

Swami Dayatmananda on Bhagavad Gita Class 52 date 29/12/18
(Lecture is delivered online from Bangalore India)

Class begins with chanting of slokas and prayers

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ 5॥
Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum ॥ 5

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः । पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ 4॥
Sarvaopanishadho gaavo dogdhaa Gopala Nandana,
Parthoo vathsa sudheer bhokthaa dugdam Geetamritham mahath ॥ 4 ॥

Today, we are going to start the 3rd chapter of the Bhagavad Gita, aptly named as Karmayoga. In our last class, I had briefly outlined what really Karma is, and how it is going to influence us. Very briefly, I would like to recollect a few points from Swami Vivekananda. In our modern times, he is the best commentator of every yoga, and I would say, especially Karma yoga and Bhakti yoga. The best summary of Karmayoga is by Swami Vivekananda. I will be discussing some of Swamiji's points, but before that, I will briefly recollect what we had discussed.

First of all, what is Karma? It is anything we do through the mind, speech and body and every action has an inevitable result or effect. But if Karma is not done as a yoga, it would be frittering away our time, our energies and will also become a bondage. But, rightly done, what is aptly named here Karma yoga, will lead us gradually, by purifying our mind, towards our goal, which is to be completely happy.

The goal of human life, has been aptly summed up in the prayer mantras of the Brihadaranyaka Upanishads :-

असतो मा सद्गमय ।

May I become Immortal

Om Asato Maa Sad-Gamaya

तमसो मा ज्योतिर्गमय ।

May I become All Knowledge

Tamaso Maa Jyotir-Gamaya

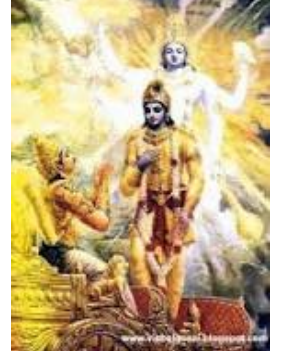
मृत्योर्मा अमृतं गमय ।

May I attain the Inherent Bliss which is my very Nature

Mrtyor-Maa Amrtam Gamaya

So what Karmayoga does, it converts every action into a Yagna or sacrifice. Naturally, the corollary is, Karmayoga is another name for Yagna. So what does Karmayoga do? In detail, I have discussed it in my last class, but I am going to remind ourselves a few important points :-

- Karmayoga makes us a mature person.
- Karmayoga makes us a fit person to undertake the spiritual journey.
- In Advaita, Vedantic terminology, Karmayoga by purifying our mind and equipping us with the necessary qualifications, is what Advaita Vedanta calls **Sadhana Chatushtaya Samparnaha**.



A person who had acquired all the 4 fold necessary spiritual qualifications for undertaking the arduous spiritual journey.

So first I said, Karma makes us a mature person. In North India, there is a special custom – when 2 Holy people, Sadhus, Sannyasins meet each other, they greet each other by 2 terms :-

1. **Om Namō Narayanaya** [salutations to you who is none other than Lord Narayanaya].
2. **Dhristi Sah Hai** [is your sight really pure, clean?]. This greeting is rarer but most wonderful and means “are you able to see me? Are you able to see me as I am and am I able to see you as you really are, not as a human being but as the Atman with name and form?” This is a very beautiful way of greeting and we can also perhaps adopt it sometimes at least in our normal day to day life.

Karmayoga makes us, not dispirited, Karmayoga should fill our mind with most positive and happy thoughts. Karmayoga must make us take any circumstance with a calm, serene, harmonious and equanimous mind.

Bhagavan Sri Krishna defined Yoga as :-

समत्वं योग उच्यते [*samatvaṁ yoga uchyate*]

Equanimity is another name for *samatvaṁ*. These are some of the characteristics by which we can judge whether we are practicing Karmayoga in the way we should do and whether we are really progressing in spiritual life.

Now, if we do not practice Karmayoga, what would be the harm?

This is the natural question many people may ask. The answer is, if one does not practice Karmayoga, he will not become a mature person. A mature person is one who is mentally very healthy with optimum mental and physical health. Naturally, if somebody is not mature, he becomes a mentally sick person.

Now, I will summarise the important points we will discuss but before that I will give a summary of the entire 3rd Chapter of the Bhagavad Gita :-

1.	Firstly, keep the spiritual goal of God Realisation in mind.	
2.	Offer all actions to the Divine Lord	this is called <i>Iswara Arpana Buddhi</i>
3.	Do not be overly concerned by the result.	It does not mean the result will not come - the result will definitely come but if we can offer every action to the Lord, then the Lord will give us the best result. This mental attitude is a very healthy spiritual attitude and it is called <i>Iswara Prasada Buddhi</i> .
4.	Be free from possessiveness.	All of us are only trustees in this world, including this body and mind which is also given to us as a trust so that we can use it in the proper way and realise God by progressing in spiritual life.

5.	Be always calm and serene	If we do Karmayoga, then this is the inevitable and very visible result. Whatever be the circumstances, a Karmayogi will always be very happy.
6.	It is impossible for anybody to be inactive.	Very briefly, what it means is, we think we do or don't do actions as though it is in our control. But Advaita Vedanta, taking the help of Sankhya yoga tells us, the whole universe is the outcome of Prakriti . And Prakriti consists of 3 Gunas – Sattwa, Rajas and Tamas. Whatever exists in this world, is the outcome, the modification of Prakriti.

