङ्ख्य - one who has that knowledge, that Upanishadic knowledge of ब्रह्मविद्या, so सांख्य is ब्रह्मविद्या, सांख्य is one who has that knowledge, such a person is an exception. And he has been called here as आत्मरति, आत्मतृप्त, आत्मसन्तुष्ट. That is to say, he needs nothing from this world. Either for his रति, or for his सन्तुष्टि, or for his तृप्ति. In other words, he takes nothing. He seeks nothing. If there is something you take from this world, you have to give. You take something, you have to give something. There is no exception to that. But if there is no you there, then it changes. And that, Mahatma, who is ever established in the Self, is nothing as such. And that is elaborated in verse number 18, nothing as such he seeks.

नैव तस्य कृतेनार्थः, by action he seeks nothing. Action is a means for gaining something in this world. By action he seeks nothing. And by not doing he loses nothing. So there is no gain, no loss. And he depends on no being or no object for anything whatsoever. न चास्य सर्वभूतेषु. He seeks nothing. कश्चिदर्थव्यपाश्रयः. There's no dependence. There's no dependence. व्यपाश्रयः - there's no dependence for gaining anything from any person, from any being whatsoever - देवो वा मनुष्यो वा ऋषिर्वा. Nothing. Such a person is an exception.

Of course, we all know the ज्ञानी may not do something, ज्ञानी may not be acting for joy but the ज्ञानी acts from joy. Acting for joy, doing for happiness and doing from happiness is different. And even that doing since there is no doer there, it is not, in the शास्त्र language, it is not a कर्म. It is actually अकर्म. Later on Bhagavan will be speaking, कर्मण्यकर्म यः पश्येत्. It will come. In chapter-4, it is going to come, all those. So, it is अकर्म.

And since Arjuna you don't come under that category, the only option left for you is कर्मयोग. And that कर्मयोग, असक्तः - that refers to फल-त्याग, समाचर - that refers to ईश्वर-अर्पण-बुद्धि. असक्तः, सङ्ग-वर्जितः, फल-कामना-रहितः. समाचर - सम्यक् आचर, ईश्वर-अर्पण-बुद्ध्या आचर, ईश्वरार्थ. Right? And this way, being असक्त, being established in कर्मयोग, when you perform your actions, Arjuna, such a person, such a पुरुष, परमाप्नोति, he gains the Supreme. And in Arjuna's case, Arjuna has that knowledge. But Arjuna has not gained that knowledge. That चित्तशुद्धि will give you that capacity whereby that knowledge will become a realisation. So, this much we have seen.



That असक्तः हि आचरन् कर्म परमाप्नोति पुरुषः, is there any example for that? Number one. Also, there is that प्रमाण of समाचार, समाचार of the noble, based on that also you ought to perform action.

Now we are going to the next wave of thought. So many waves of thought have been here, right?

The first wave of thought was to say that merely giving up action cannot make one gain निष्कर्म्य. In fact, one cannot be without action. And in case one were to force oneself to non-act, then one would be a hypocrite. Compare oneself with that कर्मयोगी, who is engaging his कर्मेन्द्रिय in action, you see, compare that, you see how noble, how great. सः विशिष्यते, is it not? So, he by far excels. So, these were the waves of thought.

Then, it went on to say that Prajapati when he created all of us, he created us along with the यज्ञ. That wave of thought. So, it is an instruction given by Prajapati. Meaning, it is an instruction given by the creator himself for all of us. By the very creator Brahma for all of us. So, all human beings have been instructed. So, one has to follow the instruction. And what is the instruction? देवान् भावयतानेन ते देवा भावयन्तु वः. So, that wave of thought went out.

If you don't do that then, then you are स्तेन एव सः, all those. That is the next wave of thought.

Then the next wave of thought went on to जगत्-चक्र-प्रवृत्ति. You should be a participant of that because you are gaining from that. You are an important constituent aspect by enabling that यज्ञ. So you are a must for each for ईश्वर's wheel to prevail. You should. That is the next wave of thought.

The next wave of thought went on to say, there's an exception to this rule. But you don't fall into the exception. Therefore, you must. Next wave of thought.

Now we come to another wave of thought. Let's read.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसङ्ग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३.२० ॥

हि - because, कर्मणा एव हि. जनकादयः - These are all राजाs - जनक, अजातशत्रु, अश्वपति. There are great kings of the yore. These are all known to everybody. The great king, जनक. The



word जनक refers to the kings of Mithila. Janaka is actually not a person. It's a title. The kings of Mithila were all called Janaka. So all the kings of Mithila are called विदेहराज. They were all descendants of King Nimi. He was seen in the Bhagavatam. His son was Mithi. So, King Mithi was first. Bhagavatam has all these. First of the King, विदेहराज. And then from then onwards, you had that term Janaka applied. So, you had so many Janaka. Even if you go to the Brihadaranyaka there is a Janaka, the student of याज्ञवल्क्य ऋषिः

अभयं वै जनकं प्राप्तोऽसि - O Janaka, you have attained fearlessness (बृहदारण्यक उपनिषत् ४.२.४). याज्ञवल्क्य certifies his realisation. Then of course, in Ramayana, you see Janaka. So, one wonders how many Janakas. Janaka is everywhere. So long he has been living or what? Upanishad time onwards, Ramayana time and in Mahabharata also there is a Janaka. We need to understand Janaka is a title. All Videha राजाs are called Janaka. Like how in the traditional मठ, the word or term शङ्कराचार्य is applied. And of course, to differentiate Bhagavan भाष्यकार, they say, आदि शङ्कराचार्य or आद्य शङ्कराचार्य. Like that.

Then you have King अश्वपति. अश्वपति is the father of Kaikeyi. Kekeya Kingdom - he was the ruler. He was also a very great ब्रह्मज्ञानी. In fact, he is also known to have many सिद्धिs. One of his सिद्धिs is to understand the language of the birds. Stories are there. He can understand, but he should not share it with anyone. The moment he shares, he will die. Some kind of stories are all there. अश्वपति. The place used to have lots of good horses. Stories are there. I'm not going to tell you all the stories at all, though. What I'm just giving you, some.

And अजातशत्रु, he's another famous king. You find him in the बृहदारण्यक उपनिषत्. There is that one ब्राह्मण - गार्ग्य बालकि. He goes to teach अजातशत्रु because he wants some money out of that king. He says, I'll teach you something. Like that he goes there with great. And then the king asked him some questions (18.23). He says, I don't know. The beauty is that, then that, that Balaki he says, "I will be your disciple, you please teach me." And then the king teaches him ब्रह्मविद्या. This story comes in बृहदारण्यक-उपनिषत्. जनकादयः, these great kings. These राजर्षिs, they are also called राजरिषिs. So, they are kings as well as the rishis at the same time. They are all well known in the श्रुतिs, in the स्मृतिs, all of them. And they, कर्मणा एव संसिद्धिम् प्राप्ताः, they did not become sannyasins. कर्मणा एव संसिद्धिम् प्राप्ताः.

And this example is given to Arjuna. If you tell about याज्ञवल्क्य or वसिष्ठ, you may not feel any connection with them. Arjuna may not feel a connection. But kings, Janaka,



Ajatashatru?! Arjuna's intention was to run away. Arjuna's intention mistaken run away. It's not that he running away because of fear or laziness. A mistaken notion. I should go and stand in and be in आत्मनिष्ठा. Like that he has some mistaken notion. So Bhagavan says संसिद्धिम्-आत्मनिष्ठा, they reached that संसिद्धि, कर्मणा एव, performing actions alone, meaning they had the knowledge and along with कर्म they lived their life. More about it we will see in the भाष्य, but just the general meaning I'm giving you. भाष्य gives two possible ways to understand. लोकसङ्ग्रहमेवापि संपश्यन् कर्तुमर्हसि.

Because, जनकादयः, those Rajarishis, कर्मणा एव संसिद्धिम् आस्थिताः -they gained. Therefore, Arjuna, you also perform कर्म. Now, this is one argument.

He gives, लोकसङ्ग्रह, one more argument. The word लोकसङ्ग्रह comes to mean finally, yes, welfare of the world. That is what the word, finally, amounts to, but then one may start wondering, how लोक and सङ्ग्रह can come to be welfare of the world. लोक is world, you understand that. लोक is people/world, so welfare of the people. People is understandable from the word लोक, but सङ्ग्रह means collection, is it not? How can that come to the welfare of the world? So welfare of the world is a रूढि, रूढ्यार्थ - रूढि means it is a meaning which is generally used for this word. But of course, you can understand this लोकसङ्ग्रह also from this standpoint of its etymology. लोकेन स्व-आचारम्/सदाचारम् संग्रहायितुम् - In order to enable people to follow the right way of life (सदाचार). सङ्ग्रह means collect, so, to make people or to collect people to follow the right way of life.

So, you have to understand one more word there. लोकेन सदाचारम् संग्रहायितुम्, then it makes sense. So, this becomes the next argument. In order that people follow the right way of life, even for that reason. Arjuna runs away. The King himself ran away. Then what? You and I also, why should we? He himself did like that? I am also. If he himself can do it, I can also do. So every husband runs away. Then every father goes away. Every brother goes away. The lady also says, bye-bye tata, I am also going away. Considering the welfare of the world, even for that purpose, you ought to engage yourself in action, like that.

Let's see the भाष्य.

कर्मणैव हि यस्मात् - because पूर्वे - those ancient क्षत्रियाः - kings विद्वांसः - who were also men of knowledge संसिद्धिं - the highest accomplishment मोक्षं गन्तुम् आस्थिताः प्रवृत्ताः.



के - who example: जनकादयः जनकाश्वपतिप्रभृतयः - Janaka, Ashvapati, etc. प्रभृतयः and आदयः - they all means the same. So, this statement, कर्मणैव हि संसिद्धिं आस्थिताः जनकादयः भाष्यकार, explains, Two possibilities, you can see.

Let's say for example, they already have gained that realisation. Let us say. How come they gained that realisation? They could be in their earlier life itself they could have done so many things. चित्तशुद्धि and all that they would have gained. And even ज्ञान also they gained. परोक्ष-ज्ञान also they gained. But nevertheless, they could not reach the fulfilment. And such people who could not reach the fulfilment, we call us योग-भ्रष्ट. योग-भ्रष्ट does not have to be always somebody who has fallen from yoga, who could not reach because of some, let's say जडभरत's story, we know he got some attachment and all, he not be always so, it could be also. Those who cannot reach that final accomplishment of life because of lack of time or some more efforts where required. Even those people also, they become योग-भ्रष्ट.

So, that way in the earlier life they have accomplished so much, in this life, श्रवण-मात्रेण ज्ञानं भवति, they got it. It is not impossible by श्रवण one gains knowledge. It is there. This is there in Vedanta. श्रवण-मात्रेण ज्ञानं भवति. For the ultimately pure, absolutely pure, mere listening is sufficient.

In one of the Yoga Vasishtha's stories, for example, Janaka, you have this story. Janaka, may not be the same, another Janaka. You have Janaka strolling in the garden. And this Janaka was overhearing some Gandharvas or somebody you, you know, going in the sky and all those things. And then they were talking about ब्रह्मज्ञान. And this Janaka overheard them. And hearing them, he got liberated. The story like that is there. He got that knowledge. And then he sat down. He sat down in that garden. Deep he went into समाधि अवस्था and he got the clarity. That very, very nicely beautifully describes how what all obstacles he faced as he was practicing that समाधि. But समाधि means not many days or anything like that. Just sat in the garden, got it. Not that he specifically went to गुरु, gained knowledge there. श्रवण, मनन, निदिध्यासन, समाधि, सविकल्प, निर्विकल्प, nothing. He just got it. That's also possible.

भाष्यकार says: यदि ते प्राप्तसम्यग्दर्शनाः. यदि ते - let us say that option one प्राप्तसम्यग्दर्शनाः - they gain that सम्यग्दर्शन. सम्यग्दर्शन refers to that ब्रह्मज्ञान. This term, सम्यग्दर्शन is often used by शङ्कराचार्य to refer to realisation. सम्यग्दर्शन means right vision, literal meaning.



यदि ते प्राप्तसम्यग्दर्शनाः ततः लोकसङ्ग्रहार्थं प्रारब्धकर्मत्वात् - प्रारब्ध-कर्म for that is there कर्मणा सहैव - that knowledge is there along with कर्म, असंन्यस्यैव कर्म - in other words not giving up कर्म, संसिद्धिमास्थिताः - they were abiding in that liberation. Right? So कर्मणा एव means does not mean by कर्म they got liberated. They had that knowledge and along with कर्म, because of their प्रारब्ध-कर्म, they stood abiding in Self-knowledge, that's the meaning.

Of course we all know by कर्म nobody can get liberated. It is not possible. कर्म is कर्तृत्व. After getting knowledge, whatever कर्म they are doing is not कर्म actually. It is बाधित कर्म.

The second option: अथ let us say, अप्राप्तसम्यग्दर्शनाः जनकादयः - the person referred to here, जनकादयः, they haven't gained realisation, तदा - then what, कर्मणा - through that कर्म, which कर्म? All that duties they are doing, सत्त्वशुद्धिसाधनभूतेन - then कर्म becomes the means for gaining purity of mind, क्रमेण संसिद्धिमास्थिता - they gain that संसिद्धि. इति व्याख्येयः श्लोकः - this श्लोक should be understood in this way.

Two options. In other words, in one with knowledge, along with कर्म, they live their life without renunciation. That is option one. And what is the next option? Through कर्म, the gain that सत्त्वशुद्धि and then through the usual process of gaining that knowledge, they became liberated. That way. Going further.

अथ मन्यसे - but Arjuna, if you imagine yourself, if you imagine about yourself. If you take the second, two options are there, is it not? If you take the second option of Janaka and all not having that Self knowledge, you imagine, you are considering yourself. How are you considering yourself? If you consider yourself that I have got सम्यग्दर्शन, and therefore I am कृतार्थ, therefore I come under the category of आत्मरति and आत्मतृप्ति. Please read carefully. पूर्वैरपि जनकादिभिः - those ancient, अज्ञानद्विरेव कर्तव्यं कर्म कृतम् - being ignorant, only they did कर्म, तावता - because they did it therefore, नावश्यम् - not certainly, अन्येन - by someone else, कर्तव्यम् - should be done, why?

सम्यग्दर्शनवता कृतार्थेनेति - I am सम्यग्दर्शी, कृतार्थ, if you think or imagine like this, Arjuna I will tell you from what I know, तथापि प्रारब्धकर्मायत्तः - even then you will have to act, it will not work out. Even if you imagine that you are in a higher position, कृतार्थता, your प्रारब्ध will have will force you to go. And forcing you to act, Arjuna, at least considering this, what? त्वं लोकसङ्ग्रहम् एव अपि - atleast considering this. What is this लोकसङ्ग्रहः? लोकस्य उन्मार्गप्रवृत्तिनिवारणं लोकसङ्ग्रहः, लोकस्य - of the people, उन्मार्गप्रवृत्तिनिवारणं - in order to ensure that people don't act wrong way, in order that people are established in the right



conduct, in order to ensure the welfare of the world, तमेवापि - at least that, प्रयोजनं - purpose संपश्यन् - considering कर्तुम् अर्हसि - you ought to do. लोकसङ्ग्रहः किमर्थं कर्तव्य इत्युच्यते.

So in this line, Bhagavan Sankaracharya is saying, even if you imagine yourself to be in the category of that, कृतार्थ, नैव तस्य कृतेनार्थः नाकृतेन कश्चन. Even if you imagine (so), your प्रारब्ध will force you to do it. And since you are under the control of your प्रारब्ध, Bhagavan can say that. Because Bhagavan who is त्रिकालज्ञानी can say that. You will do it. And now that you will have to do it, at least you consider this, that the welfare of the world should be taken care of, at least for that - संपश्यन् कर्तुमर्हसि.

So here you have two arguments.

1. One is an argument of an example of great personages of yore who did not give up action. That is one argument. Janaka, Ashvapati and all. And that also you can see from two standpoints.
 - a. Either if they were already knowers still they were abiding in action and along with that knowledge they performed their action. This is one way.
 - b. Or let us say even they were ignorant. Still the importance of action is evident because through performing the actions they became, they purified their hearts and gradually they gained their Self-knowledge.

That is one, the power of an example that is taken up. An example which is and which can be understood and appreciated by Arjuna, because he is also coming as a क्षत्रिय, right? That is one.

2. And the next example is at लोकसङ्ग्रह. Even this word such as लोकसङ्ग्रह, welfare of the society, community and all these are powerful words for Arjuna. Because they are all trained in that ways of thinking. And लोकसङ्ग्रह is not by any common man. लोकसङ्ग्रह is for the higher, those who hold such positions where that is possible. लोकसङ्ग्रह is not a word used commonly for anyone. For the welfare of the world - you don't say that to any Tom, Dick and Harry. You say that to somebody who has that capacity to do welfare for the world. Who's in that position of power or who is in that position of importance or who is in that position of knowledge, or who is in that position of he being in the limelight. So this is applicable to people like Arjuna. Because they are capable of doing that लोकसङ्ग्रह.



Any common man doing something which is known only to his wife, his daughter and then few people, something he did. That's a different matter. Somebody who is seen by everyone, such a person doing something, is known to everyone. Then that causes repercussions in the society. Is it not? You and I are doing something, is one thing. And let's say the prime minister of the president or somebody, that is. The auto fellow, he charged extra, the different matter. The president took a bribe, that is known to everyone, auto fellow - leave it. So people who are seeing the vision of all, and people whose actions are watched, emulated, they have to be doubly careful. There is a price one has to pay for being well known. One has to be careful. Everything one does, one has to be careful. Because you are an object of imitation and emulation. Imitation is a bad word. Emulation is a better word. Arjuna comes into that category.

Now that is a little more elaborated in the next verse, let us read.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

श्रेष्ठः यद्यत् आचरति. Who is श्रेष्ठः? श्रेष्ठः is one who is noble, held in high regard. Whose actions are in public view. Whose doings are emulated. Who is a knower of शास्त्र. Who abides in शास्त्र. Whose nobility is well recognized. Who's considered with great endearment, reverence. Who's an object of emulation, श्रेष्ठः. This श्रेष्ठः is a very broad word. And श्रेष्ठः can differ according to (the person). Who's श्रेष्ठः for a business man, who's श्रेष्ठः among teachers. So for the students, the teacher becomes the श्रेष्ठः. Is it not? In home, probably the father is a श्रेष्ठः. If you go a little closer. For a younger brother, a small one, the elder brother, the elder sister, becomes श्रेष्ठः. That way if you go श्रेष्ठः gets expanded. But श्रेष्ठः refers to somebody whose actions are well-estimated, who is well-respected, whose reverence for that person is very much there and who is emulated. That is श्रेष्ठः.

यद्यदाचरति श्रेष्ठः - whatever a श्रेष्ठः does. तत्तदेवेतरो जनः - that and that alone, आचरति is to be understood. What the श्रेष्ठः does, it is not said what the श्रेष्ठः says - please note. What the श्रेष्ठः does, that is very much (followed).

That's why Bhagavan took the avatara of Rama in order to show us - मर्त्यावतार मर्त्यशिक्षणाय.

So, तत्तदेवेतरो जनः - whatever he does, they will do. You can see nowadays, in this present world, so many odd people also become श्रेष्ठः. They come to limelight. Especially now, in



this age of movies and all kinds of things, where the truly noble people are not projected in the society. But film actors and movie stars are projected and then everybody starts.

So, all these small, small fellows also, if Rajinikanth does like this and puts a cigarette likes this and goes, he also tries. What! It is like that only, you can see that. And if that actor does like this and if hair goes like this, this fellow also will create a hair. And go to the barber shop, and say I want this kind of hair-cut. You can see all those things. Or the style of dressing.

Sad situation that these fellows become श्रेष्ठः and the actual श्रेष्ठः are forgotten. यद्यदाचरति श्रेष्ठः. Therefore, they have a correct important role to play also. And if they do something the government also takes them and they are also very careful what they do, what are the participants they also, they have to be careful. They are not careful, the society suffers. They have to be careful. यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः. This is practical - what Bhagavan is saying. Practically this is what happens.

And then स यत्प्रमाणं कुरुते - सः श्रेष्ठः यत् प्रमाणम् कुरुते - लौकिकम् वैदिकम् वा. Whatever he holds the standard, whatever he considers as authority, प्रमाणं कुरुते, लोकः तत् अनुवर्तते - others also, the world also, follows that, just like that. लोकाननुगति लोकः - this world follows, it is like sheep following sheep. Very rarely people think and others just are followers, that is how it is. Thinking is a very difficult thing, therefore, people don't think. I mean, the right way of thinking is difficult. And whether you want it or not Arjuna, you are a श्रेष्ठ. You are a श्रेष्ठ. What to do? You can't escape from that. You may say, I am not a श्रेष्ठ, but you are looked upon as a श्रेष्ठ.

And therefore, you have a greater responsibility to society. Some people have greater responsibility, that goes without saying. Everyone has responsibility, but some people hold greater power. What to do? And they have a greater responsibility. And therefore, लोकसङ्ग्रह, your actions will impact the welfare of the world. And that is why Bhagavan had said: लोकसङ्ग्रहमेवापि संपश्यन्कर्तुमर्हसि. At least that's what you see.

Don't live your life so selfishly. Remember what you do is going to impact everyone, all the youngsters are going to follow what you are doing. So you just be careful, what you are doing. You advertise for that tobacco - a problem it will create. You don't do that. You have a duty, right? So, लोकोऽपि तदेव लोकः अनुवर्तते. In other words, they don't have any स्वातन्त्रिय about these things. Therefore, Arjuna, you have to follow the right principles



of what is to be done, because others also are going to certainly follow you. If you give up and run away, I'm sure what's going to happen next. Everyone is going to follow that. That should not happen. Now, भाष्य.

लोकसङ्ग्रहं का कर्तुम् अर्हति? - who is to ensure लोकसङ्ग्रह? कथं च - How he has to ensure?

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

So who has to ensure लोकसङ्ग्रह? श्रेष्ठः has to ensure लोकसङ्ग्रह. How he has to ensure? He has to ensure by living a life in accordance to the highest principles of Dharma, then only everyone will follow.

यद्यत् कर्म आचरति करोति - एषु वेषु in whatever be the respective fields. श्रेष्ठः प्रधानः - a person of importance, तत्तदेव कर्म आचरति इतरः अन्यः जनः - other people follow that very action, why? तदनुगतः - those followers, किञ्च सः श्रेष्ठः यत् प्रमाणं कुरुते - What he holds is authority. Meaning what he holds as the right principles of living. What he holds as the right standards, लौकिकं वैदिकं वा - with respect to the worldly aspects, with respect to the sacred aspects, लोकः - the world, तत् अनुवर्तते तदेव प्रमाणीकरोति इत्यर्थः - do you think everybody is going to read शास्त्र to do what they are doing? They see you doing and they will follow that. And Arjuna very much appreciates these thoughts. If you see the first chapter how much he says you see, How much concern he has for the society! कुलक्षयकृतं दोषम्, and all those things he speaks. धर्मे नष्टे, कुलं कृत्स्नम् प्रभवति, यदि अत्र ते लोकसङ्ग्रहकर्तव्यतायां विप्रतिपत्तिः तर्हि मां किं न पश्यसि.

So, he has got, he is a natural, it's natural for Arjuna to think like that. His whole life he has been trained to think like that. He's a king, he will think like that only. So, addressing Arjuna, the king, the royal, the royalty, whose duty is to administer it to govern. Arjuna, you do this, it's going to create havoc in the community or society or country. You be careful. So, this is a warning to Arjuna.

Now, this has tremendous application in our common life also. Yes, in the context of the Bhagavad Gita, the श्रेष्ठ what Bhagavan Sri Krishna describes is a person of such kind of importance, प्रधान. But everyone is श्रेष्ठ is for someone other than we have to keep that in mind. Everyone is श्रेष्ठ. It may be a home of three four people, but there is somebody who is श्रेष्ठ there, whose words have meaning, whose words have power. That person has a greater responsibility, compared to others. Gurudev used to say very beautifully -



“Values are not taught, values are caught.” The father who says to the son, “Tell the truth”. And then the phone rings and they ask what should we say? He tells the mother, tells his wife, “Tell I’m not there”. Child is watching. So he only understands from this. It is okay to tell lies as long as you are not discovered. Otherwise you have to tell the truth. This is unconscious learning the child gets from that. Every one is श्रेष्ठ for someone. Therefore, one has a duty not only to oneself, one has a duty to others. One has to keep that in mind because there is somebody who looks up to us. Is it not? Somebody who looks up to us. A friend looks up to a stronger friend or greater. This is how it is.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

The लोकसङ्ग्रह, which was mentioned in verse 20, its application is going also in verse 21, because you have Arjuna, you are a श्रेष्ठ, that is implied in this, and therefore, you have to be doubly careful. Now Bhagavan Sri Krishna says “why don't you look at me, Arjuna?” like that. The next argument, he places. What is that look at me? Look at me is also another argument. Let us see now.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३.२२ ॥

Arjuna, I need nothing from the world. This is Bhagavan, no? In other words, Arjuna Bhagavan says, look which category you know I fall? You know there are two categories right? The अज्ञानी and the ज्ञानी. Even if you take me to be a person, you know, I don't come under the category, अज्ञानी. आत्मरतिः आत्मतृप्तः आत्मसन्तुष्टः. I am not even that person. I am आत्मा. I am not आत्मरति, I am आत्मा. I am परमात्मा.

न मे - मम, who am I? सर्वलोकेश्वर I am. I am अभिन्ननिमित्तोपादानकारण of the entire जगत्. Not a simple common (person). पार्थ - Hey Partha! He calls for attention, अस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन - in these three worlds, there is nothing for me to be gained. What is there for me to gain? What is ungained for me? Everything is gained. I am प्राप्तप्रापणीयः, कृतकृत्यः - I am the one who has gained everything what has to be gained. I am the one who has done everything which is to be done.



नानवाप्तमवाप्तव्यम् - अनवाप्तम् there is nothing ungained, न अवाप्तव्यम् - there is nothing to be gained. Meaning everything is gained. There is nothing to be gained further. But do you see me, Arjuna? वर्त एव च कर्मणि - Am I not continuously in action?

“Yesterday night only I ensured the horses were well treated. In the morning I ensured they took their good food. I ensured even before you got up, I got up. I ensured that the chariot and all is ready for you to use. I'm charioteer, I'm doing this and even now when you told me, “Take me in between the both the armies I want to see”, I took you. Have I shirked my duties, even though I don't have duties? I'm ever engaged in action. Do you see that? Hey Partha!, I have nothing to do. Nobody can say I have a duty. I have nothing to do. Do I have a duty? No. I don't have. But have you seen me any time running away from action? No. I'm ever engaged. Before I say something to you, I'm following that.” Like that.

This is the next argument. See how many waves of argument! I think he's a very good lawyer Bhagavan Krishna. You cannot beat him in argument. Let's see the भाष्य.

यदि अत्र ते लोकसङ्ग्रहकर्तव्यतायां विप्रतिपत्तिः - if you in this matter of doing लोकसङ्ग्रह you have some confusion (विप्रतिपत्तिः), तर्हि मां किं न पश्यसि - why are you not looking at me?

“You are श्रेष्ठः, no doubt, but I am श्रेष्ठतम, सा काष्ठा सा परागतिः, I am. Why don't you see me?” Next argument. Like a dad telling us, a daughter or son, “why don't you see me?” And you can say that only if the other person loves you. The other person doesn't love, “why don't you see me?” “get lost man”. And he knows Arjuna has tremendous reverence, respect and love for Bhagavan. Therefore, Bhagavan can personally talk to him like this. He is a personal motivation.

न मे मम पार्थ न अस्ति न विद्यते कर्तव्यं त्रिषु अपि लोकेषु - in all the three worlds, here the three worlds represents all the fourteen worlds, not just the fourteen worlds, but all the ब्रह्माण्डs, किञ्चन किञ्चिदपि - not even a wee bit I have, कस्मात् - why, न अनवाप्तम् अप्राप्तम् अवाप्तव्यं प्रापणीयम् - there is nothing which is ungained which is to be gained, तथापि वर्त एव च कर्मणि अहम् - but still I am ever engaged in action. I have not shirk my responsibility, you know, in fact, I go the extra mile. I walk the extra mile to make things happen.

When the आत्मरति argument came, Bhagavan had presented - नैव तस्य कृतेनार्थः न अकृतेन कश्चन, न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः. Meaning: “Abiding in me, they are like this. Those ज्ञानीs are like this. Abiding in me, the ज्ञानीs say there is nothing to be gained. There is



nothing lost if not done. Abiding in me, this is their status. And for them, abiding in me, they have no requirement, dependence on anything. I am that, I am that in which they are abiding. You know that? And I am doing everything. I rest, not for a moment. Please, Arjuna, have a look at that.”

Obviously this argument will work only if the other person has sincere love and respect for the person who is saying that. Otherwise this argument will not work. And Bhagavan is very much loved by Arjuna that goes without saying. This point goes for another three verses, starting from 22nd, it goes, see my My आचार, मदाचारम्, You see my conduct, my character, my nature, you see. So this argument 22, 23, 24 we will take the rest in the session tomorrow.

05 July 2025, Session 14 — Bhagavad Gita, Chapter 03, Verses 23-25

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३.२० ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३.२२ ॥

So Arjuna since you are not an exception to this rule that all must act and that exception was for only for आत्मज्ञानी, man of realisation, therefore, you should also act. But how should you do? How should you perform your action? You should perform in the spirit of कर्मयोग - असक्तः सततं कार्यं कर्म समाचर - With ईश्वरार्पणबुद्धि and प्रसादबुद्धि, समाचर you should function. In this way, you will gain that supreme liberation that you seek for. So that was the argument, closure of the argument.

Then comes the argument of शिष्टाचार. What is this शिष्टाचार - following the example set by great persons. And in the context of Arjuna, the examples quoted are all perfect in his context. He brings in the examples of जनकादयः. As I mentioned to you all, Janaka is a very well known personage who comes in so many शास्त्रs, you have Janaka mentioned.



In Ramayana, you know, Janaka is the father of Sitaji. And interestingly, in the Valmiki Ramayana, whenever Sitaji says some words of wisdom, as they used to have many conversations, whenever Sitaji says something very remarkable, which she was well known for, Bhagavan Rama would lovefully address her as जनकात्मजा or daughter of Janaka. Janaka was also known as Videha.

In the Tulasi Ramayana, we saw that, when he saw Bhagavan Rama, his heart immediately became attached to Bhagavan Rama, then he said, this should be Brahman, because my mind would not go anywhere.

In the Mahabharata, you have Janaka as गुरु of Shuka Maharaj, शुकब्रह्मर्षि - the famous son of Bhagavan Vedavyasa himself. As you may know that there is a very nice problem in Sanskrit, अतिपरिचयादवज्ञा - familiarity breeds contempt as we say. It's not contempt here, अवज्ञा means we don't have that same sense of respect or all those, you know. It's not disrespect, but a sense of.

So Bhagavan Vedavyasa taught शुकब्रह्मर्षि from childhood, he was a ज्ञानी only. But whatever further was to be taught, Bhagavan Vedavyasa had taught. But still शुकब्रह्मर्षि had a doubt whether he has gained that knowledge or not, is there something else more. His father said, "I have given you everything, you know everything," but he did not accept him. Father also knew, son you know, I am father therefore he has this sense of. The whole world may look upon as Vedavyasa but for the son he is only father. So, Vedavyasa also knew what to do. So, he sends him to Janaka Maharaj. And finally, it is Janaka Maharaj who certifies Shuka Brahmarishi as being a ब्रह्मज्ञानी. The story is also well known in Mahabharata. How Janaka Maharaj treats him with utter disrespect. Stay somewhere, you know, doesn't allow entry and no proper place for staying. He is the son of Vedavyasa, the ministers told him. I know. After a few days, he was brought with great respect and pomp and reverence and everything, that also was given. And great, you know, king's palace, so lots of fun, entertainment, everything goes on. So he was also made to be part of all those things. And he was given some task to do. Carry some cup of oil or something like that, brimful. And dancers, charming dancers everywhere. He accomplished this task without, so many tests and tasks Janaka Maharaj gave, and finally certified him. You are a ब्रह्मज्ञानी.

You also find Janaka Maharaj in अष्टावक्रगीता, where he is a disciple of Sage अष्टावक्र. And that अष्टावक्रगीता is like माण्डूक्य. It's steeped in अजातवाद. I already quoted that he also



comes in योगवासिष्ठ, I explained to you. And the most important place where Janaka occurs is also the बृहदारण्यक-उपनिषत्, where he's disciple of sage याज्ञवाल्क्य. And you all know the word Janaka does not refer to a single person. So the Janakas, the राजाs of Mithila were known to be great ब्रह्मज्ञानीs.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः. So शिष्टाचार is brought in - an example of noble personages is brought in. And we have seen the भाष्य, कर्मणा एव means what?

1. In case, Janaka is already bestowed with knowledge because of प्रारब्ध, he continues his duties as a king. He is a householder also. He is a गृहस्थ also. So along with that knowledge, without giving up action, that is why कर्मणा. So if you see the भाष्य here, कर्मणासहैव, भाष्यकार will bring in the word सह, along with knowledge, along with that action he continued his life. And thus he was established in संसिद्धि. He was established in that liberation.
2. Or, suppose you take Janaka, to be a साधक here, then through that action, he gained चित्तशुद्धि and gained that knowledge. Both ways, you can look at it, both ways are perfectly fine. There कर्मणा would refer to an instrument, through action. In the first one, कर्मणा, along with action, knowledge, along with action, they continue. He continued to remain in liberation, संसिद्धिमास्थितः. He continued to be that in that liberated stage, never giving up action.

We have seen the meaning and the next argument which comes is लोकसङ्ग्रहमेवापि, that is the next argument. After शिष्टाचार, the argument is considering the welfare of the world to ensure that the world does not transgress the limits of the Dharma. लोकसङ्ग्रहमेवापि and this again is an argument which is naturally very, very understandable to Arjuna, because he holds that position of ensuring the लोकसङ्ग्रह, special duty is there for him, for the welfare of the world. You know, these are people who are trained to think in those lines. Arjuna comes under those, he was not just a simple farmer, or somebody who is doing some work related to a field. Rather he is an enabler for society. That was the role he was trained for from a childhood. So लोकसङ्ग्रहमेवापि सम्पश्यन् कर्तुमर्हसि.

Here again in the Ramayana, you have a very interesting incident. In the दण्डकारण्य, you have the ऋषिs coming and requesting Bhagavan Rama, that there are all these राक्षसs here who eat human flesh. Can you please help us? Bhagavan had gone in spite of giving up everything, Bhagavan had gone with his bow and arrow, his कोदण्ड he never gave up, he took it with him. So, when all the ऋषिs say Bhagavan also says “yes, definitely I shall



do it is my duty I shall do". And Sita ji comes, this is Valmiki Ramayana, Sita ji comes and she says "We have come to a forest. This is time for us not to enter into all these kinds of fights and these kinds of things. Why can't we?...", she just says, "Why can't we lead a quiet life?" So Bhagavan says that "Your words are very sweet to my ears: quiet life, giving up everything. Just meditative." Sitaji says, "Why can't we have that kind of life?" Bhagavan Rama says, "Your words are sweet to my ears, but you know, I am a क्षत्रिय, I have a duty. I have to ensure the happiness and welfare of all. I should not give up everything. Whenever, whatever possible I should be able, I should be of service to the society." Like that. "I may be in the forest. Still, लोकसङ्ग्रह is something I should not give up." Like that Bhagavan Rama tells Sitaji, and then Sitaji is of course, "Yes, yes, you are right, you are right. Sorry." They had a very, you know, give take part in kind of thing, always. Always, she would discuss and he would also share his thoughts and that kind of, how the दम्पति should be. Bhagavan Rama was exemplary in everything, right? So there also he had that kind of perfection. Very, very. She was Sita ji, Bhagavan Rama always treated her as सहधर्मचारिणी. Not like I say, you do. Or not like she says, I'm saying you do. So there also Bhagavan Rama says लोकसङ्ग्रह. So that is the next argument. लोकसङ्ग्रहमेवापि सम्पश्यन् कर्तुमर्हसि.

Then we went through the argument of श्रेष्ठ. Arjuna, what to do, you are a श्रेष्ठ. And who is a श्रेष्ठ? A श्रेष्ठ is perceived in a society as a person who knows, whose actions are standard. Nobody, nobody I can't say, all people cannot be expected to study the Vedas and know what is Dharma and do according to what the Vedic teaching is. It's not possible. Even now, and even then, most people the way they understood Dharma is by watching elders, watching those respectable personages of the society what they did. As a Mahabharata would say, महाजन, the path taken by the Mahajanas, महाजनो येन गतः स पन्थाः - That's a Mahabharata statement. The path taken by the great people. That is the right path. महाजनो येन गतः स पन्थाः. And that is every time in every society in every age, the way we understand what we should do is by consulting with elders, by seeing elders in action, by knowing how noble people function and do and then we follow. This unconsciously happens. It's not that consciously we do also. You observe your father, always, you know, abiding by Dharma and you also say, no, I should also. It unconsciously happens. You observe your mother smilingly serving always. Yes, yes, I should also be like that always. These are all natural, automatic, human behavior. The Taittiriya Upanishad (१.११.९), which we will be studying, I am sure you are chanting, it is said that:



अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ॥ ९ ॥

This is a part of the valedictory address to the students of the Gurukula. So, there also you have this direction. It is said whenever you have a question of what I should do, whenever you have a doubt on what is Dharma: अथ यदि ते कर्मविचिकित्सा वा - what is to be done? वृत्तविचिकित्सा वा or what is the right course of conduct? Then do one thing. ये तत्र ब्राह्मणाः संमर्शिनः - look up to those Brahmanas who have got clear understanding of the Vedas. ये तत्र ब्राह्मणाः संमर्शिनः. युक्ताः - who are ever devoted to duty. आयुक्ताः - who are adepts in Dharma. अलूक्षाः - who do not sacrifice what is right for any personal profit. धर्मकामाः स्युः - who are embodiments of virtue. You just look up to them. यथा ते तत्र वर्तेरन् - see in such situations how did they behave. Don't we all read Puranas, Itihasas and then we say "Harishchandra was like that". तथा तत्र वर्तेथाः - may you all also be exactly like that. Right?

यद्यदाचरति श्रेष्ठः - the way a श्रेष्ठ is, तत्तदेवेतरो जनः. Right? In life also, it is important, whom do we hold as श्रेष्ठ. That is also very important. Whom do we feel as a standard for us? That is very very important. If you have a lower standard kind of person as your standard then it will also be your life will also be defective. And as a society also, there is a responsibility for us as a society whom do we put in the limelight as a श्रेष्ठ. That is also important. We will be failing in our duty if those who do not deserve to be श्रेष्ठ are promoted and kept as श्रेष्ठ, We will be failing in our duty. Especially, we will be failing our duty for a generation which is growing. It's a 45 50 55 60 - it's a very different thing. You have your own thinking. But there are younger people who just follow. A lot of people who in 60s are also young only in their mind. They have not evolved still. But usually you expect. A person grows, then there is a transformation, they understand, they have a proper understanding of life, they are able to decide, they have to do things right, you expect. But especially in those formative ages, the श्रेष्ठ and all hold a very, very important position. And kings and all, they have to have that, I just, when I say king, it refers also in our modern systems and a different, you know, different people, hold position of administration, of positions, of power, who can impact with their decisions. In a home you have a person, his decision goes right wrong three, four people are impacted. But in a society, in a community, in a state, in a country, when people in position and power, take a wrong decision, it impacts generations, it impacts the whole millions and billions get affected. So whatever that श्रेष्ठ does, and in life, as you grow and as you evolve and as you hold the positions, as you come to the limelight, then you



don't only have a duty to yourself, you have a duty for others. Because every action, your every word is absorbed keenly, you can't help it. Little bit. That is the nature of things. And people's mood and people's feelings all, when you are a person who's loved by all, respected by all, then what you do, what you say, what you think, what you feed impacts everybody. Very dangerous it is. Very dangerous. So suppose you get angry and you shout. And the other person also who loves you and who respects you and all those things. The other person also starts thinking that it is okay to shout. And that person also behaves like that. And that is why, you know, gurus and acharyas and all, the very definition of acharya is very, very stringent.

आचिनोति च शास्त्रार्थान् आचारे स्थापयत्यपि ।
स्वयं आचरते यस्मात् तस्मादाचार्य उच्यते ॥

That also is incorporated. स्वयं आचरते - the person has to himself set an example before he can tell others, you follow this, you do this. And thus, the Guru, the acharya, is a श्रेष्ठ in a Gurukula. But here, the context is different. Here, the context to Arjuna, Arjuna, you are a royal. You belong to the kingly. You are not only just somebody from the royal family. You hold the position of a king. And whatever you do, and especially you are loved, Arjuna is looked upon, or loved, you are respected. Whatever a श्रेष्ठ does, others will also follow. Actually, he sets the standard of society. स यत्प्रमाणं कुरुते - whatever he considers as प्रमाण.

Sometimes they will ask some very well-known reputed person and all. In this age of social media and all, they are all misused like anything. They pay that person some money and then you say, you know, some fans and all, you know, a lot of fans they have. So they ask, why don't you, can you please promote my book? Some useless book they will be, they have got money from them. So they'll say this book is wonderful. Theory have not even read the first page of it. They'll say wonderful. And everybody. Some well-known figure, you know, just, you know, in the video, you know, that book will be there. And everybody will watch what is that book, and finished. Next day, the book sale, all books are over, sold. Or they will just say that music album is very good. Just have a conversation: that music album is very good. Finished. Everything is sold. So those who wield powers, they have to be very very careful. They have got additional responsibilities. And that is the argument Bhagavan Sri Krishna advances.



यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

Then again next argument. This is “look at me” argument. And Bhagavan can say to Arjuna “look at me” because there is that special bond. And when Bhagavan says to Arjuna “look at me”, not just “look at me” as a person, as the Lord also, as an अवतार also, “look at me”. That's where we are now.

We are the thought process now, 22, 23, 24. न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन । नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३.२२ ॥ “I belong to that special, I don't just belong to the special category of आत्मवित्. I'm really the Lord, really the परमात्मन्. And I have taken this embodiment, seemingly, प्रकृतिं स्वाम् अधिष्ठाय संभवामि आत्ममायया, like that Bhagavan. So, न मे पार्थास्ति कर्तव्यं - I have nothing to do. In all the three worlds, the entire creation, I have nothing to gain. Nothing which I have not attained. I have not gained or I want what I don't have which I have to gain. Action is for gaining something what you don't have. Is it not? Is it nothing like that. But yet see, Arjuna, don't you see me? वर्त एव च कर्मणि. I am ever engaged in action. Nothing to gain. But yet I am ever engaged in.” Like that. Now we go further:

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३.२३ ॥

Why is it Bhagavan that you are ever engaged in action? You are the Lord, you have everything, nothing is there which is not gained by you. You yourself are the entire cosmos. What is there for you to gain by doing? But still you are ever engaged in action, which means there should be a reason. Because प्रयोजनम् अनुद्दिश्य न मन्दोऽपि प्रवर्तते. Without having a प्रयोजन - purpose in mind, न मन्दोऽपि प्रवर्तते - even a dullard will not do something. What is the reason - Bhagavan himself explains.

यदि ह्यहं न वर्तेयं - यदि हि, हि is because, incase I don't engage in action at some point of time, then what will happen? All these people, मनुष्याः सर्वशः मम वर्त्मानुवर्तन्ते - they'll start doing what I'm doing. As an अवतार I have come here to protect Dharma and my duty is to ensure that everything goes perfect. But if I myself, यदि, in case, अहम् अतन्द्रितः means without any laziness, तन्द्रितः - because of laziness. अतन्द्रितः - without any laziness. अनलसः, जातु - at some point of time, कर्मणि न वर्तेय. If I don't, if I don't remain in action, then what



will happen? मम वर्त्म - Seeing me. Arjuna, if you are श्रेष्ठ, imagine my position. What will be? मम वर्त्म मार्गम् - my path, सर्वशः - every way, अनुवर्तन्ते - they shall do. Let's see भाष्य.

यदि हि पुनः अहं न वर्तेय जातु कदाचित् कर्मणि अतन्द्रितः अनलसः सन् मम श्रेष्ठस्य सतः - I belong to the category of श्रेष्ठ, वर्त्म मार्गम् अनुवर्तन्ते मनुष्याः हे पार्थ सर्वशः सर्वप्रकारैः।

Alright, let it happen that way. So what? I also want to give up the battle. You also come. Both of us go. Arjuna you have no idea. What will happen?

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम्।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३.२४ ॥

इमे लोकाः - all these worlds. What will happen? उत्सीदेयुः - means will be destroyed. उत्सीदेयुः विनश्येयुः - all these worlds will be destroyed. How? How all these worlds will be destroyed Bhagavan, if you don't do your work? Because everyone will follow me, right? Then what will happen? The very, this Dharma by which the world is protected, that Dharma will not be protected. धर्मो विश्वस्य जगतः प्रतिष्ठा - The Dharma is very प्रतिष्ठ for जगत्. “Now if I give up my duties, I don't have any duties, but let's say I give up my duties and I don't do what I have to do, then all these people who also look up to me for guidance and look up to me for what is to be done, look up to me for everything, they also will follow suit. They also will give up their duties. They also will give up their work. And this Dharma which is a very protection, which is a very substratum for this entire world, that Dharma will collapse. And when the Dharma collapses, the world's very स्थिति, the very functioning of the world will be in jeopardy - will suffer terribly.”

सङ्करस्य च कर्ता स्याम् - I will be a cause for confusion. This सङ्कर word has come before also - वर्णसङ्कर - I will be the cause for confusion. This सङ्कर refers to the ways of lives of people whereby those who are supposed to do certain things, do not do something, they will do other things. And those who are supposed to do that kind of thing, they will do this kind of thing. In other words, each one will be doing things according to whatever their whims and fancies. And the one who has to do, who has a talent, who has a capacity for a certain thing, such a person will not be there for doing that, he will do something else. In other words, there will be a mismatch of गुण and कर्म. It is very, very important. The right person should do the right job. Chanakya also says it very beautifully, he says. यो यस्मिन् कुशलः सः तस्मिन् एव नियुक्तव्यः - one who is an expert in something, because of the



nature and ability of the person - गुण and कर्म, such a person should be engaged in such an action. If that is not going to happen, then there is an admixture of वर्णs. Remember, वर्णs is गुण and कर्म in the Bhagavad Gita. Your गुण and your कर्म makes your वर्ण. Fourth chapter it will come very soon. सङ्करस्य च कर्तास्याम्. So, because why this will happen? Because people who are to do they themselves have given up and gone. Why? Krishna has gone, Arjuna has gone. I am also going. Bye-bye. Nice to be in a forest nearby a waterfall.

Few days only, and afterward they will have their own संसार there. We find all these things happening. Even those who give up their families and all, they go to Himalayas and all. And they also developed their रागद्वेष there. They have given up everything and gone, no? They should be free of रागद्वेष there. But there they will develop their own रागद्वेष. I like you, I dislike you, etc., etc. Groupism also they will form. So, all साधुs belonging to Kerala will come together. Say साधुs belonging to Nepal will be together, Nepali Baba. Everywhere you find all these things happening, and between them they have their problems. Nepali Baba will be saying, I will go at 9 o'clock, you don't come at 9 o'clock, for भिक्षा, you come at 10 o'clock, I don't want to see you, all kinds of nonsense happen, right? The collapse of the society happens when there is the giving up of स्वधर्म. Then the right person is not there to do the right thing. That is the problem. And this is called वर्णसङ्कर. सङ्करस्य च कर्तास्याम्. And that way what will happen? उपहन्यामिमाः प्रजाः - इमाः प्रजाः उपहन्याम् - I would be responsible for their destruction, हन् धातु, to kill, used in figurative sense. In other words, I who took अवतार, in order to protect Dharma, I will be responsible for the destruction of Dharma. That is the point here. So, भाष्यकार.

तथा च कः दोषः इति आह - Let's say Bhagavan, you give up everything and then you just go away. You become a renunciate, you go away. I also together all of us. We'll go have a jolly time. We'll go. Then others also will go. So what? What will happen?

उत्सीदेयुः विनश्येयुः - the same root that comes in सीदन्ति मम गात्राणि, Upanishad also the same root सद्, इमे सर्वे लोकाः - all these worlds, why? लोकस्थितिनिमित्तस्य कर्मणः अभावात् - because those actions which are responsible for the sustenance of the world, a person who is capable of farming, he is in farming, a person who has got the nature of being a businessman, he is in business. The person who has got the ability to do research, he is in a second position, a person who is capable of taking care of administration, he is an administrator. Now, if all people just care and then they just go away and a few useless fellows do this and that or the few capable fellows have to do some things which they



are not capable of and then the entire world, when? न कुर्या कर्म चेत् अहम् - if I don't do action that ought to be done.

किञ्च - further, सङ्करस्य च कर्ता स्याम् - I shall be responsible for वर्णसङ्करः and we have seen what the meaning of वर्णसङ्करः is. तेन कारणेन उपहन्याम् इमाः प्रजाः - because of that reason, I will be responsible for destruction of these beings, See the word प्रजाः is there, you see. The word प्रजाः is not just human beings. राजा will have प्रजाः. So Bhagavan also belongs to that kind of position in the society, isn't it? He also is responsible. I will be responsible.

So the words प्रजाः, you can translate it as citizens. प्रजाः, citizens. Or what can you say, subjects? The king and His subjects. In the democratic system of governance, what you would say? For subjects, what is it? Citizens. That is the word, citizens. Meaning, there is a connection. It is not some dissociated people. This is mine. I have got a duty for them. I have responsibility for them. प्रजानामनुग्रहाय प्रवृत्तः - I've taken अवतार for protection, Bhagavan as Sri Krishna अवतार showed two features: one is ईश्वर धर्म he showed, and another is राजधर्म also he is showing here. Everything of Bhagavan Sri Krishna's one cannot do. We are seeing very clearly Bhagavatam that aspect is being discussed. Here Bhagavan is not speaking of ईश्वर धर्म here, in this context, when he says, he says, I as a king, I as a person responsible for my people, as a ईश्वर, I took अवतार as this and so that is a bigger compass. And in that bigger compass there is a smaller subset of being a king. That is also ईश्वर's लीला only. Is it not? That is one aspect of Bhagavan. यादववंश, वृष्णिकुल. I who have come here अनुग्रह blessing them, what would I cause? उपहतिम् उपहननं कुर्याम् इत्यर्थः - I would be responsible for the destruction. मम ईश्वरस्य अननुरूपमापद्येत - And that would go against my ईश्वर's nature, I will be failing as ईश्वर अवतार. And Bhagavan later on as ईश्वर he does destruction also, because that is his ईश्वर धर्म which he has to do. Of course, अवतार is always there in the background. I hope you are understanding what is being discussed.

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३.२४ ॥

Thus you have verses 22, 23, 24 giving one more wave of argument which is an expansion of लोकसङ्ग्रह.

Which is an expansion of the लोकसङ्ग्रह, where he says, look at me and Bhagavan Sri Krishna looks at Arjuna, says, look at me because there is a certain resemblance in their way of life. Yes, other than Bhagavan being an अवतार, and Arjuna being a different case



here. But apart from that, look at me. You belong to this कुल and I belong to this. Here I am doing this, here you are doing this, look at us. Look at me. Do I need to be here with you? Fighting this war? No, it is your war. But I am with you. And do you see? I have nothing to gain. Because there's nothing which as Bhagavan as ईश्वर I need. There's nothing which I have not. Everything is mine. I am going to everything. That ज्ञानी was said to be: नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन । न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः । ३.१८ । I am far above that ज्ञानी also, but still look at me, how I am. This is look at me argument. 22, 23, 24.

Now, Bhagavan, you are परमेश्वर. Therefore, you performing कर्म for the protection of the world is perfectly fine. There's no problem. But I am a जीव, you are free of कर्म. I am कर्मबद्ध. For you, getting into action is okay. For me, getting into action is dangerous. For you, you are नित्यमुक्त. For me, if I get into action, I will not get मोक्ष, I will get into संसार. And therefore, to give an example, look at me. That's not right. But argument, you know. दृष्टान्त is not correct? Example of look at me, different, you know? There's a difference. Yet, Arjuna, where it is you or me, if both of us maintain that असक्त, that detachment, why don't you do action like me, like how I am detached when I perform my action.

असक्ततया कर्मानुष्ठानम् ममैव तवापि. If your actions are like me, also detached, then remember. The कर्म will not become a बाधक. So here Bhagavan gives an advice even to say the ज्ञानि. These are some of the most favorite verses, if I can consider like that listening to Gurudev, how he used to explain with great, great fervour. These are some of the verses which Gurudev used to enjoy explaining. I am sure you go through Gurudev's exposition, not just in the book, as when Gurudev's lectures also, those videos when you go through, you will also feel that these are some verses where Gurudev really, and Gurudev embodied all these. And therefore, when Gurudev used to speak these verses, you would really feel like Gurudev is telling about himself, such verses. Let us read the verse and we shall see the meaning.

**सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३.२५ ॥**

कर्मणि सक्ताः - Those who are attached to action, कर्मणि सक्ताः. सक्ताः, कर्मणि, कर्मणि सक्ताः. In what way? one, कर्तृत्वाभिमान, number two फलाभिसन्धि. कर्तृत्वाभिमान is a strong notion of doership and with a strong attachment for results. फलाग्रह - the desire for gaining something out of the action. कर्मणि सक्ताः, who? अविद्वांसः - ignorant, those who don't have



that Self-knowledge. यथा कुर्वन्ति - the manner in which they are engaged in action. कर्मणि सक्ताः अविद्वांसः यथा कुर्वन्ति - like how the ignorant who are deeply attached to themselves as an individual and therefore, they are so much attached to that action as a very means for gaining whatever they want, and thus with कर्तृत्व and फलाभिलाषा, the desire for the results, how they are engaged in action, how they are so much devoted to that performance of that सकाम कर्म, they have such deep faith, I will do this, I will achieve this, I will become that, my status will grow, I will be looked upon as a very successful self-made man, this and that they think about, they build castles in the air and how they work with great fervour, they work, non-stop they work, twelve 'o' clock, mid-night also, burning the mid-night oil, keep working. Everyone has gone to sleep also, they are still in action. Even while they are working, they are feeling sleepy, but still they keep themselves awake, drink a cup of coffee, continue.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथा - let that wise person also, कुर्याद्विद्वान् - विद्वान् means the knower of Self, आत्मवित्, तथा - what is this? Wise person also should be acting like an ignorant man? No, no, no, no, no. असक्तः, the word comes detached, without कर्तृत्व, without फलाभिलाषा. अभिलाषा means desire. असक्तः. Let that difference be there. But what is the motive? The person with desire who is an अज्ञानी the motive is self-aggrandizement. What is the motive of this person? Who's विद्वान्? Whom Bhagavan Shri Krishna recommends that he should also act with that much fervour? What should be the motive? चिकीर्षुः लोकसङ्ग्रह. Desiring the welfare of the world.

असक्तः means what? Without कर्तृत्वाभिमान and without फलाभिसन्धि. Let him also do. And Bhagavan Shri Krishna addresses Arjuna - Hey Bharata! Why? Because Arjuna, you belong to that lineage of Bharata and how the kings of your lineage, like Bharata and all, how they were all devoted to the welfare of the country. May you also do like that.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३.२५ ॥

You see the difference? You see what Bhagavan Shri Krishna recommends? Let's see the भाष्य.

यदि पुनः - let us say, अहमिव त्वं कृतार्थबुद्धिः - utterly fulfilled, आत्मवित् - knower of the Self, अन्यो वा - or someone else, तस्यापि - even for that person, आत्मनः कर्तव्याभावेऽपि - even there is no duty for oneself, परानुग्रह एव कर्तव्य - to bless others one should work, only for that, nothing else to gain, your life should be a blessing for others, इत्याह.



And these are all pages from Bhagavan's Sri Krishna's life. He is exactly what he says. He lived a life totally. His every breath was a blessing to others. Is it not? His every look was a blessing. He is Bhagavan. Therefore, it is like that. He lived like that. We saw in the Bhagavata, how even as he travelled, all the people who looked also, they became liberated. Isn't it not? And how Bhagavan Shri Krishna from the standpoint of ईश्वर, how he lived a life, blessing everyone. Even those with vicious desires, he blessed them. And even those who were wishing to harm him, he blessed them. He liberated the wicked also. And he fulfilled vicious also, those who had even lower forms of desire also but himself fulfilled. परानुग्रह is भगवत्स्वरूप. Very very nicely Bhagavan Shankaracharya gives introduction. Then he goes into श्लोकः

सक्ताः कर्मणि अस्य कर्मणः फलं मम भविष्यति इति केचित् - भाष्यकारा is trying to explain सक्ताः, the fruit of this action shall come to me. अविद्वांसः यथा कुर्वन्ति भारत कुर्यात् विद्वान् - who is विद्वान्? आत्मवित् - the knower of the Self, how? तथा असक्तः सन् - being detached, तद्वत् किमर्थं करोति - like the ignorant work with great fervour, why should the wise also work with great fervour, तत् शृणु - listen to that, चिकीर्षुः कर्तुमिच्छुः - desiring to do, लोकसङ्ग्रहम् - we already explained how the word लोकसङ्ग्रह comes, लोक means person, लोक means world, लोक means people, संग्रह means collect, To enable the people remain within the, within the fold of Dharma. Is it not? लोकेन - by the people, सदाचारम् - right conduct, संग्रहीतुम् - to enable their presence in that good conduct, to enable their nobility for that purpose, In other words, it will become to enable the welfare of the world. लोकसङ्ग्रहं चिकीर्षोः न मम आत्मविदः कर्तव्यमस्ति अन्यस्य वा लोकसङ्ग्रहं मुक्त्वा । ततः तस्य आत्मविदः इदमुपदिश्यते.

Why then सदाचारम् and all those things are coming? because the right way of action is only going to bring the right results - that way. Now, this point continues further in the next verse also. How the wise should guide also? That the wise should also live a life dedicated to action, even though they have nothing to gain. But even when they are interacting with the unwise, how should they guide? What will they should help them? If the wise decides that I have to help everyone, then how he should help? And that also Bhagavan has some thoughts. We shall see tomorrow.

07 July 2025, Session 15 — Bhagavad Gita, Chapter 03, Verses 26-27

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३.२० ॥



यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३.२२ ॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३.२३ ॥

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३.२४ ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ ३.२५ ॥

So, thus after stating to Arjuna that, Arjuna, you don't belong that category of आत्मरति, आत्मतृप्त, आत्मसन्तुष्ट, for whom only the Self is and the world is not, and therefore, that exception which applies to them, that they can be free of action. तस्य कार्यं न विद्यते. It's nothing. कार्यम् literally means action, but technically कार्यम् means that which ought to be done, that is कार्यम्. कार्यं कर्तव्यम्. कार्यं न विद्यते. There is nothing like they have to do. They ought to do. There is nothing like that. And you don't come under that category. And therefore, it goes without saying that you have to participate in that जगच्चक्रप्रवृत्ति, the cosmic wheel of action.

So, after completing that argument, Bhagavan Shri Krishna, and then Bhagavan says, therefore तस्मात् असक्तः सततं कार्यं कर्म समाचर. Therefore, you please do your duty. तस्य कार्यं न विद्यते, here. असक्तः सततं कार्यं कर्म समाचर. You can see that. तस्य कार्यं न विद्यते, therefore - what is that therefore? Because you don't come under that category. Therefore, असक्तः कार्यं कर्म समाचर. And how should he perform the action? असक्तः. Free of कर्मफलासक्ति. How should he perform the action? समाचर. ईश्वरार्पण, for ईश्वर, you perform.

And it is not this कर्मयोग is going to make you lose the same realization which this आत्मरतिस and all have. You also असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः. You also Arjuna will gain that परम. So with that one wave of argument is, then the next wave of argument is शिष्टाचार. And by शिष्टाचार, in the context of Arjuna, Arjuna being क्षत्रिय, in that context Bhagavan brought in the names of kings, जनकादयः. That was the next argument.



And the next wave of argument is what? लोकसङ्ग्रह एव अपि, considering लोकसङ्ग्रह, considering the welfare of the world. That itself is reason sufficient as to लोकसङ्ग्रह एव अपि सम्पश्यन् कर्तुमर्हसि. And then in the context of जनकादयः, we saw how Bhagwan explains that जनकादयः. So कर्मणा एव doesn't mean that कर्म is a means for संसिद्धि. कर्मणा एव means with that knowledge they did not give up कर्म. Or कर्मणा एव is through कर्म they purified their hearts and gained संसिद्धि. If Janaka, because Janaka's are many Janakas, so you do not know which Janaka it is, so if it is a Janaka who has already gained knowledge, then he did not give up action. He continued with action.

So that is a ज्ञानी Janaka. Suppose there's a साधक Janaka. That Janaka what did he do? With कर्म he gained चित्तशुद्धि and then he gained the संसिद्धि. The usual manner of कर्म being परम्परा साधन. चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये. That concept.

Then the next wave of argument. It's not the next wave of argument. A little more. Going into that लोकसङ्ग्रह. A श्रेष्ठ has a greater responsibility for लोकसङ्ग्रह, welfare of the world, a श्रेष्ठ has that. Because one who's looked upon by the society is a श्रेष्ठ and who's looked upon in the society. The one who's looked upon in the society is a one whose actions people know are firmly rooted in धर्म. He holds the limelight of श्वर. Then we don't take everybody who holds the limelight to be a श्रेष्ठ. There is something called as notorious and something called as a renown. These are two different things. One who is notorious, also is well known by all. A criminal also will know a gangster who kills so many people. He is also well known. Everybody know they be careful. They avoid that person. But then there are others also who are well known. So, those people who are well known and Arjuna, you come into the category. What to do? So far, you have lived a life of a great standard, of nobility. यद्यदाचरति श्रेष्ठः - whatever that person does, everyone will, automatically take to it, be careful. So, your action has an impact upon the society. So, sometimes you may have to sacrifice your own personal, personal things for this.

A father mother sacrifices for the children. They sacrifice their happiness for the children. Yes, they go the extra mile. But somebody who is a father of the somebody who is in a position, when in society, then such a person will have to sacrifice certain things for the society. Do it, that's it. Not so sadly, happily do it. What is it? यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः. So, the person has to do the extra thing and that applies to anybody who has that responsibility for others. They go the extra mile. So that was the next argument.



Expanding upon that लोकसङ्ग्रह and then you came to the argument “Arjuna look at me?” That is the next argument. 22. “I don't have anything to gain. What do I have to gain? You tell me. Is there something which I don't have, I have to get. Is there something which I don't possess, I need to gain, because of which I need to do something. No, look at me. Am I not your charioteer? Are you paying me any salary? I get up before you get up. I sleep after you go to sleep. And not only you, I take care of so many things here. What do I have to gain? You tell me. As an individual,” Bhagavan, so to say, as a person, “What do I have to gain? As ईश्वर, is there something which I don't have, which I have to gain, and therefore I have to do something for gaining it? Yet, वर्त एव कर्मणि? वर्ते एव च कर्मणि? Please note that there is सन्धि there. That एकार drops एव coming next. But still, I am ever engaged in action. Can't you see that?”

“Why? Why not you desist from action?” यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

“What to do, I'm also a श्रेष्ठ like you.” This is not an ego - I am श्रेष्ठ. That is a recognition of duty. After a certain point, there is no ego-kick, it's only initial time somebody will feel the ego. After some time, it becomes a new normal. Then it is painful to be in the limelight. It is painful to be watched continuously by all. You can see that. Even those people who suddenly go to limelight, they feel so happy about it. But after some time they try to run away. The world also you will see that. To be a श्रेष्ठ is not just an honour, but it is also a burden. “What to do? I am also श्रेष्ठ. You are also, I am also. We both are in the place.” But one is Bhagavan, another is भक्त, very different.

Arjuna, if I don't ever engage myself in action, people who look up to me will also follow me. मम वर्त्म अनुवर्तन्ते मनुष्याः. Then what will happen? Then if I also withdraw, I also become quiet, we saw in Bhagavatam, is it not? Bhagavan Sri Krishna's दिनचर्या. Very amazing. Early morning gets up at ब्रह्ममुहूर्त. Does देवतापूजन and all. Bhagavan Himself also gets up in the morning and thinks of nature of the Self - प्रातः स्मरामि हृदि Why is he doing all those things? Because people watch. People watch and they will unconsciously follow. This following is not a conscious thing. We think that a child is watching the mother consciously and therefore talking like her mother or behaving like the father or the younger brother, younger sister, looks and exactly does what the elder sister, elder brother does. Do you think they have consciousness doing all those things? No. Natural. This goes unconsciously into the mind. This is how it is. Everything they follow, especially whether it is श्रेष्ठभाव is in there. That unconsciously is followed. And if I withdraw, because I have nothing to gain, उत्सीदेयुरिमे लोकाः where everybody will also.



Then the dharma to be पालन, the परमधर्म, the आश्रमधर्म everything will suffer. And then everybody will be able to start doing everything. Even though they are not capable of it.

Or because there are no capable people for doing it, somebody else steps in into that place. And then things are all. Everything goes to a mess. That way, सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः. So, up to this is one argument on that, on that लोकसंग्रह, especially with respect to a श्रेष्ठ.

Then Bhagavan Sri Krishna uses this opportunity to give some extra guidance to that wise person also. How does he say, what does he say? Just as how the ignorant person, सक्ताः कर्मणि अविद्वांसः यथा कुर्वन्ति भारत. The ignorant person, because of his notions, of wanting to gain this sort that in this world and taking up an action in order to facilitate that gain and with great श्रद्धा with great forever he works upon in order to achieve something because he feels unhappy because he feels discontent and to become content to become happy he takes up an action even though action is not the means to gain that fulfillment nevertheless he takes up the wise person you know how he should be कुर्यात् विद्वान्. The wise person also do like that. But that person is सक्ताः.

How the विद्वान् should be? विद्वान् should be असक्तः. See, सक्ताः is plural, अविद्वांसः is plural. विद्वान् is singular. Can you see that? Because विद्वान् will always have to be a rare few. The ignorant will have to be always many. So, the ignorant, the many ignorant, when they work that way with all attachment. How should the विद्वान् be? The विद्वान् should work असक्तः.

The अविद्वान् is working selfishly for selfish gain. How should the विद्वान् be? The विद्वान् should be for लोकसङ्ग्रह. The fervour of action does not become less. But the quality of action changes.

Attachment, here detachment. There is a selfish goal here of the welfare of the totality. The changes. But the fervor should be the same. The enthusiasm should be the same. We see this in all great mighty men. In all the saints we see this. The accomplishments of saints are far greater than the accomplishments of ignorant people, isn't it? The impact of what they have created, goes generations. How many works, Bhagavan Adi Sankaracharya himself did in such a short span of life. You see how? The accomplishments of great महात्माs, Swami Vivekanandaji, Swami Sivanandaji, all these great महात्माs, how much they accomplish, for them nothing to gain, and they write also nothing to gain, but then, that that writing they do. कुर्याद्विद्वांस्तथा असक्तश्चिकीर्षुर्लोकसङ्ग्रहम्.



Going further, the topic: of महात्माs, and this Bhagavan Sri Krishna is not giving as advice to महात्माs. Nobody can tell a ज्ञानी “you should do like this” because there is no person to be instructed. Nevertheless, some valuable thoughts on this matter. And this is how Bhagavan Sri Krishna lived. He is only presenting how he lived. Let us read the next verse. These verses and all were very favourite to Gurudev. I guess it was very favorite in the sense that Gurudev used to explain a lot of all these verses. Very detailed and with great enthusiasm and interest he would explain. And he would explain so that the listeners will also understand what is the right way for the wise to act. And as I mentioned when Gurudev used to speak all those things we used to think this is what Gurudev was doing. Like that it used to feel. Let us read it.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ ३.२६ ॥

Bhagavan, you told that the wise person also will act like the ignorant acts with full fervor. Instead of that Bhagavan, why can't you just say, let the wise person give that jñānopadeśa? Why should the wise person also act? कुर्यात् विद्वान् तथा असक्तः why is this kind of insistence that for the wise who wishes to guide, that is prārabdha based for the wise who wishes to guide? Anyhow, any way you find wise people guiding. They themselves take up an action to guide or whether others naturally follow them and are guided. A light will have to shed its light. It can be avoided. When there is light, it is natural for the effulgence to spread consciously unconsciously that is what is going to happen. If there is a wise person, that wise person will be the source of guidance. Natural. If you may not consciously even think I should guide. But he will be guiding. It cannot be helped. So, in case that there is a wise person who himself, great masters, we see that they themselves, they initiate so many activities, so many actions. They are all instruments for Bhagavan to function. They are walking, talking, speaking, sitting, moving, Bhagavan only in expression. The शास्त्र called them as Nityavataras of Bhagavan.

Why can't that person just give everyone that knowledge of the Self and liberate all of them? Why should he engage in actions as such? ज्ञानोपदेश एव लोकसङ्ग्रहार्थं करोतु. न बुद्धिभेदं जनयेत्. अज्ञानां कर्मसङ्गिनाम्. अज्ञानाम् - those who are ignorant, those who are ignorant of the Self, that निरतिशय, परमपुरुषार्थ, that आत्मतत्त्व, those who do not know, अज्ञानाम्. And therefore, how is their life? Anybody who does not know the nature of the Self will have to become a कामी. A कामी will have to be a कामी. It cannot be avoided. यद्यत् कर्म कुरुते जन्तुः



तत् तत् कामस्य चेष्टितम्. And काम will have to come from ignorance of the परिपूर्ण nature of the Self. So, अज्ञानाम् and therefore कर्मसङ्गिनाम्, therefore attached to सकाम कर्म not लोकसङ्ग्रह कर्म, सकाम कर्म.

What do you mean attached to कर्म? Attached to कर्म because they consider कर्म as a means for a certain gain. So कर्मसङ्गिनाम् is because of फलासक्ति, and therefore, these people, how they will be, they will try to do this, that and all those things keep on. Something or the other keep on at it. So these words, अज्ञानाम्, so अज्ञानाम् is there. Even as साधक is अज्ञानी, isn't it? But कर्मसङ्गिनाम् is there, you see. That means the pressure of काम is very strong. And such a person who has a pressure of कर्म so strong, such a person cannot become an अधिकारी for ज्ञान immediately. Such people, right? So, they work with certain strong desires, deeply in the action, therefore, for them बुद्धिभेदम्, न बुद्धिभेदं जनयेत्. ज्ञानी should not create बुद्धिभेद.

What is बुद्धिभेद? बुद्धिभेद is unsettling the mind. भेद, भेद is to divide - भेदम्. But here it is not used in the sense of dividing, भेदम्. In बुद्धिभेदम्, भेदम् is the sense of unsettling. भिद् also means to break. So, the बुद्धिभेदम् means what? To break their set notions. They already have a strong notion. अहम् इदं करिष्ये. एतत् फलं भोक्ष्ये, they have very strong notions about things. One should not create, that ज्ञानी should not create बुद्धिभेदम्. ज्ञानी should not tell - just be still. अकर्तृ आत्मा - Self is actionless. The whole world is false - मिथ्या. And the ज्ञानी by his capacity to convince, because of his extraordinary self-experience, the ज्ञानी will also be able to present it very strongly.

He is married, he has three children, with wife. This is all मिथ्या. Poor thing she doesn't know where the next, he's ever so single sole earner, bread winner for the family, everything collapses. न बुद्धिभेदं जनयेत्. So those who are अनधिकारि, this is not the way to guide them. This is not the way to help them. न बुद्धिभेदं जनयेत्, don't unsettle their minds. Don't rush. Understand their situation. What they are convinced of, don't try to destroy. Don't shock the ignorant ones by ridiculing their ignorant notions, that should not be done. That's not the way to help. Any evolution, any evolution has to be slowly brought up. Revolutions causes bloodshed. Evolutions happen slow, but evolutions are beautiful. A bud becomes a flower.

Slowly the plant grows to become a tree. In order to tell a mango, mango sapling is there, it is coming up, you know, to tell that mango tree grow fast, to pull that mango tree, pull that mango sapling, you don't know that. Maybe if you want, what you can do



is that, you can tie, you want something to grow, you can tie a bit and tie it to life and it will grow. If you want the flower to bud to become a flower, do you pull its petals like this? No. You put it in water, you put its stem in water and slowly it comes. Is it not? Helping somebody is a very, very sensitive matter. Everybody cannot help everyone and that helping should be done very, very subtly. Shocking and giving pain is not the way to help. You have to understand. How the other person can grow, keeping that in mind, you have to do everything. And everything has to be done very slowly, sensitively, carefully. Even great महात्माs did not deny the practices of the ignorant. They accepted that. Even though it may be juvenile, childish. They allowed. Yes. Do it. They allowed to go ahead, quiet. They also were part of it. They also went there. They also sat there to officiate. वसिष्ठ, the Great वसिष्ठ, did not tell दशरथ महाराज, all this is all false, ब्रह्म सत्यं जगन्मिथ्या. Why are you doing? पुत्रकामेष्टि. No. He said go ahead. I support you. The same वसिष्ठ taught Bhagavan श्रीराम also the entire योगवासिष्ठ. So, helping is something where...

You have to be part and parcel of the person you want to help. You can't stand apart and help anyone. You have to be part of them to help them. जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन्. Let that विद्वान् also, let that wise person also, समाचरन्, join that other person in action. युक्त, युक्त means what? Let him also, with focus and attention. Join the other person, relax. जोषयेत् सर्वकर्माणि विद्वान् - that wise person, wrt that person who is ignorant and who does not have the capacity to understand these deeper truths of philosophical heights. Let him join. Let him be part of it, युक्तः समाचरन्, and let him show how it can be nicely done. Let him show that. And then slowly win the faith of the others, win the heart of the others. Without winning somebody's heart, if you try to help, it will not work. You will be rejected first of all. You may have the highest good intention, but you have not won the heart of the person. And winning the heart is not giving your heart, I love you very much. It doesn't happen that way. You have to be with the other person, part of the past. Be with their laughter and joys, in their sorrows and suffering, be with them. You are with them, that person is crying - be a support, be a shoulder, where the other person can hold on. Don't worry, and that person starts understanding. If you rush to change the other person's thinking, the person will not be able to rise to that highest level you are pointing out, and that person will also lose faith and श्रद्धा in what he is doing, she is doing. So neither here nor there, द्वयोर्भ्रष्टः, it will happen. And who suffers, not you, but the other person, that is very dangerous.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ ३.२६ ॥



Bhagavan Śaṅkarācārya also, you know, even though he has written works like everything is the mind, there is no world, nothing. Same Śaṅkarācārya also writes, so many stotras, बालमुकुन्दाष्टकम्, लिङ्गाष्टकम्, सौन्दर्यलहरी, शिवानन्दलहरी. He writes those things also.

That is how it is. You want to help, be careful. You have a heart filled with love, and care, patience, acceptance. Then only it is possible.

Gurudev used to give a beautiful example, I remember, he used to tell like this: as a crowd, say thousands of people are running in a direction. All of them are running. Whole road filled with them. They're going in the wrong direction. Actually, they should be going in the opposite direction. All of them are running, thousands. And you know that they're going in the wrong direction. And you have love for them also. You want them to change the direction. What is the actual direction? The opposite is a direction. How do you help them? Suppose you stand in front of them. And then they stop, stop, stop. Oh, everything's humanity. Not this way. Suppose you stand. What will happen? Running, you can't do that. If you try to do it, at your own peril, you will be crushed. You should join them in their running. Wrong direction. It doesn't matter. Start first. You have to accept the other person as the person is. Don't tell the other, this is wrong, that is wrong, this is wrong. Everything is wrong. No, don't do that. That's not the way. You tell the person you are right. That's the way. Very good you are. I've never seen a hard working person than you.

By criticising you think you can open the other person? Impossible. Even your mother can't do that to you. You join with them. You run. And slowly what you do. You become so fast in your running that you are the first. You are running so fast. Slowly you become the person they are looking into. Because your running is super. I slowly gently turn. Don't immediately make a U-turn. No. 10 degree or 15 degree angle change. They also will start. Slowly change a little more of the angle. They won't even know. Then finally you change the direction itself. And then as they run the right direction, slowly withdraw. Now everything is fine. They will reach. This is what all great saints did to all of us. All of us did the same. Join us in our fun and in our folly and help us slowly. When they are loved, win our love and then, then whatever you say, the other person will accept. Even if you criticize the person is ready, you should tell the other person stupid. Thank you. What a good advice you gave me. But it has to come from them, we have to start the things slowly, as they say, slow and steady always wins. This is how.



So this philosophy is what Bhagavan Śrī Kṛṣṇa is presenting here. न बुद्धिभेदं जनयेत्. Don't tell somebody you are wrong, even if they are wrong. Don't do that. Because it won't help them. That is what, finally, you want. Are you interested in proving the other person to be wrong? Or are you interested in helping the other person? Think about it. Does not the Veda also do अध्यारोप-अपवाद. Doesn't the Upaniṣad do अध्यारोपापवाद. Same principle you have to follow. न बुद्धिभेदं जनयेत्. Don't unsettle anybody's thinking. Don't do that. Don't be violent in your approach. The approach also has to be सात्त्विक in nature. People think that I have to tell the truth as a truth. No. You have to tell the truth palatable. Because it is not, it is not what you say. It is not to prove you are right. Because that's what, how does it solve? To prove you are right. No. If somebody has to be helped, you have to help them very gently.

जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ ३.२६ ॥

जोषयेत् - प्रीत्या सेवया - with great love you support. What you want to achieve keep it in your mind. Your target, don't lose your goal. Do it with tender care. They have TLC what they say - Tender Loving Care. That has to be always there. And that is called सात्त्विक approach. People who don't understand this, they say diplomatic approach. Because they have no idea. See, when you want to gain something out of it, it is inherently राजसिक. But when you want to benefit the other one, other person, it is सात्त्विक. The action should be right. The goal should also be right. Both should be. The goal should be सात्त्विक. The means should also be सात्त्विक. Then everything works. Very rarely. You may approach, you may have a राजसिक approach, rarely, when the other person you have won the confidence. Then you will not be mistaken. Then, fine. Let me tell you, a spade as a spade. Because the other person is willing to listen to it, then you can call a spade as spade. The other person is calling a spade as a mosquito. Now, what you do? You say, it looks like a mosquito. He is calling a spade a mosquito. It looks like a mosquito. But let me see carefully. No, no, it looks like a fly. Or really? Yeah yeah, it looks like a fly. Then finally, the person will be willing to accept it as a bird. Same as अध्यारोप अपवाद. Teaching also done like that. Action also has to be done like that. Now let us go to the भाष्य.

एवं लोकसङ्ग्रहं चिकीर्षोः न मम आत्मविदः कर्तव्यमस्ति अन्यस्य वा लोकसङ्ग्रहं मुक्त्वा ।

This sentence is likely slightly odd that न has to be joined with लोकसङ्ग्रहम्. लोकसङ्ग्रहं मुक्त्वा न कर्तव्यमस्ति Other than लोकसङ्ग्रह, there is no कर्तव्यम्. So this, this teaching what is being



given is with respect to that, knower of the self. Who has that clarity about the nature of the self. For me, मम, अन्यस्य वा लोकसङ्ग्रहं चिकीर्षोः, other than this लोकसङ्ग्रह - there's nothing. Therefore, ततः तस्य आत्मविदः इदमुपदिश्यते. What is being said? बुद्धिभेदम्, बुद्धेः भेदाः बुद्धिभेदाः. What is that?

मया इदं कर्तव्यं भोक्तव्यं च अस्य कर्मणः फलम् इति निश्चितरूपायाः बुद्धिः - the अज्ञानी has this very firm कर्तृत्व and भोक्तृत्व. मया इदं कर्तव्यं भोक्तव्यं च अस्य कर्मणः फलम् - कर्तृत्व and भोक्तृत्व is very strong because of the individuality. इति निश्चितरूपायाः बुद्धिः - the बुद्धि is very firm, ignorance is very solid. भेदनं चालनम् - unsettling that. बुद्धिभेदः ते न जनयेत् न उत्पादयेत् अज्ञानाम् अविवेकिनां कर्मसङ्गिनां कर्मणि आसक्तानां आसङ्गवताम् । किं नु कुर्यात् जोषयेत् कारयेत् सर्वकर्माणि विद्वान् स्वयं तदेव अविदुषां कर्म युक्तः अभियुक्तः समाचरन् । अविद्वानज्ञः कथं कर्मसु सज्जते इत्याह

That is called बुद्धिभेदः. ते न जनयेत् - don't do that. Don't cause that. The guru is also teaching Vedanta, but that we don't call as बुद्धिभेद. Is it not? Because the guru slowly develops. The guru's teaching is for the one who is keen for that knowledge. And therefore, the guru can do that. And slowly the Guru builds a topic for this शिष्य to understand. But this is a common man fully rooted in ignorance. Don't unsettle their minds. न जनयेत् न उत्पादयेत् - don't generate, for whom? अज्ञानाम् अविवेकिनाम् - who is अज्ञानाम्, अविवेकिनाम्, that is elaborated. कर्मसङ्गिनां कर्मणि आसक्तानां - because of कर्मफल, आसङ्गवताम् - synonym, किं नु कुर्यात् जोषयेत् कारयेत् - you should encourage them rather, if they are doing something, you should be part of it, you should encourage them, do it do it, go ahead, May Bhagavan's grace and blessings be with you. तदेव अविदुषां कर्म युक्तः अभियुक्तः समाचरन् । अविद्वानज्ञः कथं कर्मसु सज्जते इत्याह

He has no idea who is Bhagavan and all this. Suddenly, he asks after two, three times. Who is Bhagavan? अच्छा! Okay, now come, I will tell you what is भगवान्. कर्तुराज्ञया प्राप्यते सुखम् like that it starts. कारयेत् सर्वकर्माणि विद्वान् स्वयं - like that विद्वान् himself, encourage all of them. And then स्वयं तदेव अविदुषां कर्म - he also engaged in that, and perform in it exceptionally. That way.

Are you getting it? So the earlier verse.

सक्ताःकर्मण्यविद्वान्सो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वान्स्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३.२५ ॥

So there, what was shown? अज्ञानी is doing with कर्मफलासक्ति. Let the ज्ञानी do, but without आसक्ति. The अज्ञानी is doing for his own selfish happiness. Let the ज्ञानी do for लोकसङ्ग्रह.



That was shown - 25. And when that ज्ञानी is with the अज्ञानीs, when the wise person is in that vicinity of those ignorant, how should he gently guide them? He should not all of a sudden tell this and that and confuse and cause confusion everywhere in every facet of their life. He should not do that. He should not shock the ignorant by revealing suddenly the ultimate reality and things like that. He should never destroy what people consider to be valuable for them, rather, he should be part and parcel of their evolution and progress by himself being involved in those functions. Why do you think, Gurudev did so many things? So many things, starting from... बालविहार onwards, small things onwards, starting schools, hospitals, all things. They were also there. They were part and parcel of our aspirations, but then slowly gave a different direction to it. They were part of our aspirations to give direction to it and made that very action our कर्मभूमि for evolution and then slowly gave us the knowledge.

And blessed us, let that विद्वान् also function this way. Let the wise also function this way. Okay? All right. But then, if the विद्वान् also gets engaged in all those actions and done. And there is a problem. कर्मबन्ध will also happen for this विद्वान् also. Is it not? कर्मबन्ध will be there. But then, because there is no कर्तृत्व, there is no भोक्तृत्व, there is no फलासक्ति. And therefore the विद्वान् is free even though he is engaged in action. This Bhagavan Śrī Kṛṣṇa explains by comparing and contrasting the अविद्वान् and the विद्वान्. The wise and the ignorant? Let us read verse 27.

**प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ ३.२७ ॥**

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः — प्रकृति is what we call as avid्या, अज्ञान, माया, परमेश्वर-शक्ति. So प्रकृतेः गुणैः — गुण, you all know, सत्त्व, रजस्, and तमस्. So, प्रकृतेः गुणैः, they refer to प्रकृति's गुण creations. प्रकृति itself is सत्त्व, रजस्, and तमस्. Is it not? So, what is the meaning of प्रकृतेः गुणैः — from those सत्त्व, रजस्, and तमस्, the various evolutes that come. For example, देह, is an evolute from the तमस्, प्राण, from रजस्, अन्तःकरण from सत्त्व, कर्मेन्द्रिय from specific रजस्, ज्ञानेन्द्रिय from specific सत्त्व. So प्रकृतेः गुणैः क्रियमाणानि कर्माणि मनसा वाचा कायेन — various actions done by the evolutes of that प्रकृति — in all of them, सर्वशः in every way, क्रियमाणानि कर्माणि, in all kinds of actions. The sacred and the secular in all of them. What happens?

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः अहङ्कारविमूढात्मा — this अज्ञानी, अहङ्कारविमूढात्मा, the one whose mind is deluded by the notion of, I in all of them, one who has that हृदय-ग्रन्थि-अहङ्कार. One who has a भ्रान्तिज-तादात्म्य that भ्रान्तिज-तादात्म्य is what is called as



अहङ्कारविमूढात्मा. Such a person, what happens? अहं कर्ता इति मन्यते. He considers himself to be a कर्ता. The truth is, one is a pure witness, consciousness. But in all the activities of the प्रकृति-कार्य, one has the notion of “I am doing”. And if one becomes a कर्ता, then one has to become भोक्ता also. And कर्तृत्व, भोक्तृत्व, the samsara goes on. This is what happens to an अज्ञानी. Whereas vidvaan how it is? तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ।। 3.28 ।। Whereas the wise person, that’s the next verse. Whereas the wise person is untouched. He is not bound. That is the next verse. So, first, let us read the अविद्वत् position, the position of the अविद्वान्, the ignorant, then we will go to the position of the wise.

अविद्वानज्ञः कथं कर्मसु सज्जते इत्याह — How does this ignorant person, avidvaan, who doesn't have the knowledge, अज्ञः, ignorant, कथं कर्मसु सज्जते, how does he become bound in action? Aah, प्रकृतेः क्रियमाणानि गुणैः कर्माणि. प्रकृतेः — प्रकृतिः प्रधानं — what is Pradhana? सत्त्वरजस्तमसां गुणानां साम्यावस्था — साम्यावस्था of प्रकृति is called प्रधान, when सत्त्व, रजस् and तमस्, all of them are equally predominant, equilibrium, तस्याः प्रकृतेः — of that प्रकृति, once creation happens, then what happens? that साम्यावस्था is broken. तमस् becomes predominant and then creation begins. सत्त्व रजस् and तमस् have various evolutes coming out of them and they all are referred to as गुणैः विकारैः कार्यकरणरूपैः — because the entire evolutes of प्रकृति, सत्त्व, रजस् and तमस्, they are also made of गुणs, so साम्यावस्था of प्रकृति manifesting as variety in the creation and each one with certain specific गुणs, thus ज्ञानेन्द्रियाः are सत्त्व-व्यष्टि, अन्तःकरण are सत्त्व-समष्टि, and so on. So, the गुणs you find their manifestations.

And therefore, those विकार-modifications, which are present as कार्य and करण, कार्य referring to the body, करण referring to the senses and the mind, through them, क्रियमाणानि कर्माणि — the various actions undertaken by those प्रकृति-vikaras, प्रकृति-गुणs, how are those कर्म? लौकिकानि शास्त्रीयाणि च — whatever they may be, the secular लौकिकानि, शास्त्रीयाणि — the sacred, referring to the वैदिक-कर्म, शास्त्रीयाणि and refers to all kinds of worldly activities will do — sitting, walking, talking, etc. सर्वशः सर्वप्रकारैः — in so many forms, in all of them, in all those actions, अहङ्कारविमूढात्मा कार्यकरणसङ्घातात्मप्रत्ययः अहङ्कारः —

Who is this अहङ्कारविमूढात्मा? One who has notion of I in कार्यकरणसङ्घात. So that notion of I in that body, in the mind, in the entire सङ्घात, that is called अहङ्कारः, तेन — by that अहङ्कारः, विविधं नानाविधं — so many ways, मूढः आत्मा अन्तःकरणं यस्य सः — he for whom अन्तःकरण is आत्मा, अयं — such a person, is called अहङ्कारविमूढात्मा. So deluded by the notion of I in कार्य-करण-सङ्घात, and through that in various ways one who is deluded. So depending on



various thoughts, one keeps on changing oneself. सुखी, दुःखी, I'm a कामी, I'm a वैरागी, or taking oneself to the body, I'm a man, I'm a woman. One whose mind deluded in so many ways, such a person is called अहङ्कारविमूढात्मा. How is he? कार्यकरणधर्मा — his nature is of कार्य and करण, his nature is that of the body and the senses and the mind. That becomes his nature. Whereas his true nature is सच्चिदानन्द. But all those things are gone. The person is now how? A देह, a मनस्, the nature of this person is only कार्य-करण-सङ्घात, कार्यकरणाभिमानि — and the person has notion of I in them, such a person, when that प्रकृतेः गुण perform actions, then what will happen to this person? अविद्यया कर्माणि आत्मनि मन्यमानः — because of ignorance, he takes the actions of this कार्य-करण-सङ्घात upon himself, तादात्म्य. And when that धर्मी-अध्यास happened, then what happened? तत्तत्कर्मणाम् अहं कर्ता इति मन्यते — he has the strong notion of I am कर्ता.

Now the opposite is विद्वान्. How the विद्वान् is? He sees them all as a play of the गुणs, and he says I have nothing to do with this, इति मत्वा न सज्जते. That will take up tomorrow. That tomorrow, such a thing. But why is Bhagavan starting this topic? This person who so firmly rooted, you cannot just tell him immediately. The शुद्ध mind can be guided. The अशुद्ध mind has to be made शुद्ध first and then guided. That will be the topic, that is how it is going to flow, that we will see when it comes to that topic.

08 July 2025, Session 16 — Bhagavad Gita, Chapter 03, Verses 28-30

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ ३.२५ ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ ३.२६ ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ ३.२७ ॥

So as that Mahatma steps into this realm of लोकसङ्ग्रह-कार्य, the welfare, for the welfare of the world, every Mahatma, their very presence itself, fulfills लोक-कल्याण. Every Mahatma, even that Mahatma, who does nothing, so to say, their very presence. It's of great, it's of great welfare, great मङ्गल, great auspiciousness for the world.



In the Bhagavata you see, you must have seen that Pingala story. How even the air that went through that, the air of that breeze, which touched that avadhuta, when it touched Pingala, she changed. You cannot even think in what manner the Mahatmas can help. यं यं लोकं मनसा संविभाति (Whatever world (or state of being) one mentally conceives/desires...). Isn't it? Mundaka. Any world, even the world he attains by just sankalpa. तस्मात् भूतिकामः आत्मज्ञं अर्चयेत् हि ह. And in the next mantra, we saw the one who wants to cross samsara, he worships. Meaning the way Mahatma works, they are all very, very. And how they benefit, how they help. When the महात्मा enters into that field of action, Bhagavan Sri Krishna, he gives some thoughts, which he shares. I am not using the word, he gives some instructions, directions. I am not using these words. I am saying, Bhagavan Sri Krishna shares some thoughts.

Just as how that ignorant person with great attachment, how he works with that single-point attention, because he considers this is a means for his happiness, the same way that vidvan also works, with that same intensity and fervour, but detached and at the same time for लोकसङ्ग्रह. That person works for सकाम, here that Mahatma works for लोकसङ्ग्रह. And when that Mahatma functions, that Mahatma, Bhagavan Sri Krishna says, do not create too much of unsettling in their minds. You may know the highest truth, but if someone is not ready for the highest truth, then giving such a teaching of ब्रह्मसत्यम् जगन्मिथ्या, and all those kinds of teachings, they can cause a lot of problems. Because they don't have the right mind to understand it rightly, so misunderstanding will be more.

Your teaching, instead of helping, can make them an escapist also. They will give up their action, they will give up their duties, they will run away, they will do something and cause a lot of difficulties. न बुद्धिभेदं जनयेत् — unsettling the mind.

न बुद्धिभेदं जनयेत् अज्ञानां कर्मसङ्गिनाम् जोषयेत्सर्वकर्माणि — Whatever level they are, you keep encouraging them. Don't keep telling them, you are wrong, you are wrong, you are wrong, you are bad.

This doesn't work. What happens to that ignorant person? So that the wise person can be contrasted, and then it can be seen very clearly that this problem is not going to happen for the wise person. जोषयेत्सर्वकर्माणि विद्वान् युक्तः — that विद्वान् is युक्तः, focused, समाहितः, अभियुक्तः — fully engaged. Does this cause bondage to the Mahatma also? No it doesn't cause. What happens to that ignorant person is shown so that the wise person



can be contrasted and it can be seen very clearly that this problem is not going to happen to the wise person.

So अविद्वान् अज्ञः कथं कर्मसु सज्जते? How does this अविद्वान् this ignorant person become bound to action? Because of one single factor of अभिमान of कर्तृत्व because of which he gets bound. कर्म really speaking is not of the nature of binding, but we go and approach it in a wrong manner, and then कर्म becomes binding. कर्म does not have any actual nature to bind. Mistake is our part. Suppose we go and put your leg when a train is going. What will happen to your leg? It will be a severe problem. Train is going. Why are you putting your leg inside? कर्म is happening. Why are you identifying with it?

The problem is in the ignorance. Actually, nobody is doing कर्म. प्रकृति only is doing कर्म. Let it do. प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः. In every way, action is done only by the गुणस of प्रकृति. By the गुणस of प्रकृति — by the कार्य and the करण, which are manifestations of the प्रकृति. Here, गुणस. कर्म is done by the गुणस. कर्म is done by the गुणस means what? कर्म is done by the manifestation of the गुणस. गुणैः विकारैः कार्यकरणरूपैः—they are only doing. But then अहङ्कारविमूढात्मा - the one who has that identification, अहङ्कार is अभिमान. To do that I is called अभिमान. अहंकार—doing the I. Something is doing, unnecessarily putting your head there. Someone is doing, why are you putting your head there? Somebody is doing, why are you saying, I am doing? अहङ्कारविमूढात्मा, deluded by this अभिमान. This delusion by this अभिमान is the same as भ्रान्तिज-तादात्म्य. Then what happens? A person thinks अहं कर्ता. So identification leads to कर्तृत्व. If that delusion of अहङ्कार, if it is not there, then कर्तृत्व also will not be there. तादात्म्य is the problem. देहाभिमान is the problem. अनात्मनि आत्मबुद्धि is the problem. अनात्मा is doing. You put that आत्मा there in it. And then you say, I am doing it. Actually, अनात्मा is only doing it. कर्ता अहम् इति मन्यते. Whereas, how is it तत्त्ववित्? That's where we are now. Let's read the verse.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

So how is this तत्त्ववित्? तु is वैलक्षण्य. Here, तत्त्ववित् is one who knows the nature of that reality. तत्त्व is reality. One who knows the actual state of things. One who knows what is what. See, look at the word तत्त्व. तत् is that. तत्त्व is what — thatness. Meaning, one who knows what is the nature of the Self and one who knows what is the nature of the not Self. He can clearly see what is what. So, तत्त्ववित् refers to the ज्ञानी.



तत्त्ववित्तु महाबाहो — Hey Arjuna, गुणकर्मविभागयोः, गुणकर्मविभागयोः तत्त्ववित्. That's how you have to understand. So, गुण-विभाग and कर्म-विभाग. विभाग is section. So, one who knows the functioning of the गुण. विभाग, section, compartment. विभाग is also used as a department. One who knows the department of what is गुण, meaning what the गुण does, what does सत्त्व, रजस् and तमस् do, what the सत्त्व does, what the रजस् does, what the तमस् does. So one who knows all these. One who has clarity about the प्रकृति. And विभाग also means differentiation. So one who knows गुणाः are not me. So विभाग is also differentiation. विभाग is department or section. विभाग also is differentiation.

So one who has got clarity about गुण-विभाग, two things therefore: clarity about गुण-विभाग, clarity about the functioning of the गुणाः. How the गुणाः themselves alone become, how the सत्त्व becomes अन्तःकरण, how the रजस् becomes प्राण and all, how the तमस् becomes the देह, all those things. He says, it is not me, actually it is गुण only. And who can see that they are all not me, that विभाग also.

Also, one who has clarity about कर्म-विभाग. What do you mean by clarity about कर्म-विभाग? Here also, he knows how कर्म happens. I am not doing. He knows that. I am the pure आत्मा. धावन्निव यथा शशी. आत्मबोध remember? You look at that, शशी through the medium of the clouds. The clouds look as though they are moving. The same way, when you look at the Self through the medium of the उपाधि, through the medium of the गुण and the कर्म, then you feel the Self is कर्ता-भोक्ता, but that's only an imagination. The चाञ्चल्य of the बुद्धि is आरोपित on the शशी. So the one who sees the गुण-विभाग, who has clarity about that, so गुण-विभाग, and then कर्म-विभाग तत्त्ववित्, he knows what is what. And he knows the differentiation, he knows the distinction of the Self from this गुण and कर्म.

So, for him, how is the understanding? गुणाः गुणेषु वर्तन्ते — this he has got this clarity. गुणाः गुणेषु वर्तन्ते. So, it's all the play of the गुणाः only. I have nothing to do with this. I am only सन्निधि-मात्र. I am only the साक्षी. साक्षी चेताः केवलो निर्गुणश्च. This is what I am. गुणाः गुणेषु वर्तन्ते — what do you mean गुणाः गुणेषु वर्तन्ते? For example, I am saying, I am seeing all of you. So, eye, E-Y-E, चक्षुरिन्द्रिय. This is गुण only. Is it not? Which गुण it is? Which element? From which element, चक्षुरिन्द्रिय comes? What is that? Fire. Agni. Which aspect of that fire? सत्त्विक-अंश. So, when I say eyes are seeing, eye is Agni element's सत्त्विक-अंश. And what does eye see? E-Y-E, what does it see? रूप it sees. And रूप belongs to what element? रूप belongs to which element? Agni. So, गुणाः, eyes, गुणेषु, रूपेषु, वर्तन्ते — all the play of गुणाः, no? Where am I involved? Let's go now to some other. So, ear. Ear which गुण? It is



आकाश. शब्द, which गुण? आकाश. गुणाः गुणेषु वर्तन्ते. Mind, let us say, which element? समष्टि सत्त्व — गुणाः, is making some concepts, ideas — गुणेषु वर्तन्ते.

So, everything is only the play of गुण. गुणाः गुणेषु वर्तन्ते, इति मत्वा, understanding this, after having understood this, न सज्जते, he is not bound. He is not bound — he does not say, “I am doing”. He is not saying that. इति मत्वा न सज्जते, he does not get bound, he does not have the अभिमान.

Earlier you see, how was the earlier person?

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ ३.२७ ॥

Why? अहङ्कार is there. अभिमान is there. Whereas this person? अभिमान is not there. What does he understand? गुणाः गुणेषु वर्तन्ते. Can we also do that? गुणाः गुणेषु वर्तन्ते — I’ve nothing to do, I’m free.

Now, let's see the भाष्य.

तत्त्ववित् तु महाबाहो । कस्य तत्त्ववित्? गुणकर्मविभागयोः गुणविभागस्य कर्मविभागस्य च तत्त्ववित् इत्यर्थः — he knows about the विभाग, the ambit of गुण and he knows the ambit of कर्म, he knows them both. And knowing them clearly, what does he understand? गुणाः करणात्मकाः — करणाः are all गुणाः — ज्ञानेन्द्रिय, कर्मेन्द्रिय and अन्तःकरण, they are all made of सत्त्व and रजस्, तमस् does not become करण. What does तमस् become? तमस् becomes देह, भोग-आयतन, these करण become भोग-साधन. तमस् also plays a role. It accommodates the, it is a residence for all the करणाः. It becomes the गोलकाः, is it not? Discussion about it will also come in ऐतरेय उपनिषद्. That we will see at that time. करणात्मकाः — of the nature of करणाः, the word आत्म means nature.

गुणेषु विषयात्मकेषु — of the nature of विषय, शब्द, स्पर्श, रूप, रस, गन्ध. This was what Gururji was telling in the Bhagavatam as Gurudev used to tell him. One child puts the finger, thumb, in the mouth, and sucks. Both of them are the child only. The one who sucks is also the child. What is being sucked is also child. प्रकृति is करण, and प्रकृति is विषय, both प्रकृति. इति मत्वा. So that means what? गुणाः गुणेषु वर्तन्ते न आत्मा — that is the main point here. Not me. इति मत्वा — having comprehended this truth, न सज्जते — सक्तिं न करोति — he does not have any attachment whatsoever. So, following, clear?



Now, the idea of the विद्वान् should do समाचरन्, the अविद्वान् should be जोषयेत्, न बुद्धिभेदं जनयेत्, all these points, what were said for the wise person. After having shown the very, what can I say? The totally different levels, totally different level, the ignorant person at what level and the wise person at what level, totally different level, it can't be bridged like that, earth and sky, like that difference. So vastly different are these two people. So you cannot actually immediately help, they have to be helped slowly only. If you do some, if the ज्ञानी reacts badly to the stupidities, then he can't do anything. They can't be helped. And that being the case, the difference being so pronounced, and therefore the wise has to go slowly about it. So that topic he concludes in the next verse. Let's read.

प्रकृतेर्गुणसम्भूताः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३.२९ ॥

कृत्स्न means complete, अकृत्स्न means incomplete. So अकृत्स्नविदः means those who don't know things fully, meaning those with, literally meaning, those with incomplete knowledge. But what it means is those who are ignorant. That's a euphemistic way of telling somebody, you do not know anything. Better not to tell you, don't know. Bhagavan Krishna is practicing that. Saying those who have incomplete knowledge, मन्दान् or dull in that matter, मन्दान् means मन्दप्रज्ञ. The one who knows everything, the one who knows everything should remind us of Mundaka Upanishad — कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति (1.1.3) — the knower of all, the विचालयेत् — he should not unsettle them. He should rather help them slowly to come, but suddenly tell everything is wrong. You have no understanding. You are not body, etc., etc., and confuse the person.

So, प्रकृतेर्गुणसम्भूताः. So, प्रकृति is maya. The गुणाः of प्रकृति is सत्त्व, रजस् and तमस्. They manifest as, as the various, you know, करणाः and they manifest as the विषयाः. What we saw गुणाः गुणेषु वर्तन्ते. They are in that प्रकृति-गुणसम्भूताः. So, in that those who are, those who are fully deluded. In the गुणाs and the कर्म, they are ever bound. We'll see more in the भाष्य of what this means. तान् — those, अकृत्स्नविदः — those who are ignorant, मन्दान्, कृत्स्नविद् — the one who knows the highest reality, न विचालयेत् — he should not cause unsettlement of their minds. You have to help them in a way they can be helped. That is what is meant. Let's read the भाष्य.

प्रकृतेः गुणैः सम्यक् मूढाः संमोहिताः सन्तः — by the गुणाs of प्रकृति, those who are completely deluded. What are the गुणाs of प्रकृति? सत्त्व, रजस् and तमस्.



How do they manifest? They manifest as कार्य-करण-सङ्घात. प्रकृतेर्गुणसम्भूढाः — those who are stuck up with this कार्य-करण-सङ्घात as I. That is the meaning of प्रकृतेर्गुणसम्भूढाः.

And how they will be? सज्जन्ते गुणानां कर्मसु — those who are individuals, they will be bound attached to गुणकर्मसु.

What is गुणकर्मसु? गुणानाम् कर्मसु — the various actions that emanate from those गुणाः. सात्त्विक, राजसिक and तामसिक, various actions. गुणकर्मसु.

How will they be attached to those गुणकर्म, actions born from those गुणाः? Please see how the word गुणाः are used, प्रकृतेर्गुणसम्भूढाः — there it refers to that अहङ्कार-अभिमान. In गुणकर्मसु, refers to the actions which are brought by those गुणाः.

How they are attached? सज्जन्ते. गुणकर्मसु वयं कर्म कुर्मः फलाय इति — Once one becomes an individual, then that परमानन्द, natural आनन्द is gone, and then one is looking for means to fulfill that, to gain that happiness. Then the means to gain happiness is only action. And in that action, they become identified.

We are doing action. What for?

फलाय. See प्रकृतेर्गुणसम्भूढाः, refers to that. देह-अभिमान. सज्जन्ते गुणकर्मसु — that refers to that notion of, कर्तृत्व, I am doing it for my happiness, that kind of thing. In other words, those who are completely deluded, this is the meaning. देहाभिमान full stuck up, that is one level. Another level in action, they have that कर्तृत्व. Naturally, it will be there.

And then they want फल, फलासक्ति will also be there. So, वयं कर्म कुर्मः is कर्तृत्व, फलाय is फल-आसक्ति. You see? Are you seeing that? वयं कर्म कुर्मः, we are doing action. That is what, that is कर्तृत्व. Why are they doing? फलाय, for the result. फलासक्ति. So, this is that अहङ्कारविमूढात्मा प्रकृतेर्गुणसम्भूढाः सज्जन्ते गुणकर्मसु — कर्तृत्व-अभिमान and फल-आसक्ति. ‘

In other words, those who are completely deluded this way, तान् — them, कर्मसङ्गिनः — those who are attached to actions, अकृत्स्नविदः कर्मफलमात्रदर्शिनः — who don't see things completely, who have imperfect vision, whose attention is only on कर्मफल and कर्तृत्व and not the Self which illumines that कर्ता, कर्म, फल as सुख and दुःख, their attention is not going there. It will not go there. It requires a certain kind of mind, which they cannot, they don't have at this point of time. So what is the point of telling them something which they cannot comprehend, and not just something what they cannot comprehend, something which causes a misunderstanding, which will cause confusion.



And rather than helping them, it will only make them go down. Instead of evolution, devolution will be there. अकृत्स्नविदः कर्मफलमात्रदर्शिनः — their attention is only on what I can get. कर्मफल. How I can become happy. मन्दान् मन्दप्रज्ञान् — those with little, their understanding, प्रज्ञा, is very very poor, कृत्स्नवित् आत्मवित् स्वयं न विचालयेत् — himself should not unnecessarily create confusion.

What is the meaning of this word विचालयेत्? बुद्धिभेदकरणम् एव चालनम् — that बुद्धिभेदम् in verse earlier न बुद्धिभेदं जनयेत्, that बुद्धिभेदम् is called चालनम्. Of they being कर्ता, and they should work hard for getting certain result. बुद्धिभेदकरणम् एव चालनम् — unsettling their notions, their present ignorant notions, that is called as चालनम्. तत् न कुर्यात् — that one should not do. इत्यर्थः। Rather, what should one do then? How can that person be helped? That person should be helped through the teaching of कर्मयोग, that is a way for that person. So that Bhagavan takes up in the next verse, let us read.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

The main teaching of this chapter, which is कर्मयोग, which was explained from the beginning onwards, right from verse 3, it was introduced. कर्मयोगेन योगिनाम्. And then from the fourth verse onwards, you had ways of argument. Not only explaining कर्मयोग, but also explaining the beauty of कर्मयोग, the importance of कर्मयोग, and why everyone should do कर्मयोग, etc. Why a ज्ञानी alone is an exception to that. Arjuna, you don't fit in as a ज्ञानी. Look at me, and look at great, great people like जनकादयः, how they did, etc. The whole argument.

So Bhagavan says, now this कर्मयोग is a teaching. That is what we have to impress upon them. And that is something they should do. Because that कर्मयोग itself will make them fit for that highest teaching. You see, you have to go step by step. You have to adopt that शाखा-चन्द्र-न्याय. You can't jump, I'm sure. You can't do that. Right?

So, that कर्मयोग-उपदेश Bhagavan gives and then closes the teaching of कर्मयोग. Okay?

In the earlier verse, the thoughts of how to be with the wise, those things and all, how to be with the wise, those were all mentioned. Now, what should be the teaching? It's not that न बुद्धि-भेदं जनयेत् and then you don't do anything and they ask something, you don't guide them anything. You say, go to hell, how do I care? Bhagavan Krishna also



told me, I shouldn't do anything about you. Your प्रारब्ध is to suffer. It's not like that. You have to help them slowly. That is the teaching, okay?

So how Bhagavan Sri Krishna does? This verse number 30 is one of the most beautiful verses of कर्मयोग. Like how in second chapter you had कर्मण्येवाधिकारस्ते मा फलेषु कदाचन, समत्वम् योग उच्यते and all, in this third chapter, this is one verse which is the core of कर्मयोग. Of course, you had some other verses also, यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयम् कर्म बन्धनः, etc. are there, are all there, beautiful verses. But this verse is a striking verse in कर्मयोग. Let us see in little detail this verse.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा. The important word here is अध्यात्म-चेतसा. Every word is important, we'll go one by one. अध्यात्म-चेतसा. चेतस् means thinking. चेतसा is a certain way of thinking. What kind of thinking it is? अध्यात्म-चेतसा. It is a thinking which is of the nature of अध्यात्म. What is this अध्यात्म? अध्यात्म, if you see, has this. उपसर्ग अधि, and it has got this main word there, आत्मा, आत्मा is Self. So अध्यात्म means what? With respect to the आत्मा. A mind which has focus on the आत्मा. But just now you said, आत्मा should not be taught to them. What is this? Suddenly आत्मा? This आत्मा we are talking about is सर्वात्मा ईश्वरः. That सर्वान्तर्यामी, भगवान्. So I have to little bit say something before, then this will become very clear for you. Let me give a citation from the बृहदारण्यक-ब्राह्मण. This is from the अन्तर्यामी-ब्राह्मण, which before also I have given a citation from the अन्तर्यामी-ब्राह्मण. Okay? You can write it down.

य आत्मनि तिष्ठन् आत्मनो अन्तरः यमात्मा न वेद यस्य आत्मा शरीरम् य आत्मानम् अन्तरो यमयति । एष ते आत्मा अन्तर्यामी अमृताः ।

What does this statement mean? य आत्मनि तिष्ठन् - one who is there within you. आत्मनि तिष्ठन्. Of course, by आत्मनि they are referring to कार्य-करण-सङ्घात. And therefore आत्मनः अन्तरः, one who is within the self, within yourself. यमात्मा न वेद - which your body, your कार्य-करण-सङ्घात does not know. यमात्मा न वेद. यस्य आत्मा शरीरम् - and whose externality, external self is this body. य आत्मानम् अन्तरः यमयति - he who stays within and controls this whole कार्य-करण-सङ्घात of yours. एष ते आत्मा - that is your आत्मा, that ईश्वर is your आत्मा. And how is that ईश्वर? अन्तर्यामी - He is अन्तर्यामी. The word अन्तर्यामी means अन्तःस्थित्वा यमयति. अन्तर्यामी अमृताः. Here it is this आत्मा that is being spoken.

Bhagavan also refers to this in the 18th chapter. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥ So focusing your attention on ईश्वर in your heart - that is the meaning of अध्यात्मचेतसा.



Bhagavan Himself is going to say, सर्वस्य चाहम् हृदि सन्निविष्टः ... where is he going to say? 18th chapter? 15th chapter. I am in the heart of all, I enable स्मृति, I enable ज्ञान, I also enable forgetfulness. So that way, taking your attention to that me, that Lord, who is that सर्वान्तर्यामी, who is a Lord of all, who is existing in everyone, who is the inner controller of all, and that अन्तर्यामी-ब्राह्मण not only speaks of a person, it also speaks about water, it also speaks about earth, it also speaks of space, it also speaks of light, it also speaks of darkness, it also speaks about shadow, it also speaks of trees, plants everywhere. Everything. That is मयि. Bhagavan भाष्यकार says beautifully. वासुदेवे, परमेश्वरे, सर्वज्ञे, सर्वात्मनि. He stops after sometime. So मयि.

So अध्यात्म-चेतसा. मयि अध्यात्म-चेतसा. आत्मानम् अन्तर्यामिणम् अधिकृत्य यच्चेतः बुद्धिः तदध्यात्म-चेतः. In other words, I am under the control of this ईश्वर, अन्तर्यामी. अन्तर्यामी अधीनः अहम्. I am a servant. भृत्यः इव राज्ञे. Like how a servant is for the king, meaning the king empowers that servant. The king gives everything for the servant. The king nourishes that servant. The king takes care of that servant. The king loves that servant. And the servant is also absolutely dedicated to the king, like that. Same way, परमेश्वराय, सर्वान्तर्यामिणि, अहम् सर्वम् कार्यम् करोमि, this is called as यज्ञार्थ-कर्म. This is यज्ञो वै विष्णुः remember? यज्ञार्थात् कर्मणोऽन्यत्र - this is that action offered to Bhagavan. So with this understanding, you say, Bhagavan, you are only making me everything, everything. You are that inner power which is guiding me. You are the intelligence. You are my heart. You are my प्राण. Everything you are. What is it I can do myself? Nothing. All I am doing is only for you. That way. All your actions. Including this युद्ध-कर्म. Which is your duty? सर्वाणि कर्माणि.

Traditionally, if you want to say सर्वाणि कर्माणि, you will say लौकिकानि, वैदिकानि, you will say like that. What it means? It means the secular as well as the sacred. Even your so-called religious duties, your पूजा, your worship, your जप, your ध्यान, your स्वाध्याय, everything offered to Bhagavan. Your understanding offered to Bhagavan. Everything. Arrogate nothing to yourself. Arrogate nothing to the small I. Offer everything to this big I, that सर्वात्मा, ईश्वर. Right? सर्वाणि कर्माणि मयि संन्यस्याध्यात्मचेतसा.

Arjuna is very lucky, because Bhagavan is standing in front of him, he says, मयि to me, you please offer. How lucky Arjuna is? मयि to Me, to Me you offer, Arjuna. Don't worry about this one, you offer your fighting to Me. I am inspiring you from your heart, therefore, to me alone, it has to be offered. Not some Bhagavan sitting somewhere. Bhagavan is sitting in our heart and making us do everything. To whom else you can offer everything? To Him alone, you can offer everything. He alone deserves it, right?



Nobody else deserves it. And that, who is inspiring the देवता also, he is अन्तर्यामी of the देवता also, he is सर्वान्तर्यामी, right? Offering all your actions unto Me.

So offering is what, संन्यस्य means what? समर्प्य - offering, dedicating. I am doing it for my Bhagavan. I am doing for that सर्वात्मा, सर्वान्तर्यामी. I hope my सर्वान्तर्यामी is pleased with me - like that. Like a servant who goes and gets something for the master. Let's say, I am sure this mango is so tasty, I am sure it will be very nice for my master. It will be the best one. Extra also you can ask. I will give you. But give me the best one, okay? Like that. Someone whom you love, how do you take things? Give me the best. And you also tell, I am taking it for ashram, punya will come for you also. You are offering it to... This is going to be offered to Guruji, huh? This is going to be offered to Pujya Swamiji. This is the photo, can you see? Wait wait I will get you. So he goes inside, to the godown, and he brings the best basket of mangoes. Please, you can take it. No need to give me any money. Ashrama only. No. I have to accept it. Here, extra 200 rupees you take. Come on, take it. That's what you would charge me. 200 rupees extra. Like that. With great भाव. All right? मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीः. So निराशीः does not mean losing all hope. Meaning having no selfishness, no फलासक्ति. The first line you have ईश्वरार्पणबुद्धि. We should not be able to do it. Now you have no फलासक्ति, निराशीः. Also, निर्ममः भूत्वा, don't feel it is your energy, your strength, your capacity, and all those things. Everything is offered, निर्ममः. All belong to Bhagavan only. It is ॐ's grace. The heart is beating by ॐ's grace. सर्वान्तर्यामी is doing everything. Thus, drop the idea, मम इदं कर्म. So this is called as करणबुद्धि. So ईश्वरार्पणबुद्धि, no फलासक्ति which is ईश्वर-प्रसाद-बुद्धि and this, this is करणबुद्धि. So in कर्मयोग, what happens? The कर्ता becomes करण. You see, instead of saying कर्ता is no कर्ता, अकर्ता, now you see, the power of the कर्ता is broadened, and one becomes करण. Then only one can go to अकर्ता. Suddenly one can't do all those things. Even those who understand, can't do it themselves. From the beginning, we are hearing, you are not a कर्ता, a भोक्ता and all. We are hearing the first day onwards. Even those who understand, can't put it into practice. And somebody who has no idea about it suddenly, he gets flabbergasted. I have no wife. I'm married, I'm telling you. I am married. No, Mithya. I have no children. No, not all. न बन्धुः. No guru also. He gets up in a day. Next day morning you get the news: He has committed suicide. Huh? He committed suicide. Whether he committed suicide or something crashed on him, God knows. But he left in a day and police come searching for you. Where did he go? This Svamiji is the person. The last he came here. Svamiji, what happened? I didn't do anything. I didn't do anything. Please don't do anything to me, I am over. Please, please,



please. Fake Svami. He is so afraid. He himself is afraid and he is causing confusion. No, should not be done. Should be done. Very, very nice manner. All right.

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः. सर्वकर्माणि, he had told already, सर्वाणि कर्माणि, but coming to the context of Arjuna: Arjuna is so much concerned that I have to fight in this war and that I don't want to fight and all. No, no, Arjuna, that should not be the way of thinking. You do your duty. And how do you do your duty? विगतज्वरः, without any undue excitement, you do. Or विगतज्वरः, filled with an utter ease, you do. Bhagavan is there, taking care of everything. What is that worry? Like that, giving up all anxiety. So this is the teaching for Arjuna also, even though Bhagavan has blessed him with that knowledge, it's a teaching for Arjuna also, and it is also a teaching for those great. It is also, and this is also something recommended for those who really want to share, give the आत्म-विद्या, unless you prepare the foundation, you should not give आत्मविद्या and unsettle the mind. न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्तः (माण्डुक्य-कारिक 2.32). You yourself have not digested it, and you expect the other person to digest it? No, unfair. Okay?

Now, let us go to the भाष्य.

कथम् पुनः कर्मणि अधिकृतेन - by the one who has responsibility and eligibility for duty, अज्ञेन - by ignorant, मुमुक्षुणा - by one who has desire for the highest, how should he do? If you want someone to be a मुमुक्षु and walk on the path, what instruction you should give to them, कर्म कर्तव्यम् इति)? It is said (उच्यते).

मयि वासुदेवे - in Me, वासुदेव, अवतार-रूप, who is he actually? परमेश्वरे - the Supreme Lord, what is his स्वभाव, सर्वज्ञे - the all-knower, how is he? सर्वात्मनि - the Self of all, सर्वाणि कर्माणि - all actions, संन्यस्य निक्षिप्य - having offered, अध्यात्मचेतसा - with spiritual clarity, already discussed, विवेकबुद्ध्या - with clarity, what clarity? अहं कर्ता ईश्वराय भृत्यवत् करोमि - I, the doer, how am I doing? As a सेवक of Bhagavan, भृत्य-भाव or करण-भाव, इत्यनया बुद्ध्या, how should it be done? किञ्च निराशीः त्यक्ताशीः - that is फल-आसक्ति is not there, निर्ममः - meaning "I am doing this action for me", giving it up. ममभावश्च निर्गतः यस्य तव स त्वं निर्ममो भूत्वा - having become that, युध्यस्व विगतज्वरः - without any anxiety, विगतसंतापः विगतशोकः सन् इत्यर्थः - without any kind of sorrow.

Bhagavan is there to take care of your thing. Why worry? Do what I have to do, I have to do, correct, full stop, as worship to Bhagavan I am doing. I don't care for anything other than Bhagavan. Other than my Lord. So every action is a glorification of that Supreme



Lord. This action is a worship unto the Lord. In this way, Arjuna, you do. For this verse, Pujya Gurudev's commentary is one of the most wonderful commentaries, where Gurudev interprets, निराशीः, निर्ममः, युध्यस्व विगतज्वरः, all these words, Gurudev interprets from the standpoint of not losing the mental energies in the past, present, and future. Please have a look at Gurudev's commentary and we will see a bit of it tomorrow. These are some places where Gurudev has given some very practically important points on how कर्मयोग can be practiced.

09 July 2025, Session 17 — Bhagavad Gita, Chapter 03, Verses 31-33

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ ३.२७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३.२९ ॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

कर्म's which are done by the गुण's of Prakṛti in their various forms, in their various modifications. The body is also गुण, the mind is also गुण, the prāṇas are also गुण, the senses are also गुण, everything is गुण. So those which are performed by गुण's, that means those which are performed really by Prakṛti only. But then the one who has this delusion, one who has ignorance, deluded by identification, he considers all of them to be done by, done by him, done by the Self. कर्ताहम् इति मन्यते. Whereas, तत्त्ववित्, one who knows the reality of things, गुणकर्मविभागयोः तत्त्ववित्, the one who knows what are गुण's, what गुण's do, what is कर्म, what कर्म is performed by the गुण's. In other words, one who recognizes clearly the nature of गुण and कर्म to be other than him, such a person, how does he recognize? The other person, कर्ताहम् इति मन्यते. The other person, अहङ्कारविमूढात्मा, whereas this तत्त्ववित् - गुणा गुणेषु वर्तन्ते, the गुण's are interacting with the गुण's. That means, Prakṛti is interacting in Prakṛti, meaning everything is happening in the realm of Prakṛti. Nothing to do with me, because I am the pure witness, I am the consciousness. इति मत्वा, recognising this, न सज्जते, he remains unbound.



So thus प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु । तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् । ॥३.२९॥ So thus those who are so much bound in the देहाभिमान, प्रकृतेर्गुणसम्मूढाः - those who are rooted in that कर्तृत्व, and because of which they have that notion of I and my, I in the देहादिसङ्घात, and मम in those actions which they are doing, my actions, as an understanding everything as गुणा गुणेषु वर्तन्ते, those ignorant, those dull, मन्दान्, those whose intelligence is dull, those whose clarity is very poor and those who know nothing really, even though they may think themselves to be such and such in this world.

So with great ego, those who are, कृत्स्नविन्न विचालयेत्, that कृत्स्नवित् - the knower of all, the highest, the knower of the highest reality, such a Mahātma, should not - न विचालयेत्, he should not immediately create that बुद्धिभेद, but rather what he should do? He should gently guide them to कर्मयोग, and what is this कर्मयोग?

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३.३०॥

That कर्मयोग, Arjuna, is applicable to you too. Not that you don't know this knowledge, I've given you this knowledge. Unless you purify yourself, you will not be able to abide in that knowledge.

So for that ignorant, for the utterly ignorant and also the one who needs to abide in that knowledge and has not gained the purity of mind to abide in that knowledge, in spite of having gained knowledge, what should be done? That कर्मयोग should be taken up seriously.

And how is this कर्मयोग? कर्मयोग is rooted in that अध्यात्मचेतस्. You may say it is a spiritual focus. Yesterday, we saw in detail what is अध्यात्मचेतस्, and what is अध्यात्मचेतस्? It is an understanding that Bhagavān, ईश्वर Himself, is सर्वान्तर्यामी, is enabling all actions, and therefore, everything is to be dedicated unto him. It is very logical, okay? Don't think कर्मयोग is some illogical, some feeling you have to invoke, and then it is very, very logical. Why it is logical? This देहादिसङ्घात is able to function because of that ईश्वर only. ईश्वर wills, ईश्वर ordains, ईश्वर controls.

अन्तःस्थित्वा यमयति ।
ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥



Like puppets, so who actually controls? It is Bhagavān who controls. So, when it is Bhagavān who controls, that Bhagavān who enables, and Bhagavān who blesses, Bhagavān who facilitates, Bhagavān who gives the capacity, everything is Bhagavān. मत्तः ज्ञानम् अपोहनम् च.

So, that way, understanding the state of प्रकृति, understanding that प्रकृति is under the control of that Bhagavān, so, what you should do? Offer all your duties. मयि सर्वाणि कर्माणि, here this is not निषिद्ध-कर्म. सर्वाणि means immediately our idea of सर्वाणि - कर्म is how many types, नित्यकर्म, नैमित्तिककर्म, काम्यकर्म, प्रायश्चित्तकर्म, निषिद्धकर्म - not like that. सर्वाणि कर्माणि refers to all one's duties.

What one should do? विवेकबुद्ध्या, you see, विवेकबुद्ध्या, having a clarity. So कर्मयोग is also based on clarity. And that's why कर्मयोग in the second chapter is called बुद्धियोग, isn't it? So, अहम्, I offer everything unto ईश्वर. So मयि सर्वाणि कर्माणि संन्यस्य, offering all actions unto the Lord. This is ईश्वर-अर्पण-बुद्धि.

And then निराशी, that is, absence of फलासक्ति. निर्ममो भूत्वा, even considering that actions are not my actions, even considering those actions as I am only an instrument in the performance of those actions.

That निर्ममः is to stand for the करण-बुद्धि, भूत्वा युध्यस्व विगतज्वरः. So, युध्यस्व, the context of Arjuna, युध्यस्व विगतज्वरः - without any worry, without any anxiety.

What will happen? Forget all those things. That's all in God's hands. Why are you worried? You do your work. Let God do His work. Don't interfere with God. Why are you worried about what will happen? What will happen is in God's hands. Just do what you have to do, and then trust in God. Just go forward. All is for good, and good alone, like that. Doing this, will I get liberation, don't worry. सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज - forget about everything. Doing कर्मयोग, how far or how long it takes for me to purify my mind in कर्मयोग, don't worry. That's not your job, that's Bhagavān's job. Just keep doing. Don't keep on asking when will I be liberated, when will I be liberated. Don't ask these kind of questions. Just keep doing. युध्यस्व विगतज्वरः.

So now let us see how Pujya Gurudev has looked into this verse. So Gurudev takes this निराशीः and निर्ममः as the I and mine. He explains it now. So निराशीः Gurudev translates as freedom from hope, free from hope. निर्ममः, free from ego. So निराशीः - Gurudev takes it as not losing one's mental energies into the future. And निर्ममः - not losing one's



energies, capacities, or energy of the mind in the past. How? We will see later in Gurudeva's commentary. And विगतज्वरः with respect to the present. So the past, present, and the future. Past goes with निर्ममः, present goes with विगतज्वरः, निराशीः goes with the future. This is something very, very unique to Gurudev's teaching, okay? What I've explained to you is a way normally कर्मयोग is explained, but see how Gurudev makes it very, very practical. So a common man who understands all these things very, very clearly.

See, all that you do depends on your mental energies, right? The success of an action depends upon the conservation of your mental energies. You've got the capacity, but you lose your energy because you're a leaking pot. So conserve your energies and focus. How do you do that? Don't allow the mind to go into the past. Don't allow the mind to go into the future. Don't go into the regrets of the past. Don't go into the future anxieties. Don't go. And in the present, also be free of any unnecessary excitement. So this, see how free from hope, hope is an expectation of a happening that is yet to manifest and mature in a future period of time. Whatever be the hope, it belongs not to the present. It refers to a period in future, not yet born. So आशीः, he took as desires. So absence of फलासक्ति. How Gurudev takes it, you see? Free from hope. Hope is an expectation of a happening that is yet to manifest and mature in the future period of time. So, being continuously engaged about, will I get it, will I get it, I want it, I will get it - the action is going to be a failure. Perfection in action cannot happen by being preoccupied with the future.

Next, निर्ममः - free from ego. So that मम, Gurudev takes as ego - I and mine is ego, right? And you see how Gurudev takes the ego concept and expands. "Our ego-centric concept of ourselves is nothing but a bundle of happenings and achievements of ours which took place or were gained in the past moments." One famous definition of ego is: ego is a bundle of memory of the past. Gurudev always would define ego this way. Ego is a bundle of memories. "Who are you? Who am I?" I will start describing, what I did, where I went to study, what is my name, how much I did well in my school, or then went to graduation. I went to post-graduation there, etc., etc. So when you are asked to describe who are you, who am I, what do you do? You only describe the past. So ego is a bundle of memories of the past. This is a very super-practical, psychological definition of what the ego is. Such a definition of ego I have not heard anywhere. Ego is a bundle of memory of the past. Free from ego.



“Our ego-centric concept of ourselves is nothing but a bundle of happenings and achievements of ours which took place or were gained in the past moments. Ego is therefore, the shadow of the past, and has an existent reality only with reference to the dead moments of the past.”

Now you see how poetically Gurudev goes forward. “If hope is thus the child of the unborn future, ego is a lingering memory of a dead past.” If hope is thus the child of the unborn future, ego is the lingering memory of a dead past. “To revel in ego and hope is an attempt on our part to live either with the dead moments of the past or with the unborn moments of the future. All the while the tragedy is we miss the present, the active, dynamic present, which is the only noble chance that is given to us to create, to advance, to achieve, and to enjoy.” Krishna advises Arjuna to act renouncing both hope and ego, and this is indeed a primary instruction on how to pour the best that is in us into the present, blockading all unintelligent and thoughtless dissipation of our inner personality energies in the past and the future.

Now slowly going on to विगतज्वरः. “The instruction is so exhaustive in vision and complete in its minutest details that the stanza under review should be a surprise even to the best of our modern psychologists. Even though the techniques so far advised can and do avoid all the wastage of energy among the funeral pyres of the dead moments and in the wombs of unborn time, yet there is a possibility that the man of action may waste his potentialities in the present. This generally comes about when our inborn nature makes us unnecessarily over-anxious during our present activities. This feverish anxiety is indicated here by the term fever, ज्वर. Look at the expression in English and the expression in Sanskrit. This feverish anxiety is indicated here by the term fever. Krishna advises Arjuna to renounce all actions unto the Lord, getting rid of both hope and selfishness. So निराशीः, निर्ममः, and fight free from all mental fever, विगतज्वरः - how complete this technique is, will be evident now to all students.”

Further he goes on. Okay? This is worth seeing and worth reflecting upon. The same Bhagavad Gītā, what we are studying, but Gurudev, see how practical and how understandable and how useful, even to the student who doesn't have much background. He goes straight. All right? So please go through this verse again. This is one of the classic verses on कर्मयोग.



Now we go forward. Now, with this the teaching of कर्मयोग is complete. You can see the waves of thought. Okay? Mentally, you all go through the waves of thought Bhagavān has presented. Starting from beginning: कर्मयोगेन योगिनाम्, नकर्मणामनारम्भात् and see how many waves of thought Bhagavān Śrī Krishna has used to expound कर्मयोग. You see for yourself, right?

Now Bhagavān says, the advantage of taking up कर्मयोग, in this verse 31, and in verse 32, he will say the disadvantage. The advantage, the disadvantage. If you want to put it in Sanskrit terms: through अन्वय and व्यतिरेक. This is शास्त्र style. First, they will say अन्वय, then they will say व्यतिरेक. If, if not. The positive and the negative. Sometimes they will say the negative first, and then say the positive. Both ways. The अन्वय-व्यतिरेक will be pointed out. Let's read the verse.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३.३१ ॥

इदम् मे मतम् ये मानवाः अनुतिष्ठन्ति - इदम् is referring to the nature of कर्मयोग pointed out. And what is this nature of this कर्मयोग pointed out? ईश्वर-अर्पण-बुद्धि and प्रसाद-बुद्धि and then करण-बुद्धि - these three. So as परमेश्वर-आराधना, without that ममता, without फल-आसक्ति, this method of performing one's कर्तव्य is called कर्मयोग. So the object of कर्मयोग is ईश्वर. And the means adopted is our own कर्तव्य - that is the instrument. That कर्तव्य goes with a certain भाव. ईश्वर-अर्पण-बुद्धि and प्रसाद-बुद्धि. Usually, ईश्वर-अर्पण-बुद्धि and प्रसाद-बुद्धि would be spoken of. But करण-बुद्धि is in the background. That कर्ता becomes करण. कर्तृत्व is not taken off, please remember. कर्तृत्व - I am doing, but how am I here? I am an instrument in Bhagavan's hands. That's all. कर्मयोग does not free you from कर्तृत्व, but कर्मयोग weakens the कर्तृत्व. Bhagavan Sri Krishna would say निमित्त-मात्र भव - become the instrument of me, I am the doer. You become an instrument. In the भक्ति-शास्त्र we say, हरिः एव कर्ता. So this, इदम्,

मतम् - मतम् is not opinion, but here it is teaching. This teaching,

ये मानवाः, ये so this refers to anyone. There is no restriction - man, woman, gender, or country. Nothing. ये, whoever. ये मानवाः - any human being, all human beings.

अनुतिष्ठन्ति - अनुतिष्ठन्ति means firmly adheres to. अनु is there, अनुतिष्ठन्ति - continuously, firmly abides. श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि - they also. That means what? नित्यम् अनुतिष्ठन्ति, they will also get liberated. But don't you worry. Those who are not able to follow or



those who are able to follow occasionally. Because of the power of their mind, takes over. नित्यम् अनुतिष्ठन्ति may be, okay, but I try. Sometime, you know. स्वल्पम् अप्यस्य धर्मस्य त्रायते महतो भयात्. it was said, is it not?

श्रद्धावन्तः - those who are not able to do it, no problem. But they have what? श्रद्धा in that. What do you mean श्रद्धा? श्रद्धा is आस्तिक्य-बुद्धि. They know, yes, I may not be able to follow perfectly, but still the teaching of Bhagavan is perfectly true. They have no doubt about it. They don't think this is all some kind of bluff. एवमेव एतत् - विश्वास-मात्र is there. No. Even if they are not able to follow, that विश्वास is strong. श्रद्धावन्तः. You are not able to follow, but श्रद्धा is there. This is true. This is the right way of living. I am not able to follow. Okay, it doesn't matter. By God's grace, one day it will happen. श्रद्धावन्तः.

Next. असूयन्तः. They may not have श्रद्धा, let us say. But they don't have असूय. असूय is what? गुणेषु दोष-आविष्करणम् - that is the definition of असूय. Sometimes असूय is translated as jealousy, it need not always be jealousy. असूय is also in Sanskrit fault-finding, especially fault-finding where there are no faults. Jealousy does this also. Therefore, असूय has a translation of jealousy also. So, गुणेषु दोष-आविष्करणम्, or गुणेषु दोष-दर्शनम् - in what is actually good, you imagine some errors, you imagine faults. So even if they don't have श्रद्धा, see Bhagavan's compassion, even if they don't have श्रद्धा, even if they are not able to practice, they don't have श्रद्धा also, but still they are not, they are not the type who find faults. इदम् अयम् अयुक्तम् - this is all wrong, completely wrong, no. Why this? मुच्यन्ते तेऽपि कर्मभिः - the first one is certainly and the second one also, not able to fully practice, but has श्रद्धा in it, striving, probably, little more they have to strive. Okay, it doesn't matter, but श्रद्धा they have. Then comes the third category. श्रद्धा also is not there, but they are not the fault-finding type. They also, meaning, because they are open-minded people, they'll be slowly led to this - for sure.

As long as they are not finding defects, faults, and the kind of, you know, fault-finding nature is not there, they have, they have listened to it, no? They have understood it, right? It will work, like the Balavihar classes of small children. They are made to memorize the Bhagavad Gita, listened to all, they are very young, innocent ones. Still, their वासनाs and all are not expressing. Everything is being taught to them at that age itself. Later on they will go, they will go, become youth, teenagers. And they will do this, that in the world, they will go here there, do some nonsense also. This fall, everything will happen. But finally, the parents say, seeds have been put, it won't go waste. Sometimes parents go and tell, those old teachers, Balavihar सेवक teachers, they



also go on... So look at him, what he's doing. The Balavihar teacher will say, don't worry, he will come back here only. He will come back here. Go here and there, but finally come back. Send me Bhagavan, and come back. मुच्यन्ते तेऽपि कर्मभिः. They also, that also is there, you see. They also will get liberated. This is the openness of Bhagavan. You will find throughout the Bhagavad Gita. He is the most open. One gap you give, He will catch you. That one gap you have to give him. In the armor of ego, if there is a small crack, it is sufficient for him to enter you and catch you. A small crack from there should be there, in the armor of, terrible armor of ego with which we are destroying ourselves. Alright.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३.३१ ॥

They also will get liberated from कर्म. So what is this कर्म? कर्म is पुण्य-पाप-संसार-चक्र. कर्म, which is a बन्ध-हेतु, is it not? पुण्य-पाप-रूपैः बन्ध-हेतुभिः मुच्यन्ते - they will get freed. Let's go to the भाष्य.

यदेतन्मम मतं - this teaching, what is that? कर्म कर्तव्यम् - duties should be done, The context of Arjuna also, he wanted to go away, give up all this and go away. This is the teaching. How it is to be done and all else has been done? इति सप्रमाणमुक्तं - all those have been taught with various pramana, including logic, reasoning, शिष्टाचार, लोकसङ्ग्रह, so many aspects were brought in. तत् तथा

ये मे मदीयम् इदं मतं - teaching, नित्यम् अनुतिष्ठन्ति अनुवर्तन्ते मानवाः मनुष्याः श्रद्धावन्तः श्रद्धावन्तः - having श्रद्धा devotion, अनसूयन्तः असूयां च - that which I stated earlier, गुणेषु दोष-दर्शनम् - गुणेषु is that which is highly noble, मयि परमगुरौ वासुदेवे अकुर्वन्तः - in the Guru, for the context of Arjuna, Bhagavan is guru, as teacher of Bhagavad Gita, he is Jagadguru, कृष्णम् वन्दे जगद्गुरुम्, मुच्यन्ते तेऽपि एवंभूताः - all these beings, कर्मभिः धर्माधर्माख्यैः - actions known as punya-papa.

अन्वये गुणम् उक्त्वा व्यतिरेके दोषमाह - if done that is अन्वय and if not done that is व्यतिरेक, दोष, defect that is the next verse.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३.३२ ॥



तु is to show the वैलक्षण्य. ये तु - but those, मे मतम् - this teaching of mine, अभ्यसूयन्तः - continuously revile, where there are no faults or defects, they themselves kind of invent and see defects.

“Offering everything going to God, nonsense! God is there, first of all that is not proved. And what did you say? अध्यात्मचेतसा, सर्वान्तर्यामी? If everything is done by God, murderers is also done by God only, huh? Now what I'm talking is also done by God only. That is कर्मयोग? This is also done by God?” Useless argument. With this kind of person what to talk, why talk? दुःसङ्ग.

“प्रसाद-बुद्धि, accept everything. What is this? Is this a way to live? Accept everything? Not at all right. What is wrong should never be accepted. I got what I want. Worked so hard. And then you are saying, accept what it is?!”

Finding fault in everything, imagine. अभ्यसूयन्तः - अभि is to say, always finding faults. Their nature is दुष्ट - that is all, nothing more. They are discussing in order to understand, it's a different matter. Any question logically asked for the sake of clarification, is always welcome. But just to, you know, deride and find something. Show one is smarter, and all these are old works which have no sense, no meaning. They are all Brahminical texts. These kind of expressions they use in modern day academics, the Brahminical texts. What do you mean Brahminical texts? All Brahmanas got together and found a method to cheat the society. They talk all these things. This is all influence of Brahminical texts. Meaning nobody should criticize also, see? You should see how.

See, we are all studying in Sandipani Gurukula with भाव. You can see how the others, the way they study it also, they say, we are critically studying, critical. That's not a way to study. And then, therefore, श्रद्धा also will not be there. And naturally, how will अनुष्ठान be there? It will not be there. Even though I have given so much of love, so much of care, I myself am living that life. And if I say, look at Bhagavan, egoistically is talking. If he doesn't do, it seems the whole world will collapse.

सर्वज्ञानविमूढान् - they are deluded with respect to every aspect of knowledge. Meaning completely deluded. In every way deluded, whether with respect to action, the right way of action, or whether with respect to knowledge, also deluded. सर्वज्ञानविमूढान् तान्, they all are this. Arjuna you understand. नष्टान्, with नष्टान् विद्धि - you understand they are gone cases. नष्टान्. What do you mean नष्टान्? They are, they will be ever in संसार. Unless



they come to this knowledge, there is no way. They are lost, lost souls, नष्टान्, अचेतसः - right thinking is not there, अविवेकिनः - विवेक is not there, like that. So, अन्वय over, व्यतिरेक. So, this is to impress upon the necessity to take up कर्मयोग as a way of life. That is the purpose. It is not to threaten, frighten, you know, Bhagavan has no job on it. It is to help us. All right, let's see the भाष्य.

ये तु तद्विपरीताः एतत् मम मतम् - teaching, अभ्यसूयन्तः निन्दन्तः न अनुतिष्ठन्ति नानुवर्तन्ते मे मतम् सर्वेषु ज्ञानेषु विविधं मूढाः ते सर्वज्ञानविमूढान् - with respect to all kinds of knowledge, in the शास्त्र context, variously deluded, तान् विद्धि जानीहि - please understand, नष्टान् नाशं गतान् - ever there in samsara, अचेतसः अविवेकिनः - right understanding is not there. Even if right understanding is not there, if faith is there, they can be saved. But even that is lacking. The तु is to indicate the absence of all these. Even though only two aspects have been mentioned. Is it not?

Earlier नित्यम्, अनुतिष्ठन्ति is there, अनसूयन्तः is there, here only two is there. अभ्यसूयन्तः and then, न अनुतिष्ठन्ति is there, only two. But what is understood also, श्रद्धा also has to be understood. ये तु - ये is plural, all the types.

“So after stating that you follow कर्मयोग, you will be helped. You don't follow कर्मयोग, and you criticize कर्मयोग, and you have no faith in that also, you will be destroyed. In spite of all these things, Bhagavan, you tell me, why everyone doesn't take up? Why not everyone? It's a wonderful teaching. So logical. So clear. It's beautiful. Why don't everyone take up their duties? Perform it in the कर्मयोग spirit?”

First take up the duties, because कर्मयोग has to be done in the realm of duties. So first take up the duties, and then in स्वेच्छा-कर्म you can't have कर्मयोग. In कर्तव्य-कर्म you can have कर्मयोग. Because स्वेच्छा and ईश्वर-अर्पण cannot go together. They are contradictory. For me, for God, you can't have both of them together. So कर्तव्य-कर्म, which one? It is bestowed with as duties which ought to perform based on our own stage of life or various aspects of life. Generally, we will say वर्ण and आश्रम. But what is meant by that is that, once all one's duties, based on various aspects, and we saw in कर्मयोग, how one is a global citizen, not just global citizen, one is a cosmic citizen. And therefore, what all one duties are there, is really large. And in that, why are they not people putting their mind? Why are they going hither thither? Why can't they limit themselves to duties and perform with this great spirit of कर्मयोग? Arjuna, that is because, let me tell you why. Next.



सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३.३३ ॥

ज्ञानवानपि स्वस्याः प्रकृतेः सदृशं चेष्टते - What is the literal meaning? Even that, even that person of knowledge, ज्ञानवानपि, functions, acts, under the compulsion of his प्रकृति. So ज्ञानवान् here is what? ज्ञानवान् is the one who has got विवेक, गुण-दोष-विवेकवान्, that ज्ञानवान् is not ब्रह्मज्ञानी, he has transcended प्रकृति, he is गुणातीत, we are not talking about him. ज्ञानवान् is what? One who has a certain knowledge and understanding of what is right, what is not right, what is good, what is not good, what is beneficial, what is not beneficial, one who has an understanding. ज्ञानवान्. The worldly sense ज्ञानवान्, even a so-called intelligent wise person.

ज्ञानवानपि स्वस्याः प्रकृतेः सदृशं चेष्टते. स्वस्याः - स्वकीयायाः, one's own. स्वस्याः प्रकृतेः - what is this प्रकृति? Here, प्रकृति stands for the वासनाs, the संस्कारs, the स्वभाव, the प्राचीन-कर्म, from that coming संस्कार, which is manifesting as स्वभाव. प्रकृति means nature, स्वभाव.

What is this स्वभाव? This स्वभाव is my nature. My likes, my dislikes, my wishes, my wants. I like it this way. I don't like it this way. So my specific स्वभाव, which is nothing but the manifestation of my own संस्कारs or वासनाs. Just because संस्कार is there, don't think it is positive, and वासना don't think it is negative. My own संस्कारs or वासनाs synonymously used.

And how is that संस्कार or वासना rising? That is because of प्राचीन-कर्म - my actions earlier. What would be described as यथा-कर्म, यथा-श्रुतम्. So, my nature, which is a product of my own वासनाs and संस्कारs, in accordance to that, even a person who knows things, सदृशम् - सदृशम् means in accordance, in compliance, in tune with that. In Sanskrit, if I have to say अनुरूपमेव - in accordance to that. So, in accordance to that वासनाs only, even an intelligent person who knows what is right and wrong also, will work.

If that is a case of those intelligent, knowledgeable विवेकी, now you tell me प्रकृतिं यान्ति भूतानि. If that is a case of the knowledgeable person also, the simpleton, the ignorant, everyone, and that विवेकीs are few. Everybody is not a विवेकी. Everybody is not an intelligent, you know, who sees so perceptive knowledge, who has got ideas. What this will go? Finally, you know, I go like this, finally it will happen like this. Everybody cannot have that comprehension. Everybody is a general common person, and among these general common person, you have a group of people who are intelligent, who are



sharp, who got certain clarity of things, who are so to say learned, who have gone to university, who are masters of this and that field, in their own field also, they have a standing in the society, who have climbed the echelons of knowledge and power and capacity, the holding respectable positions, they are having a tight good salary. All these capacities only make one rise, you know. They themselves have built so many, what, a million dollar industries they have built themselves. Such kind of ज्ञानवानपि. That person also will follow in accordance to his संस्कार, स्वभाव, only he will do.

Now you tell me, you are asking the question, why not everyone take up this कर्मयोग and walk, stick to कर्तव्य, do things. प्रकृतिं यान्ति भूतानि. All will follow प्रकृति. But you are Bhagavan, you are अधिपति of प्रकृति - you can do something, you can do. Bhagavan says, निग्रहः किम् करिष्यति - force or pressure or control will do what? निग्रह means control, means pressure. As though Bhagavan says what can I do? I can only teach you, but I can only advise. And if you ask me, why not everyone? It looks very hopeless. The verses give you more and more clarity as it goes, okay? What is to be done in this situation also Bhagavan says, but starts, discussion starts now. I have to give introduction, but it doesn't matter.

Let us see the भाष्य.

कस्मात् पुनः कारणात् - your teaching of कर्ताव्या कर्म, why they are not following. कर्ताव्या कर्म is the very source of कर्मयोग, remember that, त्वदीयं मतं नानुतिष्ठन्ति - does something else, not one's duty, also enters selfish actions, परधर्मान् अनुतिष्ठन्ति स्वधर्मं च नानुवर्तन्ते त्वत्प्रतिकूलाः - even though you have stated सर्वज्ञानविमूढान् तान् विद्धि नष्टान्, living a life in total antagonism with your teachings, living a life not in consonance with your उपदेश, कथं न बिभ्यति - why they are not frightened, त्वच्छासनातिक्रमदोषात् - and if they don't follow your teachings and all, you know, clearly the problems and all you have mentioned. In spite of it why people are not, everyone should take up कर्मयोग, no? See, everyone should. Why that is not happening?, तत्राह - in that context, in this context, keeping this context as a background, Bhagavan starts this topic.

So after having explained what is कर्मयोग, and after speaking about the advantages of doing कर्मयोग, or practicing कर्मयोग, and the utter loss which will ensue if one doesn't take to कर्मयोग, why does not everyone take to कर्मयोग, that becomes a question. Which means one has to take up first ones to the धर्म and take one mind out of selfishness and all those things, those kinds of activities. काम्य-कर्म, निषिद्ध-कर्म, one should take one's



minds out. And then only one can practice. Why can't everyone do this? That is because each one has their प्रकृति. प्रकृति is there forcing them, pressurizing them. Even if they understand that powerful प्रकृति is there - निग्रहः किम् करिष्यति. Bhagavan says निग्रहः किम् करिष्यति.

What will control them? Tell. Is control going to work? Tell. निग्रहः किम् करिष्यति. This is in the context of worldly people who have got some knowledge of things. Because, कर्मयोग is not for ज्ञानवान्. So, when it is said here, ज्ञानवान् अपि, the discussion of practicing कर्मयोग is not for that ब्रह्मज्ञानी. ज्ञानवान् अपि is in our context ज्ञानवान् is a knowledgeable man. Why did he do that man? Did he not know? Why did he do that? Mad fellow. And he understands he knows all those things. Why did he manipulate the system like this? Won't he know he'll get caught? Of course he knows he may get caught. He knows that. One example is given commonly, the queen, you know, king queen, those type king queen, the guard. The guard falls in love with the queen. Dangerous. Question of life and death. This example is given in such kind of context. Does he not know? He knows. He's a guard, he knows everything, what will happen. What will you say? The death is not going to be an easy death for him. ज्ञानवानपि. Do we have a chance? Wait, wait, wait, Bhagavan Sri Krishna will also guide us.

11 July 2025, Session 18 — Bhagavad Gita, Chapter 03, Verses 33-34

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३.३१ ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढास्तान्विद्धि नष्टानचेतसः ॥ ३.३२ ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३.३३ ॥

So after summarising the entire teaching of कर्मयोग in one verse, and thus forming the essence of the entire chapter.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

This is a one verse summary of कर्मयोग and that's the entire chapter. Okay? After that भगवान् goes on to say, those who take up to this path, those who follow these teachings -



अनुतिष्ठन्ति. Those who are not able to perfectly follow this teaching yet have full faith in this teaching, श्रद्धावान्. Those who even may not have faith also, yet do not have this fault-finding nature with a very noble expression of the teaching what I have given. All of them, Arjuna, be sure they will be liberated from the bondage of कर्म. So through कर्मयोग one gets liberated from the bondage of कर्म. Please note that. That is the point. So कर्मयोग gives you that capacity to become free from the bondage of कर्म. Many times an example is also given the tradition. Using a thorn to remove one more thorn, and finally you throw both the thorns away. So through कर्मयोग you remove the impurity of the mind. And finally, what you do, you go beyond. So that through अन्वय, he says about the importance of following the teaching. And through, if you do not follow, then not necessarily as a warning, but really as a matter of fact.

ये त्वेतदभ्यसूयन्तः - those who criticise, opposite of अभ्यसूयन्तः, here it is अभ्यसूयन्तः. And do not hence, therefore, there is no scope for them to even abide by the teaching. Scope is not there. At least if श्रद्धा is there, even though failings may be there, that अनुतिष्ठन्ति can happen. Even though नित्यम् अनुतिष्ठन्ति may take some time. But if श्रद्धा is there, therefore, the person will be able to walk the path. But here, अभ्यसूयन्तः. You have taken away all possibilities of progress. You have not left a single, not left a single gap for Bhagavan's teaching to penetrate your life. And they सर्वज्ञानविमूढ, however great they may think about themselves as being wise and knowledgeable. In fact, they have lost every possibility of knowledge of every thought. Be it कर्म, be it भक्ति, be it ज्ञान, everything they have lost. And please understand Arjuna, they are destroyed for sure. In other words, they will ever remain in संसार until unless they make up by changing their way of thinking about this knowledge. So with that, in those two verses you have the importance of taking up to this knowledge, that is being spoken out.

Then came a verse which looks like, kind of, all given up, nothing can be done, like that. You have this verse. सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि. ज्ञानवानपि. ज्ञानवानपि - those who have some understanding also. गुण-दोष-विवेकवान्-अपि. They have an understanding of what is good, what is not good, they have the understanding गुण-दोष. They see the value of something, they are able to clearly see, it's not good, this is good, they have the discrimination. धर्म-अधर्म-विवेक is there. Right and wrong clarity is there. So, ज्ञानवानपि, even that person also, ज्ञानवानपि, स्वस्याः प्रकृतेः चेष्टते. स्वस्याः - his or her own, प्रकृति - nature.

What is nature? That nature stands for one's own past संस्कारs, past वासनाs, which are all emanating from one's own earlier thoughts, words and actions. What we think, what



we speak, what we do, that gets resulted. The result of it. One result of it is पुण्य-पाप outside. That is an external result. And then you have an internal result. That is स्वभाव. External result manifests as पुण्य and पाप, सुख and दुःख - it gets converted. But then there is also an internal result which is happening, which is the स्वभाव gets made. The nature is concretized.

I may shout at somebody, it has two results. One is the result of it as पुण्य and पाप. Other is the impact, the negative impact of it, inside. Am I used loving words? Am I practicing सत्य? One is external, पुण्य. Another is internal. I become very strong inside. My nature of goodness improves. My fearlessness grows. This is nothing to do with पुण्य and पाप. It has to do with my inner making. This inner making is, this संस्कारs, this वासनाs. So every thought, every word, every action has an impact upon me, direct. पुण्य and पाप will come future. But स्वभाव is made by every word. स्वभाव is made by every thought. स्वभाव is made by every action. These स्वभाव only create habits. The स्वभाव alone creates the way you think, today how you think, how you feel, how you would like, your likes, dislikes, they are all made by the स्वभाव. So we are responsible for our स्वभाव. We are responsible for our joy and sorrows. Joy and sorrows get expressed in the future. स्वभाव is made moment to moment.

So, this प्राचीन कर्म संस्कार is what constitutes स्वभाव. When I say प्राचीन कर्म, please remember, it is thought and word also, because कर्म in the broader context is thought word and deed. All of them are कर्म from the शारीरिक, from the कायिक, from the मानसिक, stand points. So, even a person who is, who is knowledgeable, you will find that person is forced by his प्रकृति. Now, if ज्ञानवानपि is also like that, कैमुतिक-न्याय, what to speak about the अज्ञानी? ज्ञानवानपि is said. That means, अज्ञानिनाम् किं वक्तव्यम्? Person who is utterly ignorant. How, what can he do? Even that person who knows behaves like this. Of course, here knowing is not Self-knowledge because that is not the context also here. The context is of कर्मयोग, and why somebody is not taking up to his duties, why somebody is not sticking to his स्वधर्म, why somebody is going to काम्य-कर्म, pulled into it, and sometimes not just काम्य-कर्म, why somebody pulled into the अधर्म also, this प्रकृति is the cause. Please note, this प्रकृति is not the highest सत्त्व, रजस्, तमस्, प्रकृति we are talking about. We are talking about प्रकृति, yes. Each one's स्वभाव. Of course, that is also finally made up of सत्त्व, रजस्, तमस् only, but it is used in a certain context. That way everything is made up of प्रकृति only. But here we are talking about the स्वभाव, the nature of each person. Each one is different, isn't it? That स्वभाव is being spoken out. Everyone naturally flow into that स्वभाव. They fall into their comfort zones.



Even such small, simple things like, somebody talks very loudly, and then somebody tells, talk softly. Am I talking loudly? Of course, everybody is here. It's 10 o'clock now. Don't talk first of all. Sometimes you might see somebody, you know, they have that habit of moving the legs, shaking the legs off. Hands, I don't see, that's Parkinson's. Legs you see, shaking. गुरुदेव used to give that example. Stop! Stop! Stop! He is not stopping. Stop! Stop! Stop! स्वभाव only. He created that habit from childhood. What habit you created you can undo it yourself. Actually we are not conscious of it - that is why. It is very difficult to be aware of our own nature and everyone's nature feels good to themselves because it is your comfort zone.

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति. When such प्रकृति is so strong, right? भगवान्, why don't you order everyone to go into कर्म योग? You are very powerful, no? Instead of saying, with the विद्धि नष्टान् अचेतसः and all, you order them, you push them into that. भगवान् says निग्रहः किं करिष्यति. How can I control? It's a beautiful verse. You please see if you understand.

अवश्यम्भाविभावानां प्रतिकारो भवेद्यदि ।

तदा दुःखैर्न युज्येन नलरामयुधिष्ठिराः ॥

अवश्यम्भाविभावानाम् - what is going to happen will happen, that kind of situation. प्रतिकारो भवेद्यदि - if there is an antidote for that, प्रतिकार, then तदा दुःखैर्न युज्येन - they will not come under sorrow, they will never come under the impact of sorrow. दुःखैर्न युज्येन - they will not be united with sorrow. Who? नल राजा - the great in Mahabharata, नल-दमयन्ती story. Very sad story. श्रीराम. युधिष्ठिर. Do you think युधिष्ठिर is any normal person? राजा नल - he lost his even no dress also finally, and he had to tear a part of his wife's saree that too night time when she was sleepy. Those stories are there. I'm not going to tell on the stories. Is there a प्रतिकार for that? Of all, do you think भगवान् राम is a person who will go behind that माया-मृग, of all भगवान् राम. And then you know how रामायण took a turn. So, this is verse like that.

So, does it mean that when it is said, निग्रहः किं करिष्यति - what can I do? "What can I do? I can only teach, but I can't do more than that. But भगवान्, you are ईश्वर no? You are सर्वज्ञ and सर्वशक्ति, is it not? If You yourself say, निग्रहः किं करिष्यति, what can I do? If You also do like that, then what is the point?" The point is that भगवान् himself has enabled प्रकृति to be so strong this way. It falls under the ambit of भगवान्'s सर्वशक्ति. प्रकृति is so strong, why? That स्वभाव is so strong, why? Because भगवान् has made it that way. It is a law of भगवान्'s nature to be it like that. There's another nice verse to emphasize this.



न चेश्वरत्वमीशस्य हीयते तावता यतः ।
अवश्यंभाविताप्येषामीश्वरेणैव निर्मिता ॥

न चेश्वरत्वमीशस्य हीयते - don't think that lordliness of ईश्वर is any more, any way reduced. तावता यतः - just because अवश्यंभाविता अपि - अवश्यम्भाविभावानां it was said, right? So अवश्यंभाविता अपि - that it has to happen. येषाम् - all these is also what? ईश्वरेणैव निर्मिता - that is created by ईश्वर only. भगवान् राम wills that he has to run behind that demon. What can you do? Nothing can be done. This is also ordained by ईश्वर. And that our स्वभाव, our प्रकृति, is so powerful that even though I know something, it can push towards to me, is also created by ईश्वर. But remember, I am the architect of my प्रकृति. That प्रकृति is very strong. Sometimes they use the word habit to explain this. Habit and all are emanating from प्रकृति only. The habitual ways of thinking, the habitual ways of looking at situations. You know, all these things are determined by habits. So many things are determined by habits. Habits are so strong. Remove H, a bit is. You know, have you heard this? In habit, you remove H, a bit is. Remove A, bit is, remove B, it is. Remove I, the T, standing for thought is. And remove that also, the T, the impression of what you have written in the paper is, the habits die hard. कृष्ण did not say habits never die. He only said habits die hard.

We are the architect of our own प्रकृति. And so भगवान् says, now you see, They have built a प्रकृति like this to find fault in things where there are no faults, they have made a प्रकृति like this. So even though they may have श्रद्धा in this कर्मयोग, that प्रकृति is strong that they are not able to, नित्यम् अनुतिष्ठन्ति they are not able to do. You see, प्रकृति is powerful. निग्रहः किं करिष्यति.

So that's where we are. This is the beginning of the topic, okay? Don't think topic is closed, This is beginning of the topic. Problem should have solutions also. Otherwise there is no शास्त्र. Let's go forward. Now let's see the भाष्य. I think we read सम्बन्ध-भाष्य for this, but nevertheless let's read it once.

कस्मात् पुनः कारणात् त्वदीयं मतं नानुतिष्ठन्ति - मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा - and the teaching of the entire कर्मयोग which is so powerful, so relevant, so understandable, so beautiful, and so practical, and so inspiring, कस्मात् पुनः कारणात् त्वदीयं मतं नानुतिष्ठन्ति - why they are not following this teaching of yours? परधर्मान् अनुतिष्ठन्ति - and take up something which is not their duty also and सकाम-कर्म, स्वधर्मं च नानुवर्तन्ते - don't engage in this स्वधर्म, त्वत्प्रतिकूलाः कथं न बिभ्यति - even after you tell all this, सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः, descriptions you are



giving, त्वत्प्रतिकूलाः कथं न बिभ्यति - to go against your teachings, how is it they have no fear about it, त्वच्छासनातिक्रमदोषात् - going against your शासन, instruction, and that fault which will come from that, horrible, why is that? भगवान्, can you please help me comprehend this. So, considering this to be the kind of, kind of possible संशय of Arjuna, भगवान् builds a topic.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३.३३ ॥

सदृशम् अनुरूपं - in accordance, following, चेष्टते चेष्टां करोति - they function, कस्य - of what? स्वस्याः स्वकीयायाः प्रकृतेः - one's own प्रकृति, what is his प्रकृति? प्रकर्षेण करोति इति प्रकृति, that which clearly enables or effectively causes, भगवान् is not saying प्रकृति is सत्त्व, रजस्, तमस्, प्रकृतिर्नाम पूर्वकृतधर्माधर्मादिसंस्कारः - whatever one has done, it is the collection of संस्कारs of the past, what is captured in this statement, यथाकर्म यथाश्रुतम्, that यथाश्रुतम्, aspect of it. As I said, action has got two-fold results. One is a result which gives joy and sorrow, पुण्यपाप, another is पुण्यपाप-वासनाs. That's a different one. पुण्यपाप-वासनाs, then पुण्यपाप-कर्म, that is different. One is subjective, and the other is objective. One is a immediate, and the other is future.

वर्तमानजन्मादौ अभिव्यक्तः - and that manifest in one's present life, सा प्रकृतिः - that is प्रकृति, And here भगवान् is talking of such powerful manifestations over which man has seldom any.., प्रकृति also has got power, isn't it? The highest form of strength, then the middle, then the low, all kinds of प्रकृति is not one. So भगवान् says of those highest things. तस्याः सदृशमेव - in accordance with that alone, सर्वो जन्तुः ज्ञानवानपि चेष्टते किं पुनर्मूर्खः। तस्मात् प्रकृतिं यान्ति अनुगच्छन्ति भूतानि प्राणिनः। निग्रहः निषेधरूपः किं करिष्यति मम वा अन्यस्य वा। यदि सर्वो जन्तुः आत्मनः प्रकृतिसदृशमेव चेष्टते न च प्रकृतिशून्यः कश्चित् अस्ति ततः पुरुषकारस्य विषयानुपपत्तेः शास्त्रानर्थक्यप्राप्तौ इदमुच्यते

Even that person of knowledge who has got विवेक to understand clearly what is going to happen if he does it. Remember that example what we had given. Other common example, you can see is even though the doctor has told you, you should not eat it. Even though the doctor has said one more time don't smoke and don't come. Forget. One more time you drink no point of doing one more MRI of your liver. Just sit and just go into a coffin and lie down there. Don't come here. So अपथ्य-सेवनम् - Engaging, this very clearly we see one time. A person went to the doctor and then doctor told him a list of things what he should not do. No tea, coffee, smoking, no drinking, no oil, no sweets,



no womanising. “Doctor, why should I live now? Put some poison, I will die now. Everything I want to do, you have said, no, no, no. What is this, doctor?” So, अपथ्य सेवनम्. Some examples then they say, चौर्य - stealing, robbing and all kinds of things. And then the other example, what I gave, राजदारागमनम् - all the dangerous things, starting a relationship with the queen.

So, when that प्रकृति is so powerful and pushes, then man has no control over. प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति. Bhagavan भाष्यकार says, मम वा अन्यस्य वा. Let's say, I myself, what can I do, or what can someone do? So, is there a solution to it, or that's how it's going to be? If there is no solution to it, forget the Bhagavad Gita, close the book, get up and get out. Isn't it? What is the point of studying? Because we are studying, we are putting all our efforts in order that we evolve, we grow. Now, if it is said that ज्ञानवान् अपि will be nothing, you know, and what is the point of all those things? You see how Sankaracharya introduces the next verse, we'll see the introduction, and then we'll see the meaning.

यदि सर्वो जन्तुः - all beings, आत्मनः प्रकृतिसदृशमेव चेष्टते - accordance to प्रकृति they function, न च प्रकृतिशून्यः कश्चित् अस्ति - is there any person who is free of प्रकृति? Nobody is there. See everybody is under the power of their प्रकृति. And everybody will act in accordance with प्रकृति, ततः पुरुषकारस्य विषयानुपपत्तेः - then nothing comes under the scope of self-effort. पुरुषकार is self-effort. पुरुषकार, पुरुष-प्रयत्न. Somehow, we tend to use पुरुषार्थ for self-effort. But that's not the perfect Sanskrit word for self-effort. पुरुषार्थ is what? What is to be gained by a person is पुरुषार्थ. धर्म, अर्थ, काम मोक्षदेय, पुरुषार्थ. That's not the correct word for self-effort. Probably in Hindi, पुरुषार्थ can mean self-effort, I think. In Hindi, what is the word for self-effort? What is self-effort? पुरुष-प्रयत्न. I don't know how that word पुरुषार्थ has come to mean self-effort. The real Sanskrit word is पुरुषकार. Here, पुरुष-प्रयत्न. पुरुषार्थ is used in the context of चतुर्विध-पुरुषार्थ. That is expression. All right.

यदि सर्वो जन्तुः आत्मनः प्रकृतिसदृशमेव चेष्टते न च प्रकृतिशून्यः कश्चित् अस्ति ततः पुरुषकारस्य विषयानुपपत्तेः - nothing becomes the subject of self-effort, nothing comes under the realm of self-effort. And then what happens then? शास्त्रानर्थक्यप्राप्तौ इदमुच्यते - शास्त्रानर्थक्य means the entire शास्त्र becomes purposeless. Because everything is governed by प्रकृति, what can we do? And शास्त्र becomes purposeless. Why study शास्त्र? Why practice शास्त्र? Why live according to शास्त्र? Everything is already decided by प्रकृति, प्रकृति is going to do. Whatever I do, प्रकृति is going to finally do what it wants to do. So I have no control in such a



context. Bhagavan makes an important and vital statement to assert the role of शास्त्र. How?

**इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३.३४ ॥**

Beautiful verse, very practical, tells us how to manage our प्रकृति. इन्द्रियस्येन्द्रियस्यार्थे - this is called repetition, this is called वीप्सा in Sanskrit. That means what, each and every sense, each and every. वृक्षम् वृक्षम् प्रति - like that. So, इन्द्रियस्य इन्द्रियस्य - referring to both the ज्ञानेन्द्रिय and कर्मेन्द्रिय, whatever be. So, इन्द्रियस्य इन्द्रियस्य अर्थे - अर्थे is what? अर्थे is the object of those senses. So, ज्ञानेन्द्रिय object is what, शब्दादौ, कर्मेन्द्रिय object is what, वचनादौ, सद्, स्पर्श रूप रस गन्ध for the ज्ञानेन्द्रिय - श्रोत्र, त्वक्, चक्षु, रसना, घ्राण - so, with respect to that, अर्थ of that इन्द्रिय. Then, वचनादौ - वाचो विषयः भाषणम् वचनम्, पाण्योर्विषयः, पाद्योर्विषयः - All those with each one. So with respect to each and every object of the senses, with respect to the objects of each and every sense रागद्वेष-व्यवस्थितौ.

True, प्रकृति has caused, प्रकृति has invoked, प्रकृति has established, प्रकृति has ordained प्रकृति, you know, has made it sure that there is रागद्वेष - likes and dislikes. This is all coming from प्रकृति, agreed. But then, what should be the principle adopted by a person who wants to conquer, who wants to evolve, who doesn't want to go on the root of his own रागद्वेष? Yes, रागद्वेष is coming from your own प्रकृति, past संस्कारs. It's coming, agreed, agreed. Yes.

I am a lazy fellow. Yes, I know that. Why? Earlier also, I have been lazy. I continue to be lazy.

Earlier also, I was a glutton. I continue to be a glutton. I love it.

Earlier also, I used to be very indisciplined. Now also, I continue to be indisciplined. Yes.

Earlier also, I used to trouble others. Now also, I continue to trouble others.

Earlier also, I used to shirk my responsibilities, now also, I do that. I am talking about negative, okay?



Positive also.

Earlier also I used to be hardworking, now also I am hardworking. I continue.

Earlier also I used to be very disciplined, now also I am very disciplined.

Earlier also I would eat in time, now also I eat in time.

Earlier also I used to tell the truth, now also I fearlessly tell the truth.

Either राग or द्वेष. राग is like, with respect to object, likes, with respect to certain actions, likes. All the three things you have to take, वचन. Meaning इन्द्रियस्य इन्द्रियस्य - So with each and every facet of our action, our expedience, these likes and dislikes are there. Not just in doing, in sensory inputs also, we have likes and dislikes. Starting from simple things like heat and cold. I don't like rains, Baba. I don't like. Somebody says, I love it. There also रागद्वेष can be there. I don't like the person, you know, why? Look at his nose, little bit turned, no? Can you see that? What else to do with? In the background, it works. I am telling you, you won't even recognize. If you were not paying attention, you won't even recognize how likes and dislikes come in. Where somebody talks to you, some unpleasant experience somewhere, you had with a person who had a similar way of pronouncing स and श. In childhood, you may have had a teacher who used to pronounce स and श and then in childhood that teacher gave you left and right, and that is there in your mind. Consciously it is there.

And many of these impressions are also made in childhood, very same childhood made. Because that's when the brain is very learning, just taking in, you can know children how fast they are, is it not? How they just... So, in each and every... there is रागद्वेष.

Now what is the solution? तयोर्न वशमागच्छेत् - you may recognize their presence, but you should never come under their control. How? Use the knowledge of the शास्त्र, strengthen your self-effort. Let me, let me, technically explain. You will, you will see the practicality of it yourself. Let us say something is there, then you have a राग-प्रयुक्त-इष्ट-साधना. Using a word, राग-प्रयुक्त-इष्ट-साधना. राग is like, राग-प्रयुक्त, राग, your own attachment, राग inside has given you a notion that this is nice इष्ट-साधना. It is good, I love



it. These words and also very bad, you know, keep on saying, I love it, I hate it. Nowadays, you know, they have more powerful words than love and hate. Some very crazy words are all there. American English has some very powerful. Everything is, everything is heightened in some language. I love it. And they express so many, not using all kinds of words because I am not a competent person in all kinds of expressions. But I heard, I just don't say, you know, I don't like it. I hate it. What is there to hate in this? I... I will not make such powerful emphatic statements. You are causing problem to your own thinking. It's okay. What? It's okay. So, look me this way. Everything, small, small things to things, everything I hate it, I will love it. Super! Excellent! All hyperbole words, not the right way. Our thinking, our speaking, everything should have a certain measure. In Bhagavata, also it came, I'm sure you might have noticed it. Don't praise somebody too much, don't criticize anyone too much. This is also not required, that's also not required. Just be, be measured in your responses. So, there is that राग-प्रयुक्त-इष्ट-साधना.

Our own प्रकृति of the nature of राग is telling us this is nice. And your विवेक is telling you, no, this is not good for me, विवेक. So you have some विवेक. Now, to that विवेक, you add the power of श्रद्धा in शास्त्र, or श्रद्धा in Guru, or श्रद्धा in भगव-उपदेश, श्रद्धा in the Bhagavad Gita, श्रद्धा in the Upanishads. You have the power. You have विवेक. But your mere विवेक is not sufficient to handle that राग-प्रयुक्त-इष्ट-साधना. Meaning, प्रकृति caused notion of this joy, means for joy. Your own विवेक is not sufficient. To it you add the strength of your शास्त्र-निष्ठा, गुरु-निष्ठा, ईश्वर-निष्ठा, भक्ति-निष्ठा, भगवद्-निष्ठा, get that power, activated. वेद-निष्ठा, वेद-प्रामाण्य-निष्ठा, so many words I am using. साधना-निष्ठा, साधक-निष्ठा, create that power active. Then what will happen? Your विवेक becomes so powerful, then even this राग-प्रयुक्त-इष्ट-साधना, or द्वेष-प्रयुक्त-अनिष्ट-साधना-साधना. राग-द्वेष, I'm just, that's why I'm using the word राग and द्वेष. राग-प्रयुक्त - राग caused notion of goodness, happiness. Or द्वेष-प्रयुक्त - , द्वेष propelled notion of not good, not nice. And your विवेक is telling, it is not correct. This should not be the way. Because your own capacity is there, you have evolved. And that evolution is showing you some light. No. But the राग-द्वेष are propelling you to the old-bad habits. Now you bring in the power of this शास्त्र-निष्ठा. शास्त्र-विधि, निषेदs are there. You know what is right. Now, that श्रद्धा, on that commitment, that dedication, you add to the path, you bring it, add it to your विवेक. Then what will happen?

तयोर्न वशमागच्छेत् - you will never come under the control of that प्रकृति. You put your effort. प्रकृति is powerful, yeah, yeah. But you put your effort, you put your



understanding it as wrong, that itself is a good thing. Then you bring the शास्त्र, add to it, your dedication. तयोर्न वशमागच्छेत्. This is a solution. Why should I not come under the रागद्वेष?

तौ ह्यस्य परिपन्थिनौ. परिपन्थिनौ is a term used for bandits, highway robbers. Those who accost you on your journey somewhere and then steal away things from you. पन्था is path. परिपन्थिनौ - those are your enemies. They waylay you and take away all that you have. They take away your mobile, they take away your watch, they take away your jewels, whatever you are wearing, and then probably they like your pant, they take away your pant also. Coat, jacket, everything, gone, lost, car also everything gone. Now you are way laid on your path journey, taking away everything. But you had said earlier, no, nigraha kim karishyati. So what about that? Well, that may be true for certain things which are unavoidable. Most powerful, power may be so strong, but you only created the habit, you know. You've only created that. But now as you accost, as you struggle, as you put your effort, they'll become weaker and weaker. Maybe this battle you may lose, but not the third battle, not the fourth battle, not the fifth battle, meaning every effort counts. There's no failure. You are sure to succeed. If not today, tomorrow. But who knows? Today also you will succeed. Why? Why not? Why? Why succumb to negative thoughts? Today also you can, be very optimistic, work hard, do it, you can do it like that.

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ - In Sanskrit, we say, we have a statement, न हि गम्भीरस्रोतः पातिनाम् उत्तरं नास्तीति नौका वैयर्थ्यम् - just because in very strong currents, a man may be carried away, it doesn't mean that there is no purpose served by a boat. न हि गम्भीरस्रोतः पातिनाम् उत्तरं नास्ति - somebody might have fallen in that strong current. You can't help. But that doesn't mean that to cross a river, you should not have a boat. Occasionally it may happen that निग्रहः किम् करिष्यति. That is because you empowered it so strong before, it is so strong.

Remember in self-unfoldment that example of that boat to which is connected a motor, remember that? That example is a beautiful example. The motor is connected and it can go opposite also because you have a motor. Absence of self-effort is just to have a boat or whatever it is without a motor. It will go with the flow of the river only. Nothing can be done. But once you have a motor, and you work, what is there? You work hard. After all, the प्रकृति is made by you only, you work. Our own thoughts, our own words,



our own actions, they become what we are as habits. Sow, a thought, reap an action. Sow, an action, and do this again and again, you reap a habit. I think this is by... Aristotle, I think, sow a thought, reap an action, sow an action, reap a habit, you are what your thoughts are, you are effectively what you have encouraged yourself to think. So you have the means to undo if you find something is not up to mark what you would like to. तौ ह्यस्य परिपन्थिनौ - for this person, these are the highway robbers. Let us see if you can. Let us go through the commentary of this verse.

इन्द्रियस्येन्द्रियस्य अर्थे - with respect to each and every इन्द्रिय, arthe - object, सर्वेन्द्रियाणामर्थे शब्दादिविषये इष्टे रागः - in so called desirable there is a like, अनिष्टे द्वेषः - in so-called undesirable there is a dislike, whether it is actually इष्ट-अनिष्ट has to be determined by विवेक, but this is based on स्वभाव, इत्येवं प्रतीन्द्रियार्थं रागद्वेषौ अवश्यं भाविनौ - in this way wrt every object, there is like dislike, तत्र - therein, in this case, in this context, of how everything is tightly bound to राग-द्वेष generated by प्रकृति, the अयं पुरुषकारस्य शास्त्रार्थस्य च विषय उच्यते - the scopes of action for पुरुषकार - self-effort, for शास्त्रार्थ the message of the शास्त्र, is being stated, शास्त्रार्थे प्रवृत्तः - one who is keen, adept, or one who is very committed to the शास्त्र, पूर्वमेव - from the beginning itself, रागद्वेषयोर्वशं नागच्छेत् - रागद्वेष will come and tell you, Ah, I love it, I hate it, it will come and keep telling you their inputs, they will give you. Because that स्वभाव, that संस्कार is always there, so they keep on coming and interfering.

In that रागद्वेष, वशं नागच्छेत् - don't come under that. Don't come under their control. Nobody says, रागद्वेष should not be there. रागद्वेष is there - accept the fact. Should not be there is a different matter, but what is the fact? It is there. I know, I can see it. That you can see it, you should use it to your advantage. If you are not seeing it, then you are taken for a ride. You're seeing it, right? Don't come under that spell. Don't be bound by them. Now it is like this.

या हि पुरुषस्य प्रकृतिः सा रागद्वेषपुरःसरैव स्वकार्ये पुरुषं प्रवर्तयति । तदा स्वधर्मपरित्यागः परधर्मानुष्ठानं च भवति - That person's प्रकृति, Then what happens? स्वकार्ये पुरुषं प्रवर्तयति - It will force a person into this, into its objects of रागद्वेष.

And then what happens? तदा स्वधर्मपरित्यागः - then one gives up one's duty. You give up what you have to do. What is your duty? What is your साधना? Everything you give up. And giving up duty, where is कर्मयोग possible? And then what happens?



परधर्मानुष्ठानं च भवति - One goes into परधर्म, सकाम-कर्म, one goes into. So living a life according to प्रकृति would mean living a life according to रागद्वेष. या हि पुरुषस्य प्रकृतिः सा रागद्वेषपुरःसरैव - following the life of प्रकृति only is रागद्वेषपुरःसर. And then that will force you into those objects of रागद्वेष and then you will lose the opportunity to practice कर्मयोग. And then naturally, you will drift into the रागद्वेष propelling you outside your स्वधर्म, taking you to प्रधर्म, सकाम-कर्म, somebody's, not your work, not yours, you just go here and there, losing your track.

But then, यदा पुनः रागद्वेषौ तत्प्रतिपक्षेण नियमयति - when with that teaching of the शास्त्र and with विवेक you are antagonistic, you put efforts antagonistic to the रागद्वेष. That प्रतिपक्ष - that which is opposite to the रागद्वेष, The abidance in your शास्त्र, abidance in your गुरुभक्ति, abidance in Bhagavan's teachings. प्रतिपक्ष - प्रतिपक्ष is that which opposite, goes opposite to रागद्वेष. The शास्त्र teachings and all. तदा शास्त्रदृष्टिरेव पुरुषः भवति न प्रकृतिवशः - Then one comes under the clear grasp of शास्त्र. Now this person is not under the control of प्रकृति. He escapes from the clutches of प्रकृति. You see, this is how you must live your life. तस्मात् तयोः रागद्वेषयोः वशं न आगच्छेत् - Don't ever come under the grasp, clasp of राग-द्वेष, यतः तौ हि अस्य पुरुषस्य परिपन्थिनौ - because they are highway robbers, they are bandits, striking you when you are walking sincerely on the path to realization. They're striking you. Beware. श्रेयोमार्गस्य - मोक्ष मार्ग, विघ्नकर्तारौ - They are enemies, they are creating obstacles for you, तत्स्करौ इव - तत्स्कर is like robbers, like bandits. तत्स्कर is robbers, bandits, highway robbers.

And thus, to be focused on your duties, 100% and follow the principles of कर्मयोग is the best way to live. That's the next verse. We'll do it tomorrow. These verses and all are very, very useful, very practical, and they all should be, we should live up to these teachings. This is a way to transform ourselves. We all have good intentions. Those good intentions should be coupled with good efforts.

12 July 2025, Session 19 — Bhagavad Gita, Chapter 03, Verses 35-36

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३.३३ ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३.३४ ॥



So, why is it that even after probably seeing the goodness of कर्मयोग, or why is it that even they don't see the beauty of this philosophy of कर्मयोग? And why is it that they give up their duties and do something else for some, some fanciful ones and wishes? Why should they enter into kamya कर्म? Why, why, why do they do all these things? So all these aspects, what aspects? Why is it that they, sometimes they, they don't even see the beauty of this and find faults, अभ्यसूयन्त? Why is it that they don't have श्रद्धा in this? I am going to do. Why is it that someone is not able to follow this teaching? All these aspects.

And because of which they are going into some kind of extraneous actions which are not rooted in their duty, and therefore the possibility of कर्मयोग is lost. Because duty is a foundation for कर्मयोग. To the duty, you add the भाव of ईश्वर-अर्पण-बुद्धि and प्रसाद-बुद्धि. So if duty is not there, then the कर्मयोग is not there. You cannot say, निषिद्ध-कर्म I will do as कर्मयोग. Neither is it possible to say, काम्य-कर्म I will do as कर्मयोग. कर्मयोग is स्वधर्म, duty.

So, दीयं मतं नानुतिष्ठन्ति, परधर्मान् अनुतिष्ठन्ति, स्वधर्मं च नानुवर्तन्ते, त्वत्प्रतिकूलाः - and then they are antagonistic to your teachings also. Why all these things? How come?

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि - even that so-called विवेक-पुरुष is bound by his प्रकृति and acts in accordance to his प्रकृति. प्रकृति is powerful. And what is here प्रकृति? प्रकृति is स्वभाव - one's own nature, which is a product of one's thought, word, and deed of the past. So, if such a विवेकी himself is bound so strongly to प्रकृति, what then to speak about अविवेकी? So, if they are doing this or that, their प्रकृति.

Then is there a way to tackle it? Yes. there is a way to tackle it. You have to recognize the power of that प्रकृति, and that प्रकृति manifests as रागद्वेष. And these रागद्वेष are pervasive. इन्द्रियस्य इन्द्रियस्य, that is to show that pervasiveness. इन्द्रियस्य इन्द्रियस्य - they are there with respect to each and every sense, with respect to each and every aspect of your personality, these likes and dislikes are. There's so much enmeshed, completely enmeshed, and with respect to your thought, word, deed, any perception, any feeling, any experience, any action, in all of them, these are प्रकृति, these are रागद्वेष express. रागद्वेष have taken over the personality and they keep on interfering. In all your thought, word, and deed, they interfere. So प्रकृति is so powerful.



So what should one do? It is there. Now what to do? It is there. प्रकृति is there, no. There is nobody who is saying who can be without प्रकृति. Good प्रकृति, bad प्रकृति, but प्रकृति is प्रकृति. It is there. Advantageous प्रकृति, disadvantageous प्रकृति. Yes. सात्विक-प्रकृति, राजसिक-प्रकृति, तामसिक-प्रकृति. Yes. प्रकृति is प्रकृति. It's not सात्विक-प्रकृति, it's fully सात्विक also. It's मिश्र with रजस् and तमस्.

What should one do? तयोर्न वशमागच्छेत् - don't come under the grasp, clasp, control, mastery, don't be subjugated by the रागद्वेष. तौ ह्यस्य परिपन्थिनौ - they are your enemies.

And the word used is परिपन्थिनौ, they are the highway robbers, as though each one of us are walking the right royal path to liberation. A seeker is walking, and as one is walking in the path, one is waylaid by these. This unsuspecting seeker is waylaid by these vicious bandits, and they steal rob from you everything, and then you become, you are put to a very miserable situation by them. These are राग-द्वेष. They waylay, they take away, they beat you up, you can't do anything.

So, तयोर्न वशमागच्छेत् - how? You should take the power of the शास्त्रिक teaching with you. The श्रद्धा in the शास्त्रोपदेश should add power. Like how a child, when it goes to, let's say, mother or somebody, they send the child to go to their home, and then you give this, give this book to them and come back. Small child. So the child goes and gives the book.

Naturally when you see the child, you want to give something to the child, give some chocolate or some sweet, something you want to give the child. So that lady of that home, the uncle, somebody, gives some chocolate, but mother has given an instruction. Don't accept anything, no sweets from anyone.

“No.” The child is very firm with that. Uncle gives. “No uncle, I don't want.” “See, what is it?” “No uncle, I don't want.” Then they say, “Take, take, put in your pocket.” “No uncle, I cannot, I will not.” “Why? Mummy has told, don't accept anything from anyone. Neighbors, strangers, anyone, don't accept anything.” Do you think child does not like the chocolate? Looks like it also. No. So, two or three times they try for sure, I say. Very firm. Okay, let it go. “So, Mummy has told not to take anything?” “Yes.” “I will tell your mummy to accept.” “You please tell afterwards I will take note.” Runs from there. What? The power of the mother's instruction is there.



Likewise for the seeker, the power of गुरु-उपदेश is there. The power of शास्त्र-उपदेश is there. The power of भगवद्-उपदेश is there. Bhagavad Gita is there. No, I will not allow my राग-द्वेष. कुर्ववधानं महदवधानम् - Or a strict. असत्य wants to come. No. असत्य has come also. But then afterwards, Alas, what did I do? When you go and tell the person, I am very sorry, I told the lie. But initially to tell sorry also is very difficult, because you become very vulnerable. To expose one's vulnerability is very, ego finds very difficult to say, no, sorry, I did mistake.

If you read the autobiography of Mahatma Gandhi - My Experiments with Truth, you can see the power of his apology. And how every time he made a mistake, he apologized, he became very strong. It's a book worth reading. I'm sure you all would have read, I'm sure. The autobiography, Mahatma Gandhi - My Experiments with Truth, title is very beautiful. My Experiments with Truth. An interesting thing is that Mahatma Gandhiji says there, "The whole freedom struggle which I'm engaged in," he says, "it is not for India, it is not for the country I am doing freedom struggle." He says, "This is my साधना." You know, a very different kind of personality.

Spiritual seekers who became engaged, the freedom struggle many many spiritual seekers were engaged in the freedom struggle. So India's freedom struggle was a very different freedom struggle compared to any kind of revolution or freedom of any other nation because the leaders were all very strong spiritual leaders. Balgangadhara Tilak or Lokamanya Tilak, Vinobha Bhave, they were all giants, Rabindranath Tagore, great giants, Vallabhai Patel, even the so-called modernized youngsters came under these people's control like Jawaharlal Nehru, they were all modernized youngsters, they were all. Even they came under the grasp of these powerful spiritual giants. And of course, finally they did not listen, that's a different matter. But the struggle of the nation for Indian freedom is very unique in the annals of human history. So, the राग-द्वेष comes and then one is led astray. One corrects the course. No, this is the way. तयोर्न वशमागच्छेत्. We have seen up to here, am I right?

And the भाष्य also has beautiful lines. यदा पुनः रागद्वेषौ तत्प्रतिपक्षेण नियमयति - you master the राग-द्वेष through its enemies. How do you master राग-द्वेष? By the शास्त्र-दृष्टि. You become the embodiment of शास्त्र. तदा शास्त्रदृष्टिरेव पुरुषः भवति. Then न प्रकृतिवशः - one is not under the control of प्रकृति. प्रकृति manifests as राग-द्वेष, likes and dislikes, that you have to see. I don't



like this person, I like this person. Problem of प्रकृति. I like this kind of behavior, not like this. प्रकृति. प्रकृति is causing all those things. I don't like the way the person sits. प्रकृति. Everywhere it affects. Everywhere. And every aspect one puts one's राग-द्वेष and poisons one's objectivity. It will come, but one has to be aware. "Oh, this is राग-द्वेष now talking." Then one has to bring. We have to be judgmental only about ourselves. That is the seeker's way. With respect to anything and everything of the world, we have to be very, very free of all any judgments. Even if you see something, our great Swamiji is there, you know, Swami Purushottamanandaji. He used to say beautifully, "Mark, don't remark". He would say, "Mark, don't remark". Very sweet Swamiji. First batch of Sandipani - Swami Purushottamanandaji. "Mark, don't remark."

A wise-person sees, focus, what you have come for, there's no time for correcting everyone. We don't have time sufficient for correcting ourselves. There's focus. All right. So, that way Bhagavan Sri Krishna gives a remedy or antidote to that point of सदृशं चेष्टते स्वस्याः निग्रहः किम् करिष्यति. This is not, this is not fully in toto an immediate solution to निग्रहः किम् करिष्यति. Because there will be a situation where प्रकृति is more powerful. There are over those verses which I cited. There will be. But remember, even that tremendous force with प्रकृति has upon you whereby you are forced to do something which is not right according to your own विवेक. Even if your विवेक is colored because of प्रकृति, remember all those things are caused by your own past only. And therefore, today when you put a effort to correct it, you are finding solution. Even if not immediate, you are finding solutions for the future. Every time we act according to our राग-द्वेष, we are binding one more time, and every time even a small thing we will say no to राग-द्वेष by the power of शास्त्र-दृष्टि, we are unwinding ourselves. We are bound by your own राग-द्वेष. Now when you say no to राग-द्वेष, then... How do you say no to राग-द्वेष? By firmly rooting yourself in स्वधर्म or धर्म , by firmly standing on what is right.

सत्येन पन्था विततो देवयानः (मुण्डकोपनिषत् ३.१.६) So, it is true, निग्रहः किम् करिष्यति is true in those acute things. But even in those acute things, if you exercise slow and steady effort, you will be able to master it. That is a point. This has to be kept in mind. So, निग्रहः किम् करिष्यति is also right, तयोर्न वशमागच्छेत् is also right. Both are right. Okay? Now, we go forward, forward. Let's see. Let's read the next verse.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥



So, what is the method by which I will be able to prevent those राग-द्वेष overpowering me? And that is to stay within स्वधर्म. And that answer Bhagavan gives here. Earlier he said, don't come under the sway of राग-द्वेष. But what is the practical way by which one does not come under the sway of राग-द्वेष? Stick to your स्वधर्म. That is the solution.

Always ask this question. Is it my duty? Is it my स्वधर्म? Is this what I have to do? Is it परधर्म? You ask these questions. Am I acting because of desire, or am I doing because it is my duty? Ask this question. Stick to duty.

And our duties are so vast that we should not have time for nonsense. Even here, even though your work is all so less here compared to any गृहस्थ in the world, your work is very less and focused. Even to do your duties here in Sandipani, how much you see, effort is required? And how much focus is required, how much time management is required, how much of supreme devotion is required, steadfastness is required, absence of complacency is required, the mind being kept at a very high plane is required.

Just think even here, really speaking what work we have, nothing. We just have to do certain things according to the schedule, that's all. Nothing. Compare, somebody who is working in the world, having some children, my god, how these mothers go crazy, how these fathers, how they, somebody constructing a home, a building, all things, hundreds of things, these गृहस्थs manage.

Compared to them, ours is limited, but even here, even here, the best way to be out of राग-द्वेष is focus, focus. Why I have come here? What am I doing now? Why I have come here and what am I doing now should be in alignment? स्वधर्म. This is called स्वधर्म.

In traditional concept we use at the term वर्ण and आश्रम. We use these words. What is my आश्रम? What am I supposed to do? What is my वर्ण? Meaning, what are my, what are the duties शास्त्र gives to me according to my nature? गुण and कर्म. Someone sticks to that.

So, focusing our attention on duties and sticking to duties come what may is the best way to keep the mind under control. It's a perfect way to keep us out of राग-द्वेष, likes and dislikes.



Never ask the question, “Do I like to do it?” Ask the question, “I must do it? Should I do it?” Then I will do it.

“No, no, I don't like to do it. I want to rest now.” Nothing doing. I have to do it now. I have to do it. Full stop. Over. Story is over. No question, no discussion. I don't know.

We have to tell our mind, “No discussion with you, you know. We have to do it, my dear, that's all. Sorry. We have to get up now.”

“Today is Sunday, you know, why should I get up? But no problem.”

“No, you have to get up. No discussion. We have to complete this in this time. Work with it.”

“No, it did not get over.”

“Okay, plan it out. That's all. Next time we have to be done.”

So, a person who puts himself in that self-discipline, called स्वधर्म, will be able to manage his mind. That is a solution. Practical solution.

So Bhagavan Sri Krishna says: श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् - Let us say, somebody's, not your duty, but it looks attractive for you to do, “Ah, I want to do that. Name and fame and everything glory and is all there. My work is this only, but I want to just show off myself, you know. I want to do this.”

Or in the case of Arjuna, he says, “I want to practice ज्ञान-निष्ठा. I want to go to संन्यास.” Right? That is परधर्म in Arjuna's case, in the context of Arjuna. Do you remember the question of Arjuna? “Why are you asking me to do this घोर-कर्म?”

Bhagavan says, श्रेयान्स्वधर्मो विगुणः - even if your स्वधर्म is विगुण, in Arjuna's case it is very very clear. विगुण. विगुण means without seemingly any positives. Arjuna should take his bow and arrow and fight this war against his own gurus. Against the most revered grandfather, he has to fight. And his duty is to kill his grandfather. विगुण! And परधर्म looks very beautiful. Aha! Close your eyes, relax, meditate, abide in the Self. Aha!



या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी - looks very attractive

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

Looks very attractive.

Here, bloody war.

श्रेयान्स्वधर्मो विगुणः अपि - even if that स्वधर्म looks very painful doesn't seem to be positive at all, looks despicable, most unattractive, very, very energy-draining, taxing the mind also, physically exhausting. श्रेयान्स्वधर्मः - your own duty is by far excellent, because your duty comes to you according to your requirements sent by God. According to your state of need and evolution, your state today. How each one of our duties is according to what we require!

Bhagavan is not interested whether you like it or not. Bhagavan is only interested in whether it is good for you or not. Bhagavan cares for two hooks for your likes and dislikes. Bhagavan is only interested in helping you grow, evolve. Bhagavan does not ask, "Do you like it or not?" And our स्वधर्म comes according to the Lord's will, according to our requirement, we have to keep that in mind. And looking at somebody's duty, we may feel, "Ah, what a lovely thing that is."

But attractiveness to what is not our duty, which is actually काम्य-कर्म only. परधर्मात्स्वनुष्ठितात् - even if the परधर्म is very well done, well undertaken. I tell you Arjuna, स्वधर्मे निधनम् श्रेयः - it is better to die doing one's स्वधर्म. This is in the context of Arjuna, because death is quite a possible fact. But it is also fine with any other स्वधर्म. स्वधर्मे निधनम् श्रेयः - it's better to die in one's स्वधर्म. Why?

You will evolve and grow. It's good for you. That difficulty is good for you. That strain is helping you. That mental taxation, what you find, helps you evolve. स्वधर्मे निधनम् श्रेयः परधर्मो भयावहः परधर्म is always the bringer, भयावहः - it brings भय, it brings भय, it brings calamities. It brings you nothing but sin, पाप. And the execution of स्वधर्म, especially



with कर्मयोग-भाव, it will make you evolve and grow. It will take you to the liberation, this one will cause you to devolve. So this is the, this is a beautiful, you know, in Sanskrit, you know, there's a beautiful line by one commentator.

यथा हि सुरूपिण्याः परमातुः सकाशात् कुरूपापि स्वमाता हिता भवति ।

Some other's mother, even if she is so beautiful, सुरूपिण्याः परमातुः - very beautiful. Compared to her, even if your mother, even if she is not so, an epitome of beauty, she is good for you. She will bless you. She will help you. The good example. Actually, one's own mother is the most beautiful for any child of any son or daughter. One's own mother is the most beautiful. But so to say, even if the other mother is a Miss World and your mother is no one compared to her physical beauty yet, your mother is your mother. She will bless you and she is the right one for you. She is super because she is my mother. She will do what is good for you.

In the same way, my duty is always better. It may look not attractive, so what? So, stick to what you have to do always in life. That is a way to keep राग-द्वेष at bay. I have to work with someone. I don't like that fellow at all. It doesn't matter. It's not a question of your like. You have to work. That's it.

Of all the people, my neighbor is the most horrible fellow. Doesn't matter. It's a neighbor. You don't have choice with respect to neighbors. Neighbors are neighbors. You don't have choice. You have to.

I'm not telling anything with respect to you, okay? Just telling generally, I have no idea whose, whose neighbor and the other person. And nobody is complaining to me anything about anyone. So I am not. Just telling.

Choicelessness is a fact of life. Choice is not good. Choicelessness is better. Choice confuses the mind. Choicelessness keeps the mind intact.

A seeker should get attuned to being to live a choiceless life. I have to do it because it has to be done. I have to do it because this is right. I have to say this because it's my duty. So that bringing that Brahmastra of duty and duty is always धर्म. In Sanskrit, the word for duty is धर्म only. In English only we have this confusion. What is duty, what is



right, all confusions are there. But in Sanskrit, धर्म is duty. And what is right is धर्म. There is no difference in those words you see. Everything is all combined together.

There is nothing called as pleasant duty, unpleasant duty. There is only one thing called duty. Don't bring the राग-द्वेष and call it as unpleasant duty and pleasant duty. And of course you may use it in your usage, but in your heart you should never feel. Sometimes when you say, it is my pleasant duty to introduce. That's a different matter. No, I can't use the word pleasant. It is my duty. It looks very bad. You ought to use an adjective there. It's my duty to do something. In life, we live life choicelessly, happily believe our life. We accept Bhagavan as given, and we trust his wisdom, we trust his choice.

The mother whom I have is God gifted. The father whom I have is God gifted. The guru whom I have is God gifted. The शास्त्र what I have is God gifted. The place I have is God gifted. The life I have is God gifted. The friends I have is God gifted. The enemies I have is God gifted. All is fine. Nothing needs to be changed. I am perfectly okay as it is. Then all is well. Let's go to the भाष्य.

तत्र रागद्वेषप्रयुक्तो - bound by राग-द्वेष, मन्यते शास्त्रार्थमप्यन्यथा - what the शास्त्र tells to do also, he thinks otherwise, परधर्मोऽपि धर्मत्वात् अनुष्ठेय एव - he considers परधर्म also to be धर्म, all राग-द्वेष has distorted his vision and way of looking at things. This is all wrong. What is right?

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥

श्रेयान् प्रशस्यतरः - best, better, greater, nobler, स्वो धर्मः स्वधर्मः विगुणः अपि विगतगुणोऽपि - विगत is without, गुण is goodness, even though it is devoid of any good, excellences, अनुष्ठीयमानः परधर्मात् स्वनुष्ठितात् - one's own duty which is seemingly devoid of any excellences, that's only imagination because of राग-द्वेष. It is not a fact that विगुणः is only राग-द्वेष implied.

How can स्वधर्म be विगुणः? But राग-द्वेष is coming into the picture and acting against what is the fact. So, that विगुणः स्वधर्मः, अनुष्ठीयमानः - when performed, परधर्मात् स्वनुष्ठितात्, सादृश्येन संपादितादपि - even though somebody's duty or some action which is not स्वधर्म, by परधर्म is included all these things. परधर्म does not only mean other's duty, but also refers to the काम्य-कर्म also. Okay?



साद्गुण्येन संपादितादपि - even if it is seemingly to be blessed with all excellence, one's own duty is by far greater. स्वधर्मे स्थितस्य - abiding in one's own duty, निधनं मरणमपि श्रेयः - rather than परधर्मे स्थितस्य जीवितात् - than abiding in that धर्म of a संन्यासी for Arjuna जीवितात्.

कस्मात् - why? परधर्मः भयावहः - giving up one's स्वधर्म and taking up परधर्म is भयावहः. What is भयावहः? It is going to invest you with a lot of sins. Giving up the स्वधर्म is going to bring you, as they call, in the शास्त्रिय terminology as प्रत्यवाय, they say. So one is that sin of omission. Another is a sin of commission. Taking up परधर्म. Giving up your duty is one problem because of that one sin. Tremendous sin. Very, very wrong thing to do. Once own duties, one must accomplish. If one doesn't do one's duties, who is going to do one's duties? The lacuna will be created. And we saw, you know, one who doesn't do his duty, but then benefits from the excellences which are shared, स्तेन एव सः - we have seen all those things. मोघम् पार्थ स जीवति - one who doesn't follow that जगत्-चक्र, प्रवृत्ति-जगत्-चक्र, अघायुः इन्द्रियारामः - all those things. So one is giving up one's स्वधर्म, another is taking up to some other activity which is not in line with what one has to do, which is against the very grain of what is right. Then that is what sin of commission.

नरकादिलक्षणं - then that is going to bring a combination of all these negative is going to bring what नरकादिलक्षणम्, भयमावहति यतः - whereas if one dies even doing one's स्वधर्म, one evolves, and that is more important, then presently what is likable dislike, it doesn't matter what we like or dislike, we have to do what is right, that is important.

So thus, Bhagavan makes a strong call and gives practical advice also how to keep राग-द्वेष at bay, by sticking to स्वधर्म. Now, what? Arjuna asks a question. Has any question of Arjuna come before? Any other question has come? Any other question? Yes, Katham Bhishma and all, it's okay. कथम् भीष्म and all is okay. How do you, why do you want me to fight in second chapter? Then your third chapter is question. Now comes a very famous question. All, every question of Arjuna, is quite well known. And the answers given by Bhagavan Sri Krishna becomes so ennobling. So here you have a question.

अर्जुन उवाच -

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३.३६ ॥



Let's see the literal meaning. So after the entire कर्मयोग has been explained. And how one should follow that कर्मयोग also has been explained. And even if obstacle of the nature of one's प्रकृति comes about, how to manage it is also explained. Can you see what all has been explained? And the summary of the entire third chapter also is explained in one verse. What is this verse?

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

So what is कर्मयोग in essence after explaining the whole details. Why Arjuna you must do कर्मयोग? Why am I asking you to do? Then various reasons were given. The faults of not doing were given, and various other, you know, other associated reasons also, like Prajapati said, and then जगत्-चक्र-प्रवृत्ति also were brought in. I mean, everything was mentioned, and then it was also summarized, and then it was said, you must practice it, you know, and if you don't practice it, अन्वय-व्यतिरेक, if you practice it, if you don't practice it, and why people don't practice it in spite of all these things. And then how to manage that प्रकृति, which is causing this, which is expressing as राग-द्वेष. Do your duty, everything has been explained. So, kind of everything is complete now. It's time to close the chapter. Everything is complete. Now, Arjuna is asking.

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः - अथ केन प्रयुक्तः, this person, say a साधक, who is that who is impelling you to do wrong things? कर्मयोग is possible in स्वधर्म, in duties. And कर्मयोग is not possible if one enters into the realm of निशिद्ध-कर्म, which is पाप. And काम्य-कर्म also is पाप from the standpoint of कर्मयोग. So here, पाप is the overall निशिद्ध- and काम्य- कर्म. So this literally giving up one's स्वधर्म and doing something else because it feels attractive is निशिद्ध only. Or getting into काम्य-कर्म also from the standpoint of a seeker is निशिद्ध only, is पाप only. Both of them are causes for devolution.

Even though earlier in various ways, like ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते - there also you had a mention of how or what causes a man's fall, how he goes into wrong things. Then right here we saw इन्द्रियस्येन्द्रियस्यार्थे, रागद्वेषव्यवस्थितौ - likes and dislikes. And what प्रकृति comes into play as likes and dislikes, निग्रहः किम् करिष्यति, we saw. Also, earlier also, प्रकृति used in a different context of माया, प्रकृतेः गुणसम्बद्धाः सज्जन्ते गुणकर्मसु, etc., etc., you had a mention of what causes a man to do something, not right. Giving up स्वधर्म is not right. Entering into काम्य-कर्म is not right. Of course, entering in to निशिद्ध-कर्म is not right.



Going into परधर्म is not right. What really prompts? Have we not said राग-द्वेष is a cause or which causes this?

Arjuna is asking a little more deeper, a little more perceptibly he is asking. Why? Because even though तौ ह्यस्य परिपन्थिनौ and all those things, ध्यायते विषयान् etc. was spoken, but sometimes it is like, it's not that wantedly, you know.

राग-द्वेष, राग is like "I want", likes are there. But I don't like but still, why? It's not that always because I like, therefore I do something wrong. Sometimes I don't like to do, but still I'm forced to do. And that he says, अनिच्छन्नपि - राग is from the like, of the nature of like. Now, even I don't like, I don't want to. I don't want to. But what is that which is forcing me? बलादिव नियोजितः - something within me forces me. But as though some power force is pushing. अनिच्छन्नपि. Therefore, is there something other than even let us say राग and all which is causing?

Yes, as you said राग-द्वेष, but even if I don't want something pushes me, you know, sometimes you know it happens like that or mostly it happens like that only. What is that? राज्ञा भृत्यः इव - a powerful master pushes a servant. You didn't want to do. I said, do it. What is that? What is this? So, you please tell me, among the causes which causes man's wrong activities, actions, from काम्य-कर्म also. See, from our standpoint, काम्य-कर्म also, I'm bringing it to पाप, okay? Desire-prompted activities also, I'm bringing it to पाप. From our standpoint, we are talking, you know, Bhagavad Gita is our standpoint.

So, परधर्म, dropping स्वधर्म, getting into काम्य-कर्म, all these things, in one word, पाप. So, among the various causes which prompts one to do such things, because I see that even if I don't want it, राग-द्वेष is likes and dislikes, but even if I don't want, or even if I really want, still I am not doing, राग-द्वेष. I am talking about द्वेष. Even if I want, I am not able to do it. And even if I don't want, I am talking about राग-द्वेष, both together. अनिच्छन्नपि - that is only an उपलक्षण. अनिच्छन्नपि. So, among the causes, is there a cause even more powerful, which is causing all these problems? पापप्रेरकेषु यः प्रबलः यस्य जयादन्ये स्वत एव पराजयन्ते - and which if conquered everything else is also conquered.

Please, can you please explain that to me, if it is something is there, I am sure, you know, because my life I am seeing like this, you know. I know very well I should not do but it pushes me. Like Duryodhana says, I know very well I should not do that. Some



deva is pushing me. Why did you say, देव, असुर, you should have told Duryodhana. What is that? Please tell me वार्ष्णेय. The word वार्ष्णेय refers to Sri Krishna - वृष्णि वंश. In the Bhagavata and all you are seeing is वृष्णि and all. Son of सात्वत, descendant of Yadu, is वृष्णि. Right? So, वार्ष्णेय, hey Bhagavan Krishna. Kunti also comes in the same वृष्णि only. So, that is to say we both have a common ancestors - close you know. In Sanskrit, you have these words and all which communicate subtly those things. So, Arjuna उवाच. So, that's what, let's see the भाष्य.

यद्यपि अनर्थमूलम् ध्यायतो विषयान्पुंसः (गीता 2.62) इति रागद्वेषौ ह्यस्य परिपन्थिनौ इति च उक्तम् विक्षिप्तम् - It's not very specifically, it was, it was, you know, here and there spread out, विक्षिप्तम्. So these discussions happened here and there, अनवधारितं च तदुक्तम्। तत् संक्षिप्तं निश्चितं च इदमेवेति ज्ञातुमिच्छन् - whatever was said here and there, not that Arjuna has no clue about it, Arjuna has some clue, that's why he's asking this question. But then wanting to specifically determine, And wanting a precise, precise addressing this issue. To know this, Arjuna asked, अर्जुनः उवाच, why? ज्ञाते हि तस्मिन् तदुच्छेदाय यत्नं कुर्याम् इति - knowing it very clearly, तत् उच्छेदाय यत्नं कुर्याम्. I shall put you effort to destroy that. That was the thing. What is it?

अथ केन हेतुभूतेन - cause, प्रयुक्तः सन् - as though commanded, forced, प्रकर्षेण युक्तः, राज्ञेव भृत्यः - even though the servant doesn't want to do that, but the king is pressurizing, like that, अयं पापं कर्म चरति आचरति पूरुषः पुरुषः - what is पाप and all, I've explained to you. भाष्य will always be very, very precise. You have to understand in depth meaning. So, what is that which is propelling, forcing, pressurizing from within, causing man to do sin, whether it is निषिद्ध, परधर्म, giving up स्वधर्म, काम्य-कर्म.

पापं चरति पूरुषः पुरुषः, स्वयम् अनिच्छन् अपि - even though he does not want to, the core of his heart he doesn't want to, but something pushing him, हे वार्ष्णेय वृष्णिकुलप्रसूत - what do you mean? अनिच्छन् अपि, बलात् इव नियोजितः - as though pressure or something is doing. I don't want to tell that lie. *Aaya kya karen? Aagaya to kya?* But I don't want to do that. So you cannot say राग, that's something, more power. Is there anything like that? You please. राज्ञेव इत्युक्तो दृष्टान्तः - this दृष्टान्तः what Bhagavan says is something which I have said before also. Where? In the first line itself. But for that बलात् इव नियोजितः, for that, I want to bring the same example. All right? शृणु त्वं तं वैरिणं सर्वानर्थकरं यं त्वं पृच्छसि इति भगवान् उवाच - and then answer for it Bhagavan gives.



This we will take up in the next session. Are you seeing the beauty of Bhagavad Gita? Very practical. Why do you think people love Bhagavad Gita? Even if you study all the Upanishads, you will fall in love with Bhagavad Gita. That is a problem. Bhagavad Gita is like that. It is an amazing work. And many people only study the Bhagavad Gita. No other work they just Bhagavad Gita focus. Everything is there. This work, Bhagavad Gita, you all have to ensure that it is कण्ठस्थ, memorized. Not after the course, before leaving the portals of Sandipani. You have to ensure that it is memorized.

And throughout life, as you walk, yes, allow the thoughts to go. It should become part and parcel of our personality. Bhagavad Gita, it should mix like sugar put in milk and stir how it mixes. Bhagavad Gita has to so much be part and parcel of us and sweeten our life, spiritual life. It has a capacity to sweeten the spiritual life. Bhagavad Gita is truly mother, and many many seekers have always said it's mother. You know that Holy Gita Ready Reference is given to you all. I have to one day explain to you how to use that book. That goes very closely with Pujya Gurudev's commentary. One day I will, why not tomorrow? Tomorrow Sunday, you bring the book, all of you. Maybe five ten minutes we will take, and then we will go to the session. Are you using it by any chance? No. This is a reference work.

13 July 2025, Session 20 — Bhagavad Gita, Chapter 03, Verse 37

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३.३३ ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३.३४ ॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥

अर्जुन उवाच -
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३.३६ ॥



So the way to conquer one's प्रकृति is not to come under the sway of राग-द्वेष. And these राग-द्वेष are pervasive. Don't come under their sway. They are there. Don't come under their sway.

Don't be blind to their presence, be conscious of their presence. That's a way you can be out of their grasp. You say, no, I don't know राग-द्वेष, they are perfect, that means you are bound by them. Be, be aware. Yes, yes. This is because of likes and dislikes, they are there. So once you are aware, they can't cheat you.

And then, how do you not come under their sway? By holding on firm to the शास्त्रोपदेश, by holding on firm to the teachings. So, राग is saying something as इष्ट-साधना. द्वेष is saying something as अनिष्ट-साधना, whereas the fact may not be the same as what they are presenting. You use your comprehension, you use your निष्ठा, you use your श्रद्धा in the शास्त्र. You bring to your mind the teaching of the scriptures, and then add strength to your विवेक, and then refuse to come under their sway. Practically, how do you, how do you refuse to come under the sway of राग-द्वेष, stick on to स्वधर्म, stick on to it, and don't compromise. I have to do it, I have to do it, you'll stop. No question of likes and dislikes. You are not going to hijack me. I am going to tell you what is to be done and you will do it. You will stop. There is no negotiation on this matter. Be strict with your mind.

And this स्वधर्म is by far greater. Whatever duties one has, is better to perish doing one's duties. परधर्म is always of the nature, is fraught with problems, is fraught with fear. Meaning it's fraught with पाप, that भय here stands for पाप, because पाप is what is going to cause suffering, which is painful, and everyone is afraid of pain. So भयावहः is what is going to create दुःख. You may try to avoid some seeming discomfort now by not doing what is right, but it is going to cause you great problems, beware. It is better to do those difficult things now than to suffer their bad consequences later, of not doing it.

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः. In Arjuna's context, निधनम् and all have got significance. It is rare that one dies doing one's duty. Arjuna's context it is quite possible. So स्वधर्मे निधनं श्रेयः, it is also generally also true. Better die doing one's duty, than compromise on. And then श्रेयान् स्वधर्मो विगुणः even though one's स्वधर्म may look not so attractive, विगुणः, विगतः गुणः, and even though परधर्म may look very attractive, and Arjuna wants to go to परधर्म because of रागद्वेष. Arjuna has some kind of fanciful notion that I'll go and meditate. I'll go and be a स्थितप्रज्ञ. Without gaining प्राज्ञ, he wants to be स्थितप्रज्ञ. Fanciful notion. श्रेयान्



स्वधर्मो विगुणः, even if it's one स्वधर्म, does not look attractive. Nevertheless, it is by far better than परधर्म, which you try to accomplish. स्वनुष्ठितात्, स्वनुष्ठितात् means accomplished well, it is impossible to accomplish परधर्म actually. Your duty, you should do well.

परधर्म, you try to do well what gain it is. It does not benefit you. Your duty, you do an offer it as worship to the Lord, right? So, after that Bhagavan gives an idea of how to conquer that powerful प्रकृति or स्वभाव. Practical means also. Don't come at this way of राग-द्वेष, stick to स्वधर्म, duties. So, all these Bhagavan gives.

Now Arjuna, he wants to know, because when you say, don't act under the compulsions of likes and dislikes, suppose you say, don't come under their sway, don't act under the compulsions of likes and dislikes. But sometimes, Bhagavan, I feel that even though I don't like to do it, something forcing me to do. Something, something is compulsive, something is pushing me. There's a compulsive force about doing something, which... I know I should not do, but actually I don't want to do it, but, so is there a power greater than this also - the so-called likes and dislikes? Is there something which is covering, which is controlling that also? You said, स्वभाव, प्रकृति, so many words you have used. Can you tell me? Can you authoritatively tell me? Can you tell me that singular force? Like that. Because don't come under the sway of likes and dislikes, but I don't want to do it, but still something is forcing me. Is there something?

And that's why you use the word अथ. You see the word अथ केन प्रयुक्तोऽहम्. So अथ, अथ शब्दः प्रकृतात् अर्थान्तवचनः - what has been spoken, asking for a greater, a powerful, a more higher, a deeper cause, अथ. So what is that? Which forces man to do पाप. And पाप, in the context of कर्मयोग, refers not just to निशिद्ध-कर्म, also refers to काम्य-कर्म. पापं चरति पूरुषः, अनिच्छन्नपि वार्ष्णेय, that is the point. Even though I don't want अनिच्छन्नपि, स्वयम् कर्तुम् अनिच्छन्नपि, राज्ञा भृत्य इव, बलादिव नियोजितः, पापं चरति. So, therefore, other than राग, there should be some पाप-प्रवर्तकः. It could be there, probably. You could probably posit something higher than even राग, which forces one. Because even though I don't want, even though I don't want, there's no राग, you see? Even though I don't want, I'm pushed to do it. That means what? There's something higher than even राग, which is forcing me. What is that?

So, Arjuna, thinks or conceives of the possibility of something more powerful than even likes and dislikes which is forcing one. What is that? Like that. Please Bhagavan. What



is that? Please tell me. What is that power? Coming into the grip of which man loses all sense. He is forced to do even against his so-called discrimination, understanding. Even against his so-called will, he is forced to do something wrong. What is that?

Then Bhagavan answers this. He says, Arjuna, that is the mighty power of desire. This राग-द्वेष are only, so to say, some echoes of that power of the desire, not the echoes, distant echoes. The culprit is there, all desire, काम, power, great power. Bhagavan उवाच,. Let us read Bhagavan भाष्यकार's introduction, and then we will see.

शृणु त्वं तं - listen now to that, वैरिणम् - that enemy, सर्वानर्थकरं यं त्वं पृच्छसि इति - the cause for all calamities about which you are asking, भगवान् उवाच. In this Sri Bhagavan उवाच, as commentary to that, as explanatory to the word Bhagavan, you have those two verses which are in Vishnu Purana, which define what is Bhagavan, which we have quite a few times referred to.

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः। वैराग्यस्याथ मोक्षस्य षण्णां भग इतीरणा (विष्णु पु0 6।5।74) - these six are called भग, समग्रस्य - complete, it goes with all, ऐश्वर्य is lordliness, ईश्वर-भाव, धर्मस्य - of dharma, यशसः - glory, श्रियः - wealth/prosperity, वैराग्यस्य - dispassion, मोक्षस्य - liberation, these six are called भग, इतीरणा - called, termed, described, What is Bhagavan? One who has भग is Bhagavan, वतुप्-प्रत्यय, like one who has विद्या is called विद्यावान्, ऐश्वर्यादिषट्कं यस्मिन् वासुदेवे - in Bhagavan Vasudeva, Sri Krishna, नित्यम् - completely full, अप्रतिबद्धत्वेन - by no way it is obstructed, unobstructed, complete manifestation, सामस्त्येन च वर्तते - fully you find its expression. That's why Bhagavan Sri Krishna अवतार is called पूर्णावतार.

Bhagavan Sri Krishna अवतार is beyond धर्म and अधर्म, because धर्म and अधर्म which are मनुष्य-नियम, also are not there in Bhagavan Sri Krishna. Bhagavan Sri Krishna, His presence, His presence, His presentation of Himself is as ईश्वर Himself. Bhagavan Rama is little different. Bhagavan Rama's presentation of Himself is मर्त्यावतार. And Bhagavan Rama's अवतार is for मर्त्य-शिक्षणाय, in order to teach human beings.

Bhagavan Sri Krishna's life nobody can even imagine following. It's impossible because that is ईश्वर in full action. You have no way by which you can copy.

But Bhagavan Rama, you have to emulate. Bhagavan Sri Krishna, you should not emulate. The difference, अवतार-कार्य is very different. मर्त्यावतार मर्त्य-शिक्षणाय - Bhagavatam.



Whereas ईश्वर, Bhagavan Sri Krishna is full in that way. All the कलाs are in full expression, like that, सूर्य-वंश, you have Bhagavan Rama, in चन्द्र-वंश, you have Bhagavan Sri Krishna. So, some distinction is shown about the कलाs with respect to सूर्य and कलाs with respect to चन्द्र. And therefore, it fits both. They are also, पूर्णावतार, पूर्णवतार. That's all fine.

But in Bhagavan Sri Krishna, you find that ईश्वर's complete manifestation, which Bhagavan Rama is hiding that. For a purpose, he wants to show.

So Bhagavan Rama's life also goes through those human trials and tribulations. He loses his wife, His severe problems, He cries. He shows, yes, if your wife is lost, you have to be sad. Your wife is troubled, you have to feel sad about it. It seems that is also part of the गृहस्थ-धर्म. I will say, my wife is suffering. No, you have to and राजधर्म. How it is. All those things.

Of course, all is लीला. That is all perfectly okay. There is nothing about it we have to say. So, all these things completely, the six phenomena they completely, in Vasudeva, नित्यम्. Then you have the next verse also which speaks about Bhagavan from a different angle. So this is complete knowledge, one who has this Bhagavan.

उत्पत्तिं प्रलयं चैव - so you have the पाठभेद here. उत्पत्तिं विनशम् चैव, भूतानामागतिं गतिम् - so, the creation and the dissolution of the world, and in that in those worlds, the creation, the coming and the going of the jivas, and with respect to jivas, वेत्ति विद्यामविद्यां च - their knowledge, as well as ignorance. So, one who knows everything, is सर्वज्ञ, सर्वविद्, स वाच्यो भगवानिति (विष्णु प0 6।5।78) - that is Bhagavan. This उत्पत्तिं प्रलयं चैव is to explain सर्वज्ञ and सर्वविद् - knower of all knowledge and ignorance. That is Bhagavan.

उत्पत्त्यादिविषयं च विज्ञानं यस्य स वासुदेवः वाच्यः भगवान् इति - the one who has this complete knowledge, such as, such as Vasudeva. That is, who Vasudeva is? Bhagavan. That Vasudeva is called Bhagavan. What does Bhagavan say? Let's read the verse.

श्री भगवानुवाच -

काम एष क्रोध एष रजोगुणसमुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥



You can see that Arjuna उवाच is Arjuna asking. And Bhagavan उवाच is Bhagavan replying. उवाच has all these connotations - to say, to ask, to reply, to answer - all these kind of connotations.

Sri Bhagavan उवाच - Arjuna, you ask for what that प्रबल-पाप-हेतु, प्रबल, the most powerful cause for sin, प्रबल-पाप-हेतु. स्वभाव, राग, द्वेष, so many things we spoke about. ध्यायतो विषयान् पुंसः, प्रकृति, but let me tell you, the most serious cause, the most powerful cause for पाप, and पाप in the complete sense of कर्मयोग context, you have to keep in mind. Not just the निशिद्ध-कर्म which पाप is usually termed as, but even काम्य-कर्म, everything. परधर्म, all of them.

What is that? एष काम एव, that is desire, which is the सर्व-अनर्थ-मूलम् - cause of all calamities. And he ends by saying, saying, विद्धि एनम् इह - in this context, इह refers to that मोक्ष-मार्ग, which is paved through कर्मयोग and ज्ञान. The मार्ग which is paved through बुद्धि-योग, or कर्मयोग, and साङ्ख्ययोग. In this मार्ग, काम is what? वैरिणम् विद्धि - please understand, this is your enemy, number one enemy.

But earlier you said, तौ ह्यस्य परिपन्थिनौ, those two are the robbers, now you are saying enemy, वैरिणम्. There also you said, two highway robbers. Now you have made into one only, what happened to the two? That very same काम only, which was spoken up as वैरी, that same काम alone, manifests as क्रोध, when it is obstructed, that same काम becomes क्रोध, which is, which is an echo of, whose distant echo is द्वेष. So, राग you have काम, and you have द्वेष that you have क्रोध.

This काम alone, by a certain obstruction when it gets , and when it is obstructed, प्रतिबद्धः, प्रतिहतः, then what happens to this काम? It changes its form. It takes its new avatara, which अवतार is called as क्रोध. And you ensure, it is a very powerful, so this is your प्रधान-शत्रु, this is your prime enemy, प्रबल-शत्रु, प्रबल-पाप-हेतु, प्रधान-शत्रु, and one has to, one has to definitely conquer this enemy. Otherwise there is no way of success in the path. अवश्यम्-हन्तव्यः. This enemy has to be certainly destroyed - lock, stock, barrel, this has to be destroyed. There's no question of going soft with this fellow. You have to finish up the fellow. So this is your enemy and you have to finish it.



But enemies also, we can adopt certain ways - साम, दान, भेद, दण्ड. You seem to be advocating दण्ड right at the first go. You understand these words, right? These are the strategies to adopt with enemies.

First, साम, talk, talk it through. Smoothen it out. साम, साम, soft approach. Then you go to दान. दान is, you give him something, please him with certain things. I'll give you, what would you want? For this you are fighting, don't worry, no need to fight. Yeah, keep this. Let's stop the war, let's stop the fight.

दान, like how Bhagavan Sri Krishna had gone, you know. Yudhisthara had told, Draupadi said, don't do that, but Yudhisthara had told, see if he's willing to give, come a little bit down. And Duryodhana is ready for, you know, at least, five villages, if he's willing, five houses. Duryodhana says, not even that place where five needles stand, like that. So दान, that is दान. That is the second.

Then you have to go to भेद. भेद is when you weaken your enemy by creating a division with his supporters, division, you create division, भेद is division. You create divisions between him, your enemy, and his supporters. And he feels weakened, then he himself says no. Forget about the war? Let's go to the compromise table. Let's go for discussion. Let's go for compromise. धर्म-युद्ध is when you have adopted all these. साम-दान-भेद, then only go for दण्ड. दण्ड is the hard way, is the fight. But with respect to this, काम you are saying go for war? Enemy you strike him, you are saying, व्ही? Because, साम-दान-भेद, nothing will work, only दण्ड works here. How do you say? How do you say that? That साम-दान-भेद will not work. He gives three words to explain that.

महाशन महापाप्मा रजोगुणसमुद्भवः - three expressions he has. महापाप्मा - महापाप्मा is used to say साम should not be used. महापाप्मा means what? He is a cause for great sins. महापाप्मा - महान्-पाप्मा. महान् is large or great. पाप्मा is the sinner, meaning he causes you to do great sins. What kind of sin you will do, what kind of mistake, error, what kind of horrible action you will do because of काम cannot be predicted. पापम् यस्मान् सः - महापाप्मा. कामेन प्रेरितः महत्पापम् अपि करोति - he can go to the extent of murder, anything. Most horrible thing. And therefore, he is most dangerous. There is no question of साम and all with him. It doesn't work out. अत्युग्र - most horrible. Therefore, you cannot placate him with साम. So don't adopt the साम means.



Alright, what about दान? Give him something. Finished you are. Don't do that. न जातु कामः कामानामुपभोगेन शाम्यति - you try to give him a little bit thinking that he is going to stop it. No! Little bit you give, then he, finger you give, he will catch you. Some people you some finger, he will catch the whole you. This काम is like that. You give one little bit to that काम. He grows big. You can't work with him like that.

महाशनः - महाशन means what? So his अशनम् - food is what? महत् अशनम् यस्य - large eater he is. He is a glutton. You try to feed him, finished. He will eat you. Like Ganesha went to eat in Kubera's place. Story is there, Ganesha went to Kubera's place. He ate everything, and then he started eating plates, utensils, and then he started eating building and everything. And then the cook, said, I want to eat you, come on. Lord Shiva sent him to put Kubera's pride down a little bit. Another story. That famous verse is there, मनुस्मृति (२.९४), is it not? Many many places it comes.

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

न जातु कामः कामानामुपभोगेन शाम्यति - काम is not going to quieted down by उपभोग. हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते - कृष्णवर्त्म is fire. By pouring more and more oblations, do you think fire is going to come down? भूय एवाभिवर्धते.

यत् पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः ।
तदेकस्य न पर्याप्तमिति मत्वा शमं ब्रजेत् ॥

Understanding that काम is not going to be satiated at all, give it anything, give them the entire world. Whatever it is there in this world - पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः, everything you give, that fellow is not going to be satisfied. Understanding this, the best policy with respect to काम is to dispel it. That's all.

So, महापाप्मा, साम no. महाशन, दान no. And भेद also is not going to work out, you know why? Because रजोगुणसमुद्भवः - रजोगुण is the cause, समुद्भव means कारणम्. So, रजस् is the cause of which. In other words, he is pervaded by रजस्. He is in and through, his उपादान-कारण is रजस्. Like how a pot is filled with clay, he is filled with रजस्. And therefore, you cannot differentiate him from रजस्. He is compact, he is full of that रजस्. So, what will you divide? You cannot take him of some bit out from that. No. He is compacted, his body is



made up of रजस्, his आत्मा is made up of रजस्. So how can you take him out from something? He is one whole. You can't, there is no भेद possible there. रजोगुणसमुद्भवः.

And thus रजस् and काम are intricate, they are intertwined, they are one and the same as Bhagavan would say later on - रजो रागात्मकम् विद्धि. Desire is of the nature of रजस्. There is no question. Therefore, they are अविना-भाव. They are coeval. They are together. And therefore, there is no question of भेद also possible. So, the only way to work at काम is to destroy it. That's all. No soft pedaling with काम. काम has to be struck.

And thus Arjuna, the cause you are asking for, you say, no, even if I don't want something is pushing, that is काम only. Because against your will it will do. It has got that power. Against your विवेक it will do. It has got power. It has the capacity to dullen your विवेक also. It has the capacity to hide your true nature also. It is most dangerous. Bhagavan Buddha would say, "Desire is the root cause for all evil." It's a very famous statement of Bhagavan Buddha. And you know in the षड्विपु, it is काम, which is. काम is that which pollutes the mind. So, काम एष क्रोध एष रजोगुणसमुद्भवः.

This काम itself is क्रोध. Remember, we used to discuss about the षड्विपुs. How काम, unfulfilled, leads to क्रोध. काम, fulfilled, leads to लोभ. So, लोभ is काम only. क्रोध is काम only, and that लोभ when fulfilled goes to become मद. So, मद is again काम only, and that लोभ, unfulfilled, leads to मात्सर्य. मात्सर्य jealousy is also again काम only. And क्रोध takes you to मोह naturally, so मोह also is finally काम only. So, कर्म is क्रोध, काम is लोभ, काम is मोह, काम is मद, काम is मात्सर्य, काम is all the horrible things possible. That is what काम is. So, with this fellow, how can you softpedal? You see him, you strike him, that's all. The most poisonous, most dangerous, most virulent, he enters into your system, he finishes you. Beware, like that. As you know, I know what you are asking about, that is काम.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

The likes, dislikes are all related to this fellow. They're all his, his echoes. Like is nothing coming, काम's only in the background. What you call as राग is a manifestation of that काम. द्वेष is again, dislike, again, everything is काम only. How can you have a dislike if you don't have a like? Unless you have desire, how can you have a like or a dislike? How?



These are all manifestations of the root problem of desire. काम एष क्रोध एष, see, काम एष क्रोध एष. That means what? So what you call as काम, that same thing is क्रोध.

In a different context, the same way, what you call काम is मात्सर्य at a different level. What you call काम is मोह from a different level, from a different standpoint, in a different context. Actually, it is काम only everywhere, in different ways, he is showing his अवतारः कर्म एष क्रोध एष, is to tell everything else is also this one. That is the प्रबल-हेतु.

So, with this we stop today, tomorrow we'll take the भाष्य also and see the meaning. रजोगुणसमुद्भवः भाष्यकार gives two meanings. We'll see.

14 July 2025, Session 21 — Bhagavad Gita, Chapter 03, Verses 37-39

अर्जुन उवाच -

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३.३६ ॥

श्री भगवानुवाच -

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

Arjuna's question: Yes Bhagavan, you say, राग-द्वेष are the obstacles, but I feel I see in my experience that even though I don't want, राग is to like, द्वेष is to dislike, Even though I don't like, something which forces me to do what I don't want to, and something is preventing me from doing what I want to. अथ केन प्रयुक्तोऽयम्, this अथ used to indicate that, yes, you have said so many aspects you have pointed out, but tell me. But then, what is that? It was to ask for a deeper cause. The causes have been mentioned. राग-द्वेष, विषय-ध्यान, ध्यायतो विषयान्, so many aspects, please tell me that which is the most powerful, which is the most potent, which is so to say the mother of all these problems. केन प्रयुक्तोऽयं पापं चरति पूरुषः । अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः । Something is very powerful as though forcing even against your will, something is forcing, बलादिव नियोजितः.

And that Bhagavan answers: काम एषः क्रोध एषः, the word एषः is very appropriate because एषः refers to something which is very close, which is well experienced, काम एषः, that we all experience. It is not something somewhere, somewhere, somewhere away,



something is distant. Something you have no idea about, something which the शास्त्र only says, no, काम एषः, and it is this काम, which alone, क्रोध अपि एष एव, क्रोध एषः, that means, क्रोध अपि एष एव. क्रोध is also this only, and that is to say, लोभ is also this only, मोह also is this only, मद also is this only. This काम क्रोध, they are the indicators of the षड्रिपु. They are also called रिपु, enemies. काम is called as वैरी, enemy. All of them, this fellow, काम.

बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥ (अमृतबिन्दु-उपनिषत् २). In the अमृतबिन्दु-उपनिषत्, you have, is it not? There's two kinds of mind. One is the mind, which is in the grasp of काम. Another is a mind which is free of काम.

There is a beautiful verse in महाभारत - कामबन्धनमेवैकं नान्यदस्तीह बन्धनम् । - is a beautiful verse. कामबन्धनमेवैकम् - the only bondage you have is of desire. नान्यदस्तीह बन्धनम् - there is no bondage other than that. कामबन्धनमुक्तो हि ब्रह्मभूयाय कल्पते - one who is free of काम, ब्रह्मभूयाय कल्पते.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ (कठोपनिषत् २.३.१४)

This alone is the teaching - एतावत् हि अनुशासनम्. What more is the teaching? These काम are also called हृदय-ग्रन्थि in the अनर्थ-परम्परा.

So this काम alone becomes क्रोध, this काम alone in its subtle form, it becomes राग-द्वेष, this काम alone in manifest form, they become cravings and lust and all kinds of things. This काम is the very, very, very mother of all evils.

Yesterday, we saw how this, that when it is called as a वैरिणम् and to destroy an enemy, how the methodologies of साम-दान-भेद and दण्ड, how none of the methods are suitable for managing काम, the only method suitable is दण्ड. There is no placating the enemy. Win him over by love, no, साम. Win him over by giving him something, so we meet the middle way. Neither your way nor my way, we meet the middle way. No, दान, no. Weakening काम by taking away its supporters, no, no, no, no, nothing is going to work.

You have to attack it. And it is this काम when you give way to, way to काम, we call it as प्रमाद. प्रमादो मृत्युरित्याह (विवेकचूडामणि ३२१), प्रमादं वै मृत्युमहं ब्रवीमि (सनत्सुजातीय).



And when you sprinkle this with विषय-भोग, then what happens? जम्बीरतरो, remember that (जम्बीरतरोरिवाम्बुसेकात् वर्धते कामतरुर्विषयभोगैः।)? The tree, which is dried, again comes back to full. Dangerous fellow, this काम is. It is the greatest enemy of the spiritual pursuit. काम in all its manifestations and ramifications need to be put an end to. There is no question of soft pedaling with काम. You have to strike in and you have to ensure that he is dead. That is the काम.

Why is there no साम possible? Because he is महापाप्मा, you start cooperating with him, a bit, he'll finish you. He's the father of all your sins, महापाप्मा. So there's no question of winning him over with softness.

Now, why दान is not going to work? Because महाशन, whatever you give is insufficient for him. He's still going to take your life off, better to take his life off.

Why भेद will not work? Because he is the very essence of रजस्. You can't separate him from रजो रागात्मको विद्धि. He's that राग, that काम is of the nature of रजस्. What can you take him? Where? How can you? He's so close and he's so inextricably associated. There is no way you can bring about any divisions. It is inseparable. Where the separation is possible only, भेद will work. But there is no separation possible at all here. रजोगुणसमुद्भवः - he is born with रजस्. He is born from रजस्. He is the impeller of रजस्. रजोगुणसमुद्भवः - he is born from रजस्, रजस् is born from him. Both ways. रजोगुणसमुद्भवः. Alright.

विद्वेनेनमिह वैरिणम् - please understand this to be your enemy. इह can refer to in your life, or इह can also refer to the spiritual path - मोक्षमार्गे. We have seen this meaning. Now we will go to the भाष्य.

काम एषः सर्वलोकशत्रुः - he is the enemy of all, यन्निमित्ता - because of which, सर्वानर्थप्राप्तिः प्राणिनाम् - all beings come to suffer, स एष कामः प्रतिहतः - in case this काम is blocked, केनचित् - by something, क्रोधत्वेन परिणमते - it transforms itself into क्रोध, how much anger? As much काम, directly proportional. 70% काम, क्रोध will be 70%. So the more anger means, more कर्म is indicated. अतः क्रोधः अपि एष एव - therefore, क्रोध is also काम alone.

In this manner, you must take the entire षड्रिपु as a manifestation of काम, we have discussed this yesterday, and quite a few times. Okay? Now we go to the next word, रजोगुणसमुद्भवः - भाष्यकार gives two meanings. रजश्च तत् गुणश्च रजोगुणः सः समुद्भवः यस्य सः कामः -



रजोगुणात् समुद्भवः यस्य - it is born from रजोगुण, this is बहुव्रीहि, रजोगुणसमुद्भवः रजोगुणस्य वा समुद्भवः - वा is next way of putting it. so it is a cause for रजोगुण. So if you put both these things together, it originates from रजस् and it furthers रजस्. Both are fine. रजस् manifests as desire and desire further promotes रजस्. कामो हि उद्भूतः - when desire has risen, रजः प्रवर्तयन् - instigates propulse रजस् further, पुरुषं प्रवर्तयति - it makes a person engage in action. Because desire is followed by, काम is followed by कर्म, सकाम-कर्म. अविद्या-काम-कर्म, Right?

So, काम also instigates कर्म, which is रजस्. Therefore, रजः प्रवर्तयन् पुरुषं प्रवर्तयति right? Thus you find people in this world, तृष्णया हि अहं कारितः इति - I have been made to do this because of what? Because of desire. Person who comes to suffer. He recognizes when he suffers: I have been made to do this sin because of desire. So, तृष्णा, काम, they are all different shades of desire, that's all. Of course, काम can be used in a positive manner also.

तृष्णा also can be used in a positive manner also, desire for God, deep yearning for God, it can also. Words by themselves do not have a negative connotation, but the context will make them positive or negative. जिज्ञासा also is a काम. मुमुक्षुत्व also is a काम. But usually when we use the word काम, तृष्णा, we use, usually we associate with objects of the world. Because very rarely we see desire for God comes. And therefore desire for God is a rare thing. Therefore, desire is usually associated with the world of objects. So also is तृष्णा and such.

दुःखिनां रजःकार्ये सेवादौ प्रवृत्तानां प्रलापः श्रूयते - We come to hear people crying. People who come to sorrow. By taking some kind of रजःकार्ये सेवादौ. Here सेवा is coming under the employment of some wicked fellow. सेवा here is not the सेवा in the normal sense, you understand सेवा. सेवा is also employment. One takes employment in some, or one goes into, one invests money in some, you know, they have Ponzi scams and all these, you know. Some chit-funds and all those things. Giving you a lot of interest, and the fellow disappears one night itself, everything *gaya*. What happened? I have been cheated by desire. So one takes up some kind of job where they tax you left and right, they have to work till horrible times, no time for family, nothing. The fellow is stuck up there, he can't either come out. Then he says, what to do? They told me extra salary, I got stuck up here. You have to hear them crying, and they say, what happened to me? What to do? Desire only made me do this, like that. So this example is to give for: from what काम



risers. रजः कार्य, the actions pertaining to रजस्. Of course, it causes sorrow and all is very, very clear. Right?

महाशनः - now महाशनः. महाशनः means what? Great Devourer. His fistful food is so large. Meaning, he eats large. He's a glutton. He never gets satisfied. If you keep on feeding, and still he keeps eating, desire is like that. We saw those verses from the महाभारत, मनुस्मृति and all. You have seen? So, I am not again quoting those verses. What is the verse? I have been referring to, what is the verse I am referring to? Can you all tell me that verse? Louder, louder I want to hear.

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मव भूय एवाभिवर्धते ॥

This verse, all of you should memorize. It's a very famous verse. And whenever I see you while I'm walking here, I say, I will ask you. This verse you tell me. Okay?

महत् अशनं अस्येति महाशनः - because this is a greedy fellow, this काम, अत एव महापाप्मा - the one who is easily satisfied, he will not cause much problem. The one who remains perennially unsatisfied, he will create a lot of problems. पापम् चरति. कामेन हि प्रेरितः जन्तुः पापं करोति - why does a man do sin? He asked a question - अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः.

अतः विद्धि एनं कामम् इह संसारे - in this samsara, मोक्ष-मार्ग, वैरिणम् - he is a great enemy, Actually, he is the only enemy. कथं वैरी इति दृष्टान्तैः प्रत्याययति

But does काम fit in the question? The question was asked, even if I don't want, what is that which forces? But काम means, I want, is it not? So, superficially, it may feel as though you don't want, because your intellect is telling you. Hey don't do that in general, I'm telling you. Intellect is warning you. Because intellect is still awake to some extent. So, intellect is telling you, be careful, don't, don't, don't, but काम is more powerful.

So, in spite of your so-called knowledge, which you are referring to, even though I don't want to, but really you want to only, intellect is telling, don't. The intellect is intellect because it knows certain things from past experience. It is recalling, hey, you started huh? You are finished, yeah, गया, you will suffer, I'm telling you. It will tell: you will fall



in your साधनाs for sure, I'm telling you, I'm telling you. Intellect knows, intellect tells, but that काम which is strong because of पूर्व-संस्कार, because of one's own प्रकृति. So this काम is not something other than प्रकृति actually. काम is not other than राग-द्वेष, they are all belong to the same family only. It is one. When that काम remains hidden, that is called प्रकृति. When that प्रकृति manifests, that becomes काम. And that will further go into ध्यायतो विषयान् पुंसः. प्रकृति is only causing all these kind of things. These are all the ramifications of our own संस्कारs, and its effects are राग-द्वेषs. But the most potent form of that is काम. Man finds difficult to master it. Right.

Now, now what? How this काम works? This काम works by suppressing your knowledge. And how it suppresses the knowledge? How it does what it does a few more verses on this matter. That पुरुषार्थ-हेतु, which is विवेकज्ञानात्माकम्, that mind, मनस्, it just destroys. So how it works? It works by suppressing. Suppressing what? Suppressing the mind which is imbued with that knowledge. You have an understanding from your past experience. You have a certain appreciation of a certain matter. You have a certain advice from the शास्त्र, but then what happens? Yes, you appreciate all these things. But काम comes and suppresses all and takes the upper hand. And then says, now I will drive the ship. So wherever you have decided whatever you want to do, काम changes. Now I am the boss. It takes over. And then when काम takes over the chariot of your life, then finished. बुद्धिम् तु सारथिम् विद्धि is there no? As long as बुद्धि holds the chariot, the reins, it is fine. But what does काम do? काम takes over from बुद्धि, the reins - सो जाओ थोडा समय. And then calamity. So, how it does that, that is being taken up. So, काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्।।3.37।।. So, how its behavior is inimical to us, that inimical nature of काम is being brought out. Let us read the verse.

कथं वैरी - how it is an enemy, in what manner it is, inimical, इति दृष्टान्तैः प्रत्याययति - He, Bhagavan Krishna, brings it to our comprehension, प्रत्याययति. Okay? Its inimical behavior is highlighted by these examples. Let's read the verse.

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३.३८ ॥

I'll just give the little meaning of that, then we will see.

धूमेनाव्रियते वह्निः - वह्निः is fire, how the fire is veiled. धूम is smoke. Example-1.



यथाऽऽदर्शो मलेन च - आदर्श is mirror. मल is dirt. So one example is धूम. धूम, the smoke covering the fire. The smoke veiling the fire. The smoke hiding the fire. That is the first example. Second, dirt covering the mirror.

Third, यथोल्बेनावृतो गर्भः - गर्भ is that fetus. That baby. The mother's womb. So how that गर्भ, that baby, that child, that small one which is growing, how that is उल्बेन आवृतः - how it is covered by those, what would you say, उल्बेन आवृतः, that embryonic, that membrane or what you call those walls which cover the fetus, how it is covered by. Sometimes biologically they use these terms. Long back in my school, I have studied. I don't remember now. Amnion, remember? Those of you know, Corion, Alantoise, those of you who remember may know. Those very strong membranes, holding tight, right? A third example in the same manner. Three examples. Three examples. Why three examples? You start thinking. तथा तेन कामेन इदम् - this intelligence, this knowledge, आवृतम् - is covered. Three pertinent examples.

All of them dealing with one single topic of covering. But three examples. Because, काम can exist in three अवस्थाs, three states.

- One, It is the अति-सूक्ष्म-अवस्था, what we call as वासना, संस्कार, or in the words of Bhagavan Sri Krishna, रस, the word is in second chapter, रसोऽप्यस्य परम् दृष्ट्वा निवर्तते, which we also see in Vedanta-sara and all when we saw it, we say, कशाय, dirt. So that is अति-सूक्ष्म-अवस्था.
- Then comes the next state of काम, which is of the nature of desire, वृत्ति-रूप.
- And the third state of काम when it progresses, it becomes भोग-रूप. In every state, काम brings its own problems, but slightly different it will be.

In that state of वासना-रूप, or what you would say, रस-रूप, or संस्कार-रूप, how is it? It remains hidden. It doesn't manifest so readily. It's hidden. It is there. Given a chance, it will come over. But it's hidden, right? And because it is hidden, the mind functions normally. To use the Sanskrit term, because it is only that अति-सूक्ष्म-वासना-रूप, and there's no अभिनिवेश. There's no question of that thought, that काम becoming engrossed with an object. So it leaves your mind free. So you can even sit down and study Vedanta and all subtle things also you can do. Because the intellect is available. वासना fellow is not expressing, he is hidden, quietly sitting there. And then you can do everything



normally. नित्यानित्य-वस्तु-विवेक, what is वैराग्य definition. It will keep you free to do all those things. This is अति-सूक्ष्म-वासना-रूप.

And for that, the example is धूमेनाव्रियते वह्निः. Let us say, the fire is there. Its प्रकाश-रूप will not be evident, but you put your hand into that, or you got it. Its प्रकाश-रूप is not there, but its functioning is possible. The same way, when this is present in that अति-सूक्ष्म form, what it does, it will prevent you from gaining that Self-knowledge. But paroksha-jnana will not have any problems. The fellow is sharp, he will understand everything. सत् किम्? He will explain also properly. And some tough portion of भाष्य also he will read. नासतो विद्यते भावः नाभावो विद्यते सतः - perfect explanation he will give because all is hidden. They understand, okay? So, धूमेनाव्रियते वह्निः is for this. Effulgence is not there, but action is there. It is hot. You put your hand, you have got it. It will be burnt. Your hand will be burnt. But effulgence? Fire has this effulgence and fire has also got this heat, is it not? Heat is full, effulgence is curtailed.

Next, यथाऽऽदर्शो मलेन च - here, that mirror is covered with dust. When it is covered with dust, will it be able to reflect? No. Action will not be there. Action is not there. It is mirror only. You remove the dirt, it will shine. The function of the mirror is to reflect. When the काम becomes वृत्ति-रूप and your mind is taken away, then, when the अभिनिवेश sets in, when that engrossment in that object of desire, अभिनिवेश, that is the word. Then what happens? Then, that, then you don't find that mirror is able to reflect. In that way, similarly, when that mind becomes मोहग्रस्तम्, then that mind becomes incapable of creating knowledge, manifesting knowledge. Either creating knowledge or manifesting knowledge, nothing will work out. The person is blocked, okay? That is the second level.

Now you go to the third one, the third one is what? When that काम moves forward into भोग, when one is fully engrossed, in that भोग-वृत्ति. Excited. And that is what. That baby there, is stuck up inside. He can't even move his leg. Fully.

यथोल्बेनावृतो गर्भः - those strong membranes hold the baby tight. The baby has to be in fetal position only. It can't lift the hand or leg. Fully covered. In the same way, your knowledge, no use. किञ्चित् अपि कार्यम् न करोति - not even a wee bit of your knowledge can function. Neither can it function, and one thing is interesting. You can't even see the baby. You can't even see a bit also, you can't see. Some vaguely, can you see? No, it's not.



Even vaguely, you can't see. The earlier mirror, at least vaguely, once in a while, where some dirt is less, you can see. Here and there, you can see. Whereas in this, you can't see a wee bit also. Nothing is possible. अहम् ब्रह्मास्मि ज्ञान - nothing is there now. That ,bhogii, hopeless. All right? किञ्चित् अपि कार्यम् न करोति, न वा स्वरूपतः उपलभते - you cannot see a wee bit of its effect, nor can you see even a wee bit of itself, that knowledge also. That is how it is. So that's three examples embodying the three levels of काम, okay? Now let us go to the भाष्य. भाष्य is very short, okay.

कथं वैरी इति दृष्टान्तैः प्रत्याययति.

धूमेन सहजेन आव्रियते वह्निः - like that fire how it is very natural covered by smoke, प्रकाशात्मकः अप्रकाशात्मकेन - it shows that fire which is प्रकाशात्मकः - nature of light, how is this धूम - अप्रकाशात्मकः, how darkness covers, That is one example.

यथा वा आदर्शो मलेन च - Like how the mirror is covered by dirt or dust, श्रीगुरु चरन सरोज रज, निज मनु मुकुरु सुधारि - all those.

यथा उल्बेन च जरायुणा गर्भवेष्टनेन - by those embryonic walls, आवृतः आच्छादितः गर्भः तथा तेन इदम् आवृतम् - By that, this is, तेन, by that, this is veiled. इदम् is not yet told - what is this इदम्, is it not? इदम् आवृतम् - what is इदम् is not said still. That is coming in the next verse. Now let us see the भाष्य.

किं पुनस्तत् इदंशब्दवाच्यं - what is referred to by इदम्, यत् कामेनावृतमित्युच्यते - which is veiled by काम, इति उच्यते - what is that? Next verse.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३.३९ ॥

Literal meaning. नित्यवैरिणा कामरूपेण दुष्पूरेण अनलेन च एतेन ज्ञानिनः ज्ञानम् आवृतम्.

So all this: एतेन, कामरूपेण, नित्यवैरिणा, दुष्पूरेण, अनलेन च, ज्ञानम् आवृतम्. So इदम् refers to what? ज्ञानम्. What is that इदम् which is covered by, veiled by desire, obstructed by desire, prevented to function by desire? Totally restricted by desire, overpowered by desire, depending upon the different stages of desire. Each of these adjectives what I used prevent it from functioning - that is a सूक्ष्मरूप. Prevent it from enabling that absolute



knowledge - that is काम-रूप. Absolutely restricted, totally binding that knowledge in such a manner, that you can't see even a single ray, a spark, a glimmer of that knowledge also can't be seen. That is the third one, भोग, काम goes into भोग. One becomes an animal only. That humanity itself is not visible any further. Forget about divinity. Humanity itself is not there, horrible things - भोग-आसक्ति. Right?

So, what is that which in this way, is made so impotent by काम, that is ज्ञानम्, understanding. Your own understanding. It may be the highest अहम् ब्रह्मास्मि ज्ञानम् up to understanding what are the faults in that object. Even that, that is also ज्ञानम्. That is also ज्ञानम्. I know it is अनर्थ, it is calamitous. I know this desire, this enjoyment, this direction is calamitous to my spiritual path. It's going to take me away. It's lost. Probably a few lifetimes will be lost. I know this is dangerous for me. We can very well see what is going to happen. So that, what is that? That is awareness, that knowledge, that understanding, that ability to see through things, which is including even the highest knowledge of I'm आनन्द-स्वरूप. That knowledge in the entire gamut of what can come under the span of ज्ञानम्. So that विवेक-ज्ञानम् is आवृतम्. ज्ञानम् एतेन कामेन आवृतम्.

And this काम is described as ज्ञानिनः नित्य-वैरिणः, the eternal enemy of the ज्ञानी. नित्य is the eternal. वैरी is the enemy, eternal enemy of the ज्ञानी - one who possesses that knowledge. As I mentioned, knowledge is the entire breadth of that knowledge from the highest ब्रह्मात्मैकज्ञान, which is परोक्ष, of course, because in अपरोक्ष, काम has no power. So परोक्षज्ञान up to understanding the faults of those pleasures. What you would call as, as, you have that प्रतिपक्षभावनम्. That is also ज्ञानम्. You know, everything. For a person who is a ज्ञानी, who knows, it is a नित्यवैरी, eternal enemy. Because an अज्ञानी who doesn't know the problem of the particular काम, after indulging, he understands the problem. But while he is indulging, he is happy about it. Later on, only he says, ayyoyo, what did I do? Stomach has got ulcer now, *kya karen?* Lungs have got now cancer, what to do? Now, nothing can be done, liver - *gaya*. But while enjoying, he doesn't know.

But one who knows, he's a doctor. Even when he is drinking, he knows. Even when he's taking that cigarette, he knows with every puff, he's feeling bad about himself. So ज्ञानी has a recognition of the problem. Even when he is entering into that arena of enjoyment, he knows. When the path comes, he knows - *abhi kya hoga*. At that time, you know, it has come, you know, *kya karen*, you know. He's very, very, very, very, uneasy about it. But he knows, like a fish which has fallen on the shore, how it



struggles, somehow. Like this, this fellow also struggles. So, from the thought process and that वासना sprouting as desire itself, he knows. And that is why, ज्ञानिनः नित्य-वैरी, eternal enemy of a ज्ञानी.

But अज्ञानी, भोग-काल, he won't have that अनुसन्धान, दुःख-हेतुत्व, he doesn't have that अनुसन्धान. Whereas, for a विवेकी, भोग-काले अपि अनर्थ-अनुसन्धान is there. But for अज्ञानी also, it is नित्य-वैरी only. Why? दुष्पूरेण. Even this अज्ञानी cannot satiate that desire. Poor fellow, like fallen into quick sand, will go deeper and deeper and deeper and deeper only. दुष्पूरेण. And why it is दुष्पूर? अनल. The word अनल means fire. And why fire is called अनल? न अलम् विद्यते यस्य - it doesn't feel complete. नाग्निस्तृप्यति काष्ठानाम्. The proverb in Sanskrit. Fire, you know, Agni fire does not become satiated by wood. Whole forest it will burn. It goes on and on, months after months, it goes. Some forest fires go months after months also. But still it goes on. Recently in Canada, a few months back, a huge fire, months after months it was going. And California fire, Australia, some time back, a few years back, Australia. So, दुष्पूरेण अनलेन. Alright? So, this is how काम is, and काम is one's enemy. Now, see the भाष्य.

किं पुनस्तत् इदंशब्दवाच्यं यत् कामेनावृतमित्युच्यते - what is that which is called as इदम् in the earlier verse? धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च । यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् । 13.38 । । What is this इदम्? I will tell you Arjuna. आवृतं ज्ञानमेतेन, ज्ञानम् एतेन आवृतम्, कामरूपेण - काम is that which is veiling this ज्ञानम्, कौन्तेय दुष्पूरेणानलेन. भाष्य.

आवृतम् एतेन ज्ञानं ज्ञानिनः नित्यवैरिणा ज्ञानी हि जानाति - only the ज्ञानी knows, अनेन अहमनर्थे प्रयुक्तः - I've been forced into this problem, because of this. इति पूर्वमेव - before he enters the भोग also he knows, दुःखी च भवति नित्यमेव - even while fulfilling the desire, he is sorrowful, अतः असौ ज्ञानिनो नित्यवैरी - therefore, it is eternal enemy of ज्ञानी, न तु मूर्खस्य - a मूर्ख will enjoy, he doesn't know. सुखतः क्रियते रामाभोगः पश्चाद्वृत्त शरीरे रोगः (भजगोविन्दम्) - enjoy all amorous pleasures incurable disease will beset you. यद्यपि लोके मरणं शरणं तदपि न मुञ्चति पापाचरणम् - what a sad fate!

स हि कामं तृष्णाकाले मित्रमिव पश्यन् - मूर्ख sees it as friend, तत्कार्ये दुःखे प्राप्ते - when that sorrow comes, जानाति तृष्णया अहं दुःखित्वमापादितः इति - he cries, knows that because of desire I've come to suffer, न पूर्वमेव - but not before, अतः ज्ञानिन एव नित्यवैरी. किंरूपेण - what form is this enemy? कामरूपेण कामः इच्छैव रूपमस्य इति कामरूपः - desire is enemy's form, तेन दुष्पूरेण दुःखेन पूरणमस्य इति दुष्पूरः - Impossible to overcome. That's a euphemistic way of saying it



impossible with great difficulty. You know English, that's an euphemism. It's a euphemistic way of, in Sanskrit, they adopted this kind of euphemistic expressions. दुःखेन पूरणम् - दुःखेन पूरणम् is great difficulty, nay impossible. तेन अनलेन - by that fire, What is this meaning of the fire? What does अनल in Sanskrit mean? न अस्य अलं पर्याप्तिः विद्यते इत्यनलः तेन च - there is no completion.

So how can you fulfill this fire? Anything you put, it will burn. You put kerosene or petrol in fire. Do you think I am going to douse the fire? Put petrol, huh? Impossible. The only way to conquer desire is to end desire. There is no other shortcut in that. Understand the enemy, and destroy the enemy. Take God's grace, take Bhagavan's कृपा, and work at it.

This is a beautiful work called वेदान्त-डिण्डिमः by Sankaracharya. He says:

कामः क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्कराः ।

ज्ञानरत्नापहाराय तस्माज्जाग्रत जाग्रत ॥३॥

O seeker, जाग्रत जाग्रत - be awake, be awake. ज्ञानरत्नापहाराय - those fellows are there to take away the jewel of your ज्ञान. Be careful, who are they? कामः क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्कराः - they are all seated within you only, they are all sitting there.

The enemy in one's home is more dangerous than the enemy outside. ज्ञानरत्नापहाराय. कामः क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्कराः । ज्ञानरत्नापहाराय तस्माज्जाग्रत जाग्रत ॥३॥ - Be alert, be alert.

Okay. We'll conclude here. The best way to conquer desire is to be rooted in the Self, because desire comes from the sense of being incomplete, जीव-भाव. You can root out desire only by आत्म-भव. No, other way is there. How to do that? That methodology also is going to be pointed out. Because just to say what is a problem is not the शास्त्र. The problem should also be given a solution. But slowly, slowly, we should go, right? We should understand the problem clearly. Little more clarity is going to be given. It's going to be given on, on, where does काम reside? You tell me. If you want to attack an enemy, you must know where the enemy is stationed. How to attack? First you find out where the enemy is, then you attack. And what is a missile to attack? That also will be told. Everything is going to be told. This is Bhagavad Gita, it will tell everything.

15 July 2026, Session 22 — Bhagavad Gita, Chapter 03, Verses 40-43



श्री भगवानुवाच -

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३.३८ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३.३९ ॥

So Arjuna is asking a very perceptive question. Bhagavan said that Bhagavad Gita's proper a person. That प्रकृति pushes a person. Even though one understands the value of this teaching of कर्मयोग, one's own प्रकृति, one's own राग-द्वेष push a person into सकाम-कर्म. And make you more and more enmeshed in परधर्म, giving up one's own स्वधर्म, and then one becomes fully entrenched in samsara. Then Arjuna's question, but is it not that many times I don't want to do it? Unknowingly, something pushes me. What is that? What is that ultimate source of all evil? What is that root cause?

Meaning, what is the root cause for me to drop my duties, स्वधर्म? What is the root cause for me to enter into परधर्म? In Arjuna's case, परधर्म is संन्यास here. Okay? What is the root cause for me to go into काम्य-कर्म? Or even, what is the root cause for one to go into निशिद्ध-कर्म? All these things come under the broad term, पाप.

अन्निच्छन्नपि - even though one does not want, one really wants it, you know. You may say one does not really want it, but actually one wants it, you know. There is something called as superficial and something called as deeper. There is something called as परोक्ष and something called as अपरोक्ष. Superficially, परोक्षतया one knows the problems of doing that. But अपरोक्षतया one feels there is a sense of joy, happiness there. So that once that sense of joy is felt there, then desire will be there. Once that सङ्कल्प, that शोभना-अध्यास is there, कर्म will be there. So this, Bhagavan says, Arjuna, काम एष क्रोध एष, that एष going with काम as well as क्रोध is to say, काम leads to क्रोध. This is काम. And this काम is, you can see in your own experience. You may tell me as though I don't want still. But in your heart of hearts, you want that is it. That weakness of the soul is strong. And that is a problem. And then we saw the expressions. रजोगुणसमुद्भवः can have two meanings, born



from रजस् or instigator of रजस् or enabler of रजस्. Either the बहुव्रीहि or the तत्पुरुष formations. रजोगुणस्य समुद्भवः - षष्ठी-तत्पुरुष-समास or रजोगुणात् समुद्भवः यस्य - बहुव्रीहि.

महाशनः - great devourer, महापाप्मा - great sinner. And this is your enemy - विद्धि एनम् इह वैरिणम्. And the power or the manner in which it works. In what manner, in what manner it works, it suppresses knowledge, it suppresses one's understanding, it suppresses one's विवेक-बुद्धि and takes, takes over. It unseats the intelligence from the driver's seat and installs itself, the manner in which it does is:

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३.३८ ॥

This इदम् is explained in verse number 39.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३.३९ ॥

So that ज्ञानम् is this इदम्. And this ज्ञानम् stands for knowledge, ज्ञानम् stands for विवेक-बुद्धि, ज्ञानम् stands for understanding all those things. And we saw the significance of these three examples. From the causal realm, from the subtle realm or the thought realm, and from the action or the भोग realm - how काम functions. When it is the वासना-रूप or करण-रूप or अतिसूक्ष्म-रूप, then the mind and all functions, but then there is an obstacle to actual realization, but mind functions. But when it comes to the सूक्ष्म-रूप or thought level, then your mind is disturbed. Then the mind is no more capable of focusing on what you want to gain, what you want to put your mind to. Just, it doesn't cooperate. In करण-रूप, it remains the background. So, unless it comes to the thought, it doesn't actually interfere. It keeps on coloring from the background, that's all. But it gives you certain freedom to function.

Of course, when the काम goes into भोग, then one cannot extricate oneself. One is lost. It is like सोपान-पन्तौ, the ball which has fallen, it has gone beyond the reach. You can't catch any further. So, that way three examples are given. You can reflect on these three examples, because it's not one way in which these examples are understood. You can also see Gurudev's commentary. Bhagavan only says this, so great commentators have



given serious thought and given various ways. You also think about these three examples.

Sometimes these three examples are taken with respect to the effort it takes. See, smoke, you can easily drive it away. Some little effort. Some desires are like that. With a little more effort you can conquer it. विवेक-शक्ति you apply, प्रतिपक्षभावना you do, then that desire goes. But dust in the mirror will not go away even if you blow. You will require a cloth and you may need to wet that cloth with water also and then scrub it. Those days, mirrors were not made of silica glass, mirrors were made up of metal, they were high quality mirrors. Even now in India, in Kerala and all you have that kind of mirrors, high quality mirrors, but refraction and all, that index and all, is very, very clear image you get. Nowadays they are used only for pujas and all, because it is costly. They are called aramula. Very, very extremely clear image compared to the mirrors with glass. Anyone has seen? So, and those mirrors, suppose, because it's metal, you know, oxide will form. Then the effort taken to remove that will be more. Even the silver vessels and all, an oxide forms. It takes a little more effort. Nowadays, you have also some brasso and all kinds of things to wipe it. So, it takes a little more effort. That's what is the point. So, not just prati-paxa-bhavana, as some साधना you have to do, some little more hard work you do, work hard about it, more and more time you work, and then you kind of get a grasp over it. And some desires are too powerful. प्रतिपक्षभावना alone is not working and साधना also. Some terrible experience is required, only then the fellow gets...

The child which is there in the womb, you can't do it. It will take its time. It will take its time to come. Not that. It takes its time. Nine months, ten months, it takes its time. It takes its time. What do you do? तीव्र-प्रारब्ध - the काम is so तीव्र. So, that way also, these examples are depending upon the effort it takes to overpower them. Like that. You please give a thought over this.

Yesterday I had given that example based on that, the three stages of काम, which is वासना-रूप, then वृत्ति-रूप, then भोग-रूप. Where that knowledge, now keeping knowledge in mind, these three, and therefore it has got a certain beauty, this explanation got a certain beauty, because what is said here, ज्ञानम् is covered. So keeping knowledge in mind, then the three forms of काम. In the first level, you know, the prakasha-rupa of that fire is not there, but then it is able to function. You put your hand, it's going to be burnt. Sometimes the firewood is covered by ash. You put your hand, you had it. It



burns you but its light is not seen. That way, ज्ञानम् is functioning. The thoughts and all are available, your mental powers are still available for you. But then, the deeper insight into the Self is not possible.

The रस blocks, that वासना blocks, कशाय. That is, प्रकाश-रूप is not there whereas the heat is there. Fire has got these two? प्रकाश and ऊष्ण. ऊष्ण is there, प्रकाश is not.

And there in the second example, what has happened? It cannot function also. Total function stopped. The mirror does not affect at all. So like that, when the कामना comes to the mind, and it overpowers your mind, then you can't function. Knowledge doesn't function. But you know it is a mirror. Here and there you can see that mirror. You know that your knowledge is stuck functioning - I know. श्रोभावा मर्त्यस्य यदन्तकैतत् (कठोपनिषत् १.२.२६) - मन्त्र comes to mind, but भाव does not come. So that is that second level.

And that, and the third what? That baby covered by that, by the walls of the womb. You can't see also, and it can't do anything about it. It can't touch the legs, it can't move its hands, nothing. It's in a fetal position. So when the काम goes into भोग, ज्ञान is utterly blocked. Not a single ray of knowledge slips, comes anywhere. The person is as good as an animal only now. There's no, that he did Vedanta course, and all nothing is seen, any further. No difference between him and no different between any other person. Nothing, nothing is there, nothing is. Zero.

So, this has got this beauty of keeping knowledge at the same time, seeing the veiling of काम. This explanation, give it a thought. In this way, this नित्यवैरिणा, we saw the meaning of नित्यवैरिणा, for whom? ज्ञानिनः नित्यवैरिणा. For अज्ञानी also, it's a वैरी. But ज्ञानी recognizes it to be an enemy. That is the reason. Further explanation we have seen, I am not anymore elaborating further. Now we go further. Okay? Now, भाष्य, let us see. सम्बन्ध-भाष्य.

किमधिष्ठानः पुनः कामः - Having its base as what? Desires residing wherein, that desire, veil knowledge and be the enemy of all. So when the question is asked, residing wherein does desire do all these things? You said yes, desire, desire hides knowledge, veils knowledge, blocks knowledge, prevents knowledge, all those things are fine. But staying where does desire do all these things? काम does all these things, ज्ञानस्य आवरणत्वेन वैरी सर्वस्य लोकस्य इत्यपेक्षायामाह ज्ञाते हि शत्रोरधिष्ठाने सुखेन निबर्हणं कर्तुं शक्यत इति - When this is, this is considered. When this is the context. If you know the residents of your enemy, where



the fellow is, then सुखेन - then you can easily attack him, you know. If you don't know where the enemy resides, you keep searching for him. But you know where he is. You know where he is, then bomb it, that's it. If you know where he is, शत्रु is, शत्रु is enemy. सुखेन - It's easy to work at him and destroy him. It's more easy. You can destroy it. निबर्हणं means what? destroy the शत्रु. That means what? destroy the शत्रु. That's right. Let's read the verse.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३.४० ॥

One way also to look at it is, what are those instruments which this काम uses? Residences is one. What are those instruments he wields? Wielding what instruments he goes to work. His residence you may say or his उपकरण you may say, what are those? इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते. You know where काम resides? इन्द्रिय. Residence, 1. Next place, मन, 2. And when I say इन्द्रियाणि, ज्ञान and कर्म, both. ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि. Then मन. मन is सङ्कल्पात्मक - thinking. Imagining शोभना-अध्यास - imagining all kinds of things. So मन. So the third one is बुद्धि. बुद्धि is व्यवसायात्मिक. These three are काम's residences. These three are desires' instruments. So if you want to understand the instrument, then the way you have to understand अधिष्ठान. This अधिष्ठान means residences, isn't it? So, instrument if you want to say, एभिः आत्मानम् अधितिष्ठति - काम presides over what all, काम uses what all, that way. So, these three are the instruments of काम, residence of काम.

एतैः - with the help of these three, or staying in these three, that काम, विमोहयत्येष ज्ञानमावृत्य देहिनम् - एतैः ज्ञानम् आवृत्य, veiling that knowledge, wielding these instruments, it veils knowledge. Wielding these instruments, using these instruments, उपकरण. So, you can take अधिष्ठान as उपकरण, one meaning, अधिष्ठान, you can take another meaning as आश्रय, abodes, both ways you can take.

So, if you take it as आश्रय, staying there. If you take it as उपकरण, using those instruments. Indeed, we see in this world also that काम uses these three to function, isn't it? The whole advertisement industry depends on this method only, correct? Because they will show you certain things. Actually, you have no idea what they are. I don't know long, long back, you know, that noodles have first come to India. Actually, we were all children at that time. We have no idea what is this, because it is not idli, it is not dosa, it is not paratha, it is nothing that we know in our country. We have never



seen anything like that. Wormy, wormy things, slimy, slimy, and then we have two children coming from school running and coming. They are telling mummy, we are hungry, we are hungry, we are hungry. And mother has a very beautiful smile. It's just two minutes. So they go and remove their bags and their remove their shoes. By that time, steaming nice. And there's two children are also there. And then they are all eating. And they are delighted, they enjoy. And mother has the most contented, happy. We have no idea what this is. We tell our mummy. Amma, I want that. Amma also doesn't know what it is. Nobody knows what it is. Nobody knows. And just in a few years, finished, whole market. They created a new need. They created a new need. It was not at all there. In our culture in India, we never had anything called as noodles. Never. Even today, noodles is called maggie. How many years over?

And some few years back, I think, they got caught. This maggie fellows got caught. Because some extra chemicals or whatever, they got caught, and then they were banned. And there was a huge uproar, maggie गया, all of a sudden, as everywhere, people are writing obituaries for maggie, and those fellows are smart. For some time, they removed all those maggie, everything went away. From the shops, nothing was there. And then they relaunched it, having new life, born you. And then again in everybody went to Maggie and then everyone were delighted. Maggie has come back again. Maggie has come back again. First launch and all. And in the schools and all, you know, schools and all where, you know, children are all there. They all hide Maggie, back at it from the hide everything per chair, you know. Hostels you were not allowed food material inside. They hide everything. What do you call that? What noodles? Hot water you put in? Cup noodles.

First, इन्द्रिय catch. New thing. Eyes go big. Actually from the TV you can't smell anything, right? But you feel a smell about it. Seeing you see a smell. How can in TV smell be there? But you get a smell. Then afterwards mind thinks. It should be very beautiful. I'm sure look at those children, how they're enjoying. You should also enjoy. So it was made for children. First you catch child. With child, you catch mom and dad. And everybody is caught.

Same, Balvihar also does the same thing only. But using for good thing only. First you catch the child. That's what I did. I was posted in Kodaikanal. There was no Chenmya mission there at all. Nothing was there. I was the first person posted there. Nobody



came to meet me. I said, I have to go out. Went with the cricket bat. Cricket bat and ball. Village. Children came, thirty minutes games, that time, ten minutes bhajans, three or four classes like this, and thirty minutes bhajans, ten minutes games. Then with the children, then you tell, where is your home? And then slowly, then my home is there, can I come to your home? Of course you can come, we'll go. And then start there, go there, start bhajans.

In other words, first senses then mind? Mind has its power of imagination. It projects happiness. Then intellect plans, intellect plans and those fellows are also very sharp. Get two, get one free. So you actually want one only. But then two if you get, you get one free, intellect is weighing like this. Where does desire reside? It resides in your senses. It resides, meaning, these are the trigger points for काम. Senses can be the trigger point. Therefore, we say it resides in the senses. Mind can be the trigger point. And बुद्धि. It resides there. Or desire uses the senses, the mind, and the intellect to express itself - उपकरण, both ways.

चक्षुरादीनां विषयम् उपलभ्य तस्य सुखहेतुत्वं मनसि सङ्कल्प्य "अहमेनं विषयमवश्यं भोक्ष्ये" इत्यध्यवसायरूपेण - (Having perceived an object through the senses beginning with the eye, and having mentally conceived it as a source of pleasure, one forms the definite determination, 'I shall certainly enjoy this object.'). This way, काम spreads its net. And who is caught, finally, you are caught in the net. Let's go to भाष्य.

इन्द्रियाणि मनः बुद्धिश्च अस्य कामस्य अधिष्ठानम् आश्रयः उच्यते। एतैः - through these abodes, इन्द्रियादिभिः आश्रयैः विमोहयति विविधं मोहयति - so, वि is there. So, वि is taken as विविधम्. Sometimes, वि can be taken as विशेषेण. Sometimes, वि can be taken as विगतः, depending on the context. So, विभाति, विविधम् भाति. You see? विशेषेण भाति. Like that. It deludes one variously. So, staying in these abodes, it deludes. Who deludes? एषः कामः, how does it delude? ज्ञानम् आवृत्य आच्छाद्य - by hiding knowledge, देहिनां शरीरिणम्।। यतः एवम्

If knowledge is there, it can't do the work, no? So, if the knowledge is there, then काम can't do its work. So, what it does? It subjugates knowledge. Then what happens? Then nothing can be done. What protects you is your knowledge. If your knowledge is taken away, what are you? You are nothing. Only hope you have is knowledge. That knowledge that only hope that you have is hijacked. Now what can you do? This is the problem. So, काम attacks your knowledge. It cannot attack. It subjugates. It hides. It



suppresses. It makes its ineffective. You remember three examples. It hides. That's what it does. All right, काम is a problem understood. Its abode is also understood. It's instruments also. It's instruments of action is also understood. Very good. It's a cause for राग-द्वेष. It alone becomes क्रोध. It alone becomes all the problems which I face in my life. Everything is clear. Desire as a root cause of all evils is very, very clear. Now you tell me, how do I manage? That is more important. How do I? What should I do? Bhagavan Sri Krishna says:

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३.४१ ॥

So what you should do? तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ - हे भरतर्षभ, आदौ - in the beginning what you do, you master the इन्द्रिय. So when you see, three abodes were spoken out. Is it not? So first what you do, you go step by step, you conquer your इन्द्रिय, दम. That means what? Second, what you must do? You conquer your mind, शम. Then what you do, you conquer your intellect, like that, one, one, one, one. The easy, the second easy, the third easy, one by one you go. That way you can say, आदौ, it is there.

But you can also take this word, इन्द्रिय mean to refer to all the three. Because मनस् and बुद्धि are also इन्द्रिय, अन्तरेन्द्रिय. So if you want to conquer काम, you master the इन्द्रिय. Meaning, you master your senses, you master your mind, you master your intellect. You do this. So, इन्द्रिय-ग्रहणेन मनोबुद्धिरपि ग्रहणम् - why? इन्द्रियत्वात्, because they are also Indriyas. And they are your उपकरण. They are the instruments with which काम functions, you know. So, take away those instruments from काम. And that's once you do that, then what will happen? You will get the capacity to conquer desire.

पाप्मानं - सर्वपापमूलकारणम्, sinful, एनम् - काम, वैरी, your enemy, हि - What is हि? हि means clearly, completely, fully, perfectly. प्रजहि - प्रजहि is what? प्रजहि is प्रकर्षेण जहि - meaning, destroy it completely. प्रकर्षेण मारय - destroy it right. So it is like this. If you want to strike at a tree, what you should do is that, first you, the supporting of the tree and all, you first you cut, all the branches and all, first you cut. It's easier, but the branches. So like that you cut away, it's Indriyas, you cut away all its, it's manifestation, you cut. And then you will get the access to strike that काम. So प्रजहि means to destroy, to kill, right?



Another way to understand this word प्रजहि, see, in प्रजहि, to kill, the root is हन्. But प्रजहि can also be derived from the root हा, to give up, हा, जहाति, त्यागे. Like what you found in प्रजहाति यदा कामान्. There it is a question of giving up. So हा - त्यागे is the root. You give up, desire.

But suppose one says, if knowledge is there, desire will not be there, because knowledge is the enemy of desire. Bhagavan says, my dear, you conquer desire first. Why? Because this काम will not allow ज्ञान to function. So he did. ज्ञाने सति कामः स्वयम् एव विनश्यति. Why are you asking me to first put an end to काम? Because if ज्ञान is there, काम will end. Why? This काम will prevent ज्ञान from coming. That Bhagavan says by saying ज्ञानविज्ञाननाशन. This काम will put an end to ज्ञान. This काम will put an end to विज्ञान. Both of them.

What is this ज्ञान? What is this विज्ञान? I'm sure you have an idea about it. ज्ञान is intellectual. विज्ञान is अनुभव. We'll see in the भाष्य. भाष्य will come. We'll see. If काम-जय is not there, if victory over काम is not there, ज्ञान will not arise. Please note. And even if ज्ञान arises, it will not become अपरोक्ष-ज्ञान. That is the power of काम. Let's see the भाष्य.

Let us read the verse once more.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३.४१ ॥

तस्मात् त्वम् - you, इन्द्रियाणि आदौ पूर्वमेव नियम्य वशीकृत्य - having controlled, भरतर्षभ - ऋषभ, व्याघ्र - refer to best, O Best among the भरत, referring to Arjuna, पाप्मानं पापाचारम् - the one whose actions are sinful, who is this, कामम् - desire, प्रजहिहि परित्यज - give up, हि is for emphasis, एनम् - this one, which is प्रकृतं वैरिणम् - this well-known enemy, what kind of enemy is this? ज्ञानविज्ञाननाशनम् - the destroyer of ज्ञान and विज्ञान.

Now, भाष्यकार gives the explanation of ज्ञानविज्ञान. There's one full chapter of the Bhagavad Gita which is called ज्ञानविज्ञान. Okay? Chapter number 7. What is ज्ञानम्? ज्ञानं शास्त्रतः आचार्यतश्च आत्मादीनाम् अवबोधः - from the Guru and the शास्त्र, the comprehension that we gain of Self, the not-Self, आत्मादीनाम् - आत्मा, अनात्मा, आत्मा-अनात्मा-विवेक, all these. The comprehension that we gain, that is called as ज्ञान, meaning it is परोक्ष in nature.



What about विज्ञान? विज्ञानं विशेषतः तदनुभवः - it's a very distinct experience of that. That is, it is अपरोक्ष. तयोः ज्ञानविज्ञानयोः - what is this ज्ञान-विज्ञान? श्रेयःप्राप्तिहेत्वोः - which are all the means for gaining श्रेयस्, liberation, And what is ज्ञान? What is विज्ञान we have seen? And what is the purpose of ज्ञान and विज्ञान also is mentioned. श्रेयःप्राप्तिहेत्वोः. नाशनं नाशकरं प्रजहिहि आत्मनः परित्यजेत्यर्थः - this enemy of oneself, you please destroy, you please give up. This is your enemy. It is your internal enemy. इन्द्रियाण्यादौ नियम्य कामं शत्रुं जहिहि इत्युक्तम् तत्र किमाश्रयः कामं जह्यात् इत्युच्यते.

So these are your रिपु inside रिपु, they are all. As I gave you a verse before.

कामः क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्कराः ।
ज्ञानरत्नापहाराय तस्माज्जाग्रत जाग्रत ॥३॥

They are all taking away your ज्ञानरत्न. Be careful. तस्माज्जाग्रत जाग्रत - be careful, be careful. They are all enemies right within you. They are not outside enemies. They are all enemies inside you. Be careful. Okay?

Now what? Well, yes, I shall. I really want to, but I am going to do it for sure. Bhagavan, your teachings are so valuable, very clear. Very, very precise. I love it. I shall do it for sure. But can you tell me, to conquer anyone, you know, it will be good if I take help, you know. You say somebody who can help me, taking help of which I can fight against this काम? This काम has got three instruments of functioning. It has three helps - इन्द्रिय, मन, बुद्धि. What help can I take to destroy काम? Who can help me?

So, now, in these two verses, Bhagavan Sri Krishna discusses the help we can take, wherefrom we will get the help to conquer this काम. It is a powerful enemy. A powerful enemy we should take a powerful friend with us to fight, going single handedly, fighting against this powerful enemy, who knows what will happen. Better go with full support. Who is that I can take with me? Do you have any ideas?

The next two verses he gives, and then he concludes. So this will take up tomorrow. And then we'll conclude tomorrow Bhagavad Gita chapter 3. Let's read the verse.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३.४२ ॥



एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३.४३ ॥

Literal meaning. इन्द्रियाणि पराण्याहुः - it is well known, it is recognized by great knowledgeable people of the शास्त्र that इन्द्रिय stand higher, stand higher, stand higher to the objects and the body. इन्द्रिय-विषय and देह, इन्द्रियेभ्यः परं मनः - than the इन्द्रिय, the mind is higher. मनसस्तु परा बुद्धि - higher than mind, बुद्धि, बुद्धेः परतस्तु सः - than बुद्धि, that is higher, that reality is higher, that साक्षी-चैतन्य, केवलो निर्गुणस्य is higher.

So when you want to fight against काम, you take help from the most powerful. The most powerful you take with you. And that is who? एवं बुद्धेः परं बुद्ध्वा - he has got इन्द्रिय, मन, बुद्धि only, you go beyond. This fellow cannot go there, where you can go. Take recourse to that highest reality, which is higher than even the बुद्धि, काम can go only up to बुद्धि. You go beyond. संस्तभ्यात्मानमात्मना - merging yourself in the Self, in परमात्मा. जहि शत्रुम् - conquer this enemy, finish off this enemy.

जहि शत्रुम् - who this who this enemy, कामरूपम् - of the form of desire, दुरासदम् - very difficult to conquer. Just with the power of your senses, you can't. Just with the power of your mind, you can't. Just with the power of your intellect, you can't, you go beyond and take a higher power, and then you can. This is very difficult to conquer, you will conquer, okay? So you may as you go through this परम्, you may remember one verse, two verses from कठोपनिषत्, right? What are those verses? कठोपनिषत् (१.३.१०-११):

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ कठोपनिषत् १.३.१० ॥

Higher than sense organs are the sense-objects, higher than sense objects is the mind, higher than mind is indeed intellect and higher than intellect is Mahat.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥ कठोपनिषत् १.३.११ ॥

Higher than mahat is the unmanifested (Maya), higher than the unmanifested is Purusha, higher than Purusha there is nothing superior. That is the Highest, that is the goal.



That is the highest in power. That is the highest in Supreme. So with that Supreme, Then, from the presence of that Supreme, what is the काम? Nothing. There is no power, nothing. Catch hold of that higher power. What it means and all, we will see very deeply tomorrow, okay?

16 July 2025, Session 23 — Bhagavad Gita, Chapter 03, Verses 42-43

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृत ॥ ३.३८ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३.३९ ॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३.४० ॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३.४१ ॥

Like how smoke veils the fire, like how dust and dirt veils or covers a mirror, like how the womb restricts the fetus, covers the fetus, veils the fetus, iIn the same way, तथा, by desire, in the same manner, by desire, this is veiled. Verse 38.

What is the method? What is this? That is expressed in verse number 39, आवृतम् ज्ञानम् एतेन. In verse number 38, you had तेन. In verse number 39, you have एतेन . By that desire, by this desire. So, that very desire, what we are, what we know from our experience, and that desire about which you asked for. What Arjuna asked for is referred to as that, and what Bhagavan Sri Krishna is explaining about desire, he is explaining as this. आवृतम् ज्ञानम् एतेन - it is knowledge that is veiled by desire.

And this desire is ज्ञानिनो नित्यवैरिणा, is a constant enemy, is a constant enemy of the wise. Meaning, it is ever the enemy. From beginning to end, he sees it to be an enemy. When desire has not even overpowered him, he knows it to be an enemy. He doesn't wait for the effects of desire. He recognizes it to be an enemy always. नित्यवैरिणा. Before, at the



presence, after, continuously. In other words, the ज्ञानी is ever alert, the one who who has knowledge is very alert about desire.

And this enemy, this desire, this is very, very obnoxious because it is दुष्पूरेण. The word here is दुष्पूर. दीर्घ is there. Many times people read दुष्पूरेणानले. This is a दुष्पूर. It is दुष्पूरेण. It is very difficult to placate it. It is very difficult to fulfill it, meaning it is impossible to fulfill it by fulfilling it. Why? अनलेन, it is fire.

And then going forward to what are the various उपकरणs instruments for desire? Or even if you say, what are the various abodes of desire? The abodes of desire are threefold: इन्द्रिय, मनस् and बुद्धि. इन्द्रिय, मनस् and बुद्धि. Or the instruments through which desire wields its influence on any person is the इन्द्रिय - the senses, the mind, and the intellect. Through these instruments, it deludes.

What ways? When एतैः is mentioned, it looks more comfortable to go with instruments. But अधिष्ठानम्, when the word is used, it feels like अधिष्ठानम् is abode. Even though you can take that word अधिष्ठानम् to be instruments, which already we have seen yesterday. अधितिष्ठति एभिः आत्मानम् - through which, through which it expresses itself. Through which desire expresses itself. Right.

So, एतैः विमोहयति - this desire, that desire through these, it deludes it, deludes one in innumerable ways, innumerable ways. There is no limit to how desire deludes. And all the while, how does it delude? ज्ञानम् आवृत्य देहिनम् - it veils knowledge. In other words, it makes knowledge ineffective. Either it makes knowledge invisible, or even if it is invisible, ineffective, or let us say it is visible also, but then it suppresses a facet of the knowledge. Somehow or some way, it keeps knowledge at bay. It prevents knowledge from expressing. It prevents knowledge from being available. It prevents knowledge from being effective. Some way or other, it keeps knowledge because what can protect a person is knowledge. This knowledge is made weak, ineffective, invisible by this desire. And therefore, Arjuna, if you want to really conquer this desire, you go in steps. How?

First you conquer the इन्द्रिय. First you curtail the activities of इन्द्रिय, what you would know as दम, which is indicative of, next you go to शम. First you start there, and then finally you go to उपरम, where it becomes natural. So like that, you keep working at it. Or इन्द्रियाणि, you take it to all of them. Not just the इन्द्रिय, you take to be the मनस् also, you



take to be the बुद्धि also, because all of them are also इन्द्रिय. And that way, you put an end to this पाप्मानम्, this sinful one, which is the destroyer of ज्ञान and विज्ञान. ज्ञानविज्ञाननाशनम्. This much we have seen. Now we go forward.

Let's read the verse.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३.४२ ॥

इन्द्रियाण्यादौ - it was stated that one should first master the इन्द्रिय, one should first control the इन्द्रिय. इन्द्रियाणि आदौ नियम्य - after having controlled the senses. इन्द्रिय here refers to ज्ञानेन्द्रिय and कर्मेन्द्रिय. Sometimes when we use the word senses, we often refer only to the ज्ञानेन्द्रिय. You should note carefully. Here, इन्द्रिय is referring to both ज्ञानेन्द्रिय and कर्मेन्द्रिय. So, after having mastered one's इन्द्रिय, thus, you master this desire. Right from the second chapter onwards, the importance of mastering the senses was highlighted.

In the स्थितप्रज्ञ-लक्षण you had - इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभम् मनः तानि सर्वाणि संयम्य युक्त आसीत मत्परः, वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता. The famous example of tortoise also was brought out - यदा संहरते चायम् कूर्मोऽङ्गानीव सर्वशः. So the control of the इन्द्रिय, which was pointed out as a very highlight of the स्थितप्रज्ञ - इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते । तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥२.६७॥ तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥

So, highlighting the importance of sense control, Bhagavan says तस्मात्त्वमिन्द्रियाण्यादौ - so thus इन्द्रियाणि आदौ नियम्य, कामम् आदौ जहीहि - indeed you conquer काम. Well, that is fine, but it is always better that when we fight against a powerful enemy, we have a very strong support. It helps one do that. It helps one to achieve it with ease. So, who is that support? किमाश्रयः कामं जह्यात् - taking the support of whom will I be able to have victory over desire? Now here, in this context, the highest is brought into action. And what is the highest? That is a परमात्मन् itself. काम functions with the help of इन्द्रिय, मनस् and बुद्धि. So, its power is limited there. But is there something higher than इन्द्रिय, मनस् and बुद्धि, which I can take recourse to as I fight this battle? Yes. Go for that, which is beyond बुद्धि. Then when you go for something beyond the बुद्धि, काम which uses only इन्द्रिय, मनस् and बुद्धि, it does not have that much power, right? So explaining that in the next two verses: forty-two, forty-three. This is expressed in कठोपनिषत् (१.३.१०-११) also.



इन्द्रियाणि पराण्याहुः - so, इन्द्रियाणि पराण्याहुः means what? इन्द्रिय is higher. इन्द्रिय is supreme. इन्द्रिय is supreme to what? इन्द्रिय is supreme to the इन्द्रिय-विषय, and इन्द्रिय is superior to the देह - body. So that is how you have to understand.

बाह्येभ्यो देहादि अर्थेभ्यः - as compared to the body and the external objects, इन्द्रिय is supreme. Why? Why इन्द्रिय is supreme as compared to the objects? प्रकाशत्वात् - because it illuminates that. Whatever is the illuminator, that is, that is higher in nature, higher in stature, to the illumined. Right.

इन्द्रियेभ्यः परं मनः, than the इन्द्रिय, the mind is superior. परम् उत्कृष्टम् is superior. And मन is of the nature of सङ्कल्पविकल्पात्मक. Why is the mind superior to the इन्द्रिय? तत् प्रवर्तकत्वात् - because it makes the इन्द्रिय function. The mind enables the function of the इन्द्रिय. तत् प्रवर्तकत्वात्. मनसस्तु परा बुद्धिः

And than the mind, the बुद्धि is supreme. बुद्धि of the nature of निश्चयात्मिक, that is supreme. मन is सङ्कल्पविकल्पात्मक. And बुद्धि is निश्चयात्मिक. बुद्धि powers the mind, is it not? बुद्धिम् तु सारथिम् विद्धि. मन is in the place of the प्रग्रह, the reins whereas बुद्धि is in the स्थान of the charioteer. The quality of the बुद्धि is far higher than that of the mind. Mind is only सङ्कल्पविकल्पात्मक, बुद्धि is निश्चयात्मिक. The quality of the mind is there, the quality of the बुद्धि compared to the mind is there, and the functioning of the बुद्धि compared to the mind is also there. The बुद्धि finally controls the mind. The बुद्धि tells the mind, stop it. And when the बुद्धि goes weak, then the mind takes over. The बुद्धि has to be strong. And finally, the बुद्धि comes to control. Whatever it is. Right?

If you remember कठोपनिषत्, each one of them were spoken off as one level Supreme, Supreme, Supreme, by using three reasons. And what were the three reasons there? सूक्ष्म, प्रयक्, व्यापक - those reasons all hold good. I am just giving some additional ways to think about it. in the कठोपनिषत्, you had इन्द्रियेभ्यः परा ह्यर्थाः, than the इन्द्रिय, the अर्थ, the objects, are superior. That is a different context. There, अर्थ refers to the very material with which the इन्द्रिय are made. So अर्थ refers to that तन्मात्र, which are perceived, and those, शब्द-स्पर्श-रूप-रस-गन्ध they're तन्मात्रs, those are the very material with which the इन्द्रिय are made. And therefore, in that context.



Here it is used, here in a different context. Here the context is of desire. Here the context is the व्यष्टि. And there if you see further than बुद्धि, than बुद्धि, महान्-आत्मा. Then, than महान्-आत्मा, then अव्यक्त. So, like that they were there, because there the context is the entirety, and then you go to Brahman. That was there. Here you are talking of काम-जय, which is the level of व्यष्टि. So, this much is sufficient here. Are you seeing? Why there, and why here?

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः - and what is यः तु परतः बुद्धेः सः? What is that? So there is that reality which is higher than even बुद्धि. Why? साक्षित्वेन. That is the final साक्षी. And it is this साक्षी, it is this आत्मा, which is अतिशयस्वरूप, which is परमानन्दस्वरूप, which is सच्चिदानन्दतत्त्व, which, which काम tries to veil, ज्ञान of which, काम tries to veil, desire tries to veil. So, मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः. Right?

Sometimes it is also suggested that you take the बुद्धि here to represent by उपलक्षण the rest of the things which are mentioned in the कठोपनिषत्. That way also, sometimes you have an explanation, but it really does not matter. So बुद्धेः परतस्तु सः - you catch, you go there. That which is higher than बुद्धि, सः, that सः stands for द्रष्टा, परमात्मा.

In other words Bhagavan Sri Krishna is showing that, काम may have इन्द्रियाणि, काम may have मनस्, काम may have as its support बुद्धि. You go beyond. What is that beyond? That is a परमात्मा. Take support of something which is more powerful than all there. All the friends of काम. That way. Okay? Now let us see the भाष्य.

इन्द्रियाणि श्रोत्रादीनि पञ्च - five sense organs, देहं स्थूलं बाह्यं परिच्छिन्नं च अपेक्ष्य - compared to gross external limited body, सौक्ष्म्यान्तरत्वव्यापित्वाद्यपेक्षया - सौक्ष्म्य - सूक्ष्म्यता, subtlety, आन्तरत्व - being internal, the word for that there in कठ was प्रत्यक्, व्यापित्वादि - आदि implies प्रकाशकत्व, प्रवर्तकत्व, etc. all those reasons what we discussed. पराणि प्रकृष्टानि आहुः - state, who state? पण्डिताः - those who have expertise in this field of knowledge, the wise people, the word पण्डिताः can also be taken as आत्मज्ञानीs, the ज्ञानीs, पण्डा यस्य अस्ति - we have seen this meaning in the second chapter. इन्द्रियाणि पराण्याहुः.

Now go to the second पाद - इन्द्रियेभ्यः परं मनः. तथा इन्द्रियेभ्यः परं मनः संकल्पविकल्पात्मकम् - of the nature of सङ्कल्प-विकल्प. Right. Further, तथा मनसः तु परा बुद्धिः निश्चयात्मिका - nature of बुद्धि is निश्चयात्मिका.



Now go to next one, तथा यः सर्वदृश्येभ्यः बुद्ध्यन्तेभ्यः आभ्यन्तरः - that which is most inside, more आभ्यन्तरः internal than बुद्धि, इन्द्रिय is external, mind is internal, than mind बुद्धि is internal, अन्तर अन्तर अन्तर प्रत्यक् प्रत्यक् प्रत्यक्.

Now this is what? This is even beyond the बुद्धि. It transcends even the बुद्धि. It's internal even to बुद्धि. It is subtlety, in its pervasiveness. And in its self-hood, it is internal. Whenever we say internal what we are referring to, we are referring to the self-hood. आत्मत्व is what we are referring to. सर्वदृश्येभ्यः - all the दृश्य - देह, इन्द्रिय, मनस्, external objects, also. Right inside, the cave of the intellect, हृदय-गुह. And what is that?

यं देहिनम् - which is also called देहिनम्. देहिनम् is what? देहिनम् is for the Self. The illuminator of the देह is देहिनम्, आत्मानम्. And which देहिनम्, इन्द्रियादिभिः आश्रयैः युक्तः कामः ज्ञानावरणद्वारेण मोहयति - which self associated with those आश्रय - abodes, instruments like इन्द्रिय, मनोबुद्धि, this desire, काम, which deludes the self by hiding the nature of the reality nature of the Self. इत्युक्तम् - it was said, that द्रष्टा, that साक्षी, that परमात्मा is, बुद्धेः परतस्तु सः सः बुद्धेः द्रष्टा परमात्मा - and that द्रष्टा, that साक्षी, that परमात्मा is beyond the बुद्धि also.

Why this is pointed out? This is to find out to show the power of the Self as compared to the instruments of इन्द्रिय Manas and बुद्धि, which काम takes recourse to. That is not to show the power of the Self. You are taking, you are taking help, you are taking assistance, you are taking support from whom? None other than the highest power possible. Is there any power higher than this? No. This is the highest साक्षात् सा परागतिः. Next verse.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३.४३ ॥

In the स्थितप्रज्ञलक्षण second chapter, it was said, परम् दृष्ट्वा निवर्तते. Remember that? Which निवर्तते - रसोऽप्यस्य परम् दृष्ट्वा निवर्तते. What is that verse? How does that verse start? विषया विनिवर्तन्ते निराहारस्य देहिनः - विषया विनिवर्तन्ते - विषयाः goes away. A person who says, I am not going to enjoy, who forces a certain, certain तपस् upon him, go away. But then what remains, that काम remains in a subtlest form. What is the subtlest form of desire? That रस, that वासना, it remains. रसवर्जम् - except for that रस, everything goes away. विषय goes away.



But then, when does that रस also go away? When does that वासना also cease? सः अपि अस्य परम् दृष्ट्वा निवर्तते - Bhagavan is asking us to take recourse to that परम् here. Remember, the conquest of desire is complete only if that subtlest form of काम is also conquered. That subtlest form is that very वासना or रस itself.

एवं बुद्धेः परं बुद्ध्वा - you see it is not a superficial conquest of desire which Bhagavan is speaking of here. We saw the desire can take three forms. The कारण-रूप, it is रस/वासना. In the सूक्ष्मरूप, it is काम. And in the स्थूलरूप it is भोग. वासना, what you would say is अविद्या, काम, कर्म. वासना is in the realm of अविद्या only, कारण-शरीर only. अनर्थ-परम्परा. Right?

So here what Bhagavan is telling? एवं बुद्धेः परं बुद्ध्वा. And who is this बुद्धेः परं? आत्मनम् is the second case. एवं बुद्धेः परं आत्मनम् बुद्ध्वा is the second case. Which आत्मनम् are we talking about? संस्तभ्य आत्मनम्. आत्मनम् is the second case. बुद्धेः means what? First अर्थ - object, देह, two, then इन्द्रिय, three, and then four मन, and then five, what? बुद्धि. And if you want to take the कठोपनिषत् also into consideration, then महान्-आत्मा, which is हिरण्यगर्भ, what you would say, समष्टि-सूक्ष्म, and then go further, what you would say? अव्यक्त, माया.

So, this is which is the highest सा काष्ठा सा परागतिः, एवं बुद्धेः परं बुद्ध्वा, and what is the meaning of परम्? निरतिशय-आनन्द-अपरिच्छिन्न-सच्चिदानन्द-स्वरूपम् - which is the highest because of its निरतिशय. निरतिशय means what? Unlimited nature. Whether you take in सत्, चित् or आनन्द in everyway unlimited. Whether you take देश-काल-वस्तु every way unlimited. The most potent. The most supreme. बुद्ध्वा - after having come to realize it, साक्षात्कृत्य, ज्ञात्वा. आत्मना - by your mind, संस्तभ्य - having established, त्यप् प्रत्यय. After having established by yourself in that आत्मा, right?

Thus, what you do? जहि शत्रुं महाबाहो - here enemy is the context, and the सम्बोधन महाबाहो is very appropriate to it. Hey महाबाहो, the most powerful one, if at all you want to show your power, capacity, ability, you must show against your mind. That is where your real power capacity all remains. जहि शत्रुम् - conquer this enemy. You see, how the arrangement of this verse is. परम् is here, then you have a word in between, and then आत्मनम् comes. Similarly, here also, शत्रुम् is there.

And then you have some word, and then, कामरूपम्. जहि शत्रुम्, महाबाहो, कामरूपम् - of the nature of काम. And to say, कामरूपम् is also to say, the enemy who has taken the form of desire. That is your enemy. You are thinking there is an enemy here and there outside



this and that. No, no, no, no, no. Your enemy is only काम. कामरूपम्. Also, कामरूपम्, the word रूपम् is added to काम in order to show the many forms it can take. As we all saw, as a वासना, which was called रस, as a चिन्ता - as a thought, through the मनस्, it can take a different form. And then through बुद्धि also it can take a different form. Through the इन्द्रिय, it takes a particular form. It was said, is it not? Desire has three abodes. So, that is also one way, कामरूप. One is वासना, then another is सङ्कल्पकम्-विकल्पकम्, and another is अध्यवसय, काम. In that way also. So, or, or वासना, the रस, Then as the thinking in the mind, सूक्ष्म form, and then the स्थूल form as भोग, so many ways it can take, कामरूप.

दुरासदम्. What is दुरासदम्? Difficult to reach. This काम is not easy to reach. The enemy you want to attack, right? It's not easy to reach him. He takes a million forms, he takes so many forms he takes and hides. दुरासदम्. Difficult. सत् धातु is there. You know the root सत् can be used in विशरण, गति, अवसादन. So difficult to reach सत्. Difficult to destroy - विनाश. Difficult to weaken him - विशरण. दुरासदम्. दुर् is to say difficult. All the meanings fit in here.

Also दुरासदम्, when you say reach in Sanskrit, whenever we say go or reach, it is also used to the sense of understanding. गत्यर्थकवाचकशब्द are used in the sense of ज्ञान. We say in English also say, I don't get you, I don't know what you are saying, I can't get it. So, the going, the getting and all these kind of words are used in the sense of understanding also. So दुरासदम् means difficult to comprehend. That way also.

So how we have to conquer this desire, we have to conquer this desire by realising about true nature. That's when the actual conquest happens. रसोऽप्यस्य परं दृष्ट्वा निवर्तते. And thus when you fight against desire, you establish... See, when can desire become powerful? Desire becomes powerful by veiling knowledge, is it not? You make your knowledge strong, make your understanding strong. Because you are कर्ता भोक्ता, there is so much of vision one with respect to the world of objects. Because you are a woman, man feels attractive, or because you are a man, woman feels as an object of joy. So whatever is the object of joy comes because of our misunderstanding of ourselves. Without solving that problem, however much we try to attack desire, we will fail. So get that knowledge firm. Use the moments when desire is not strong to make your knowledge firm. Use those सात्त्विक moments to gain clarity of knowledge and make it firm and firm. Abide more and more in Self-knowledge. And then you see whether desire is able to do anything. It may look as though desire is obstructing knowledge, desire is veiling knowledge. Yes,



desire can only veil a weak knowledge, desire cannot veil a strong knowledge. So your effort should be to strengthen that Self-knowledge. So what is the meaning of taking help from परमात्मन्.

परमात्मन् is not giving a hand there, you catch hold of his hand. No. What is the meaning of taking help from परमात्मन्? Taking help of परमात्मन् is संस्तभ्यात्मानमात्मना. Establishing is संस्तभ्य means the root is, root is स्तम्भ् or स्तभ्, to which सम् उपसर्ग is added. And that the meaning समस्तभ्य means, it means, having made yourself firm, having made yourself stable, having established yourself, संस्तभ्य, it's a ल्यप्. You know ल्यप्? all those त्त्वा प्रत्यय, ल्यप् प्रत्यय, you have, all right? So संस्तभ्य is what? After having made yourself, after having established yourself, how आत्मनः? By your mind. आत्मनम्, आत्मना is there. So आत्मनम् goes with परम्. And आत्मना is there, that goes with mind. That is mind actually. Establishing your mind firmly in that Self, that is called as being established. So do that. And that is why it is important, meditation is so important. Okay?

Many times we may understand Vedanta, but the power of knowledge manifests because of the depth of our abidance. Knowledge by itself is weak if abidance is not there. And abidance is enhanced by meditation. When daily you sit for some twenty minutes, half an hour, and abide in your true nature, you become very powerful. What desire can affect you?

The power of a seeker is in the power of his abidance. And meditation is a single technique to enable this abidance. One should never consider meditation as some weak exercise or some meditation as when time is there we can do. No. All that you study, all that you reflect is for meditation. श्रवण-मनन-निदिध्यसन should be done. You know. In विवेकचूडामणि, how they speak about? Then मनन, श्रवणात्, then, then that is शतगुणम्, then that is आनन्द, then that is लक्षगुणम्, etc., etc., they keep on. And अनतम् निर्विकल्पम् they include. Isn't it? So, you come to come to gain this knowledge. That's where, that's where the strength lies. And even as seekers, we also, as we study also, some time we have to allocate for our meditation. Meditation should not be once in a month or a two when we have the guided meditation session. Every day you have to sit for some time. It doesn't matter even ten minutes is okay, but you are sitting, you are putting your mind, you are putting your effort to abide in that Self. That's very important. And that's when each one of us can taste the joy of being a spiritual seeker. Otherwise you will never taste of being a साधु or a साधक. You may taste the joy of studying, learning,



understanding, but meditation is what is the only method by which you can convert that to actual knowledge. परोक्ष to अपरोक्ष is through ध्यान and निदिध्यासन. No other way is there actually. Right. भाष्य.

एवं बुद्धेः परम् आत्मानं बुद्धा ज्ञात्वा - here ज्ञात्वा is not just परोक्ष, ज्ञात्वा is साक्षात्कृत्य, संस्तभ्य सम्यक् स्तम्भनं कृत्वा - firmly rooting oneself, this is that abidance, this is that meditation, आत्मानं स्वेनैव आत्मना - by one's own self, what self is this? संस्कृतेन मनसा - by a purified mind, सम्यक् समाधायेत्यर्थः - by firmly abiding, by firmly placing the mind in the Self, and thus having, and thus through, thus having realized that Supreme Self, which is beyond the mind. Like this, you have to understand.

You see, बुद्धा is there, तत्त्वा प्रत्यय is there, संस्तभ्य is there, ल्यप् is there, both of them, after having. So what is the first? So the first step is, after having abided in the Self, by the self, meaning by the mind, and then what? And thus, after having realized the pure highest Self, and that way what you should do? जहि एनं शत्रुं - जहि - conquer, destroy, both are okay. शत्रुम् - enemy, हे महाबाहो कामरूपं दुरासदं दुःखेन आसदः आसादनं प्राप्तिः यस्य तं दुरासदं - in other words, it is very difficult to comprehend the nature of desire. So, भाष्यकार says comprehension.

Also, दुरासदम् is very difficult to conquer. That is also दुरासदम्. Very difficult to destroy. That is also दुरासदम्. Very difficult to reach, that is also दुरासदम्. All this is because सत् धातु, the same धातु from which Upanishad is made. So, what do you mean by दुरासदम्? Difficult? दुर्विज्ञेयानेकविशेषमिति - very difficult to comprehend it because you can't describe it fully. That is the nature of desire.

Here also, how many विशेषण were used? वैरिणम् were used. रजोगुणसमुद्भवः, महाशनः, महापाप्मा, काम एष क्रोध एषः - काम only becomes क्रोध, लोभ, मोह, how many अवतारs this काम takes? Who can fully understand and comprehend this? Right? So, काम veils Self-knowledge. How to conquer, काम, be in Self-knowledge, okay? No, it looks like that, but it's not like that. Practically, it's not like that. And the interesting thing about काम is that काम is not always powerful. And the windows of opportunity should be very firmly utilized to conquer desire.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना. जहि शत्रुं महाबाहो - thus when you realize the Self, then this काम is fully destroyed. तदा निर्वासः कामः भवति - then काम loses its abode.



इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥

In your book, you have a longer one.

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥

This is keeping the Mahabharata in mind. See Bhagavad Gita is part of Mahabharata. So if you take the Mahabharata book and all and you read, you will find this chapter will be titled.

इति श्रीमहाभारते - in Mahabharata you're having. शत-सहस्रायाम् 100,000s. That means what? How many is it? One lakh is it? संहितायाम्. So, it is the text of Samhita - It's a collection of a lakh verses. वैयासिक्याम् - Referring to Bhagavan Vedavyasa who is the author. Then, भीष्म-पर्वणि in that पर्व, which the खण्डs or the sections of Mahabharata are called पर्वs. श्रीमद्भगवद्गीतासु उपनिषत्सु. We are usually having इति श्रीमद्भगवद्गीतासु उपनिषत्सु - that is because we are just looking at the Bhagavad Gita as a text. Otherwise, you take Mahabharata, it will be like this. श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायाम्, you understand all these words? योगशास्त्रे. One is that knowledge aspect, another is a practice aspect. So knowledge aspect - ब्रह्मविद्या, practice aspect - योगशास्त्र. श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः. This chapter title, the third chapter title, कर्मयोग. With this we conclude कर्मयोग.

Tomorrow we start the fourth chapter. Maybe what you all should do is that you should just go through the whole third chapter and see for yourself what is the thought flow. You all should do that. What is the question? How Bhagavan Sri Krishna's answer? You prepare your thought flow and see. And as I have told quite often, the Bhagavad Gita, thought flow flows, actual thought flow is there. You can really see it flowing, the thought progressing. Let me see. Tomorrow you all go through the Bhagavad Gita and create your thought flow and come, and then we will see how it is, okay? We start with the fourth chapter tomorrow.