Prakriti is called Shakti, and Shakti means energy and energy means activity. So we are not the body, we are not the mind – it is the Prakriti that has become the body and mind and therefore it goes on doing its activity in every possible way, we cannot stop it. We can get a first class ride, taking the help of this Prakriti and reach our destination, very nicely. Perhaps a small analogy to explain this – the train or bus or aeroplane – they do not belong to us but they are very good instruments for us to start our journey and reach our destination.

So the quintessential essence of Karmayoga is – we must convert our life into a **Yagna** or sacrifice. What is the sacrifice – that we are going to do it!

Swami Vivekananda has written a most wonderful book and in such fine details on Karma and Karmayoga. And as most of us know, the title of the book is Karmayoga. The very first chapter outlines what is Karma and what is the effect of Karma on our character. Every action that we do, if we do it properly, they destroy negative tendencies within us, produce very positive samskaras (or impressions) in us. Man is nothing but a sum total of all the impressions, good or evil :-

- A saint is one who is a bundle of only good samskaras.
- A worldly person is one who is a mixture of both these, and
- A demon is one who is dominantly evil qualities bundled together.

Because they are samskaras, and samskaras mean impressions, and impressions come from habits, when we repeat an action, that action produces a samskara. So when we say, we had acquired certain samskaras, it means that is the result of what we have done repeatedly, many times. It is also true that we can undo them by doing, repeatedly, the opposite action – **Pratipakshabhavana** प्रतिपक्ष-भावना.

If we can do that consciously, setting up a higher goal, Swami Vivekananda says gradually, a man of low character can become a man of high character. And the purpose of Karmayoga is to fashion us from a ungenerated or impure person to a pure person; a cultured person, a civilised person, not in the modern sense but in a spiritual sense.

So in the 2nd Chapter of the Bhagavad Gita, the Lord had extolled the nature of the Atman, and encouraged Arjuna that in reality, your nature is spiritual, you are the Atman. So all these actions that you are supposed to do, and you think that you are doing, all belong to the Prakriti and that is bondage. If you want to become Immortal, all Knowledge, all Bliss, you will have to

take advantage of Prakriti, use it properly and then get out of Prakriti altogether and that is called Karmayoga.

So the Lord had described in vivid words the nature of the Atman, even though the true nature of the Atman can never be described. Some amount of human words are necessary to convey to us our goal, to give us an intellectual concept of the Atman. But a real understanding comes only through experience.

Arjuna also asked, “that it would be much easier for me to understand what the Atman is, the true Self, if I can get the companionship of a person, the association with a Realised Soul. So how can I recognise such a Realised Soul?”

Bhagavan Krishna describes graphically in so many verses, the characteristics, the qualities which naturally, automatically, without effort are exhibited by a Realised Soul. But the 2nd Chapter also tells, you must not neglect your duties, you must engage in your particular duty. Now, there is a conflict in Arjuna’s mind because of improper understanding of the Lord’s words and he is voicing his confusion in these words.

As I mentioned in my last class, I am not going to go through every verse but I will give you the important verses with their meaning, else I will give you a general introduction and give the meanings of the verses. Sometimes I will also quote the verses, in this case I am going to just quote the meaning.

Arjuna : “ O Krishna, if you think that knowledge of the self is superior to action, why then O Kesava, do you engage me in this terrible action?”

The confusion is, Arjuna was thinking, the Lord had said that there are two things a human being can do – either he could devote himself to acquisition of the Knowledge of the Self, that is called **Jnananishta**. Or he can engage himself in various righteous activities, scripture directed activities.

He was not able to understand that a person cannot enter into a PhD unless he goes through nursery, elementary, college and then only he would be fit to undertake a PhD course. He thinks this is a choice that anybody can take, He did not understand properly and he says “You seem to be confusing me”. Perhaps he thought about it and he then said, “ I cannot blame You, perhaps I was unable to understand?” This was a crucial change from You are confusing me to say that I am confused because of my defect, my weakness, my lack of understanding.

To this query, “ You tell me clearly, whether I should take to the path of **Jnananishta**, Self Knowledge, or whether I should take straight away to the path of Karmayoga?”

Before I proceed further, I would like to clarify one particular point. Whatever be the path we want to proceed from Karmayoga, Bhaktiyoga, Rajayoga and Jnanayoga, whichever is the path we wish to follow, we need to be equipped with the necessary qualifications to follow any one of these 4 paths. To Arjuna, it seemed, Arjuna means here, people like us, we seem that we have a choice to follow any path that we really think is suitable for us.

Two points to be noted here :-

Firstly, unless we are ready to follow any of these 4 paths, it is impossible to follow as we need to equip ourselves with the necessary qualifications.

Secondly, even when we are equipped also, we may not know which path is suitable for us. That is where Hinduism, as well as many other religions, emphatically insist, that we need the guidance of an expert teacher, who can objectively undertake a study of :-

- What we are?
- What type of faculty is dominant within us?
- Whether we are active, emotional or people of willpower?
- Or of nice sharp intellect?

Then he will direct us as to the path that is most suitable for us.

Many aspirants commit the terrible mistake, because they think their intellect is sharp, they can understand what they read and what they think. Quite a number of times, they are misled, after a long time, perhaps they come to their senses and realise they need the expert help of a teacher.

When we look back in the Bhagavad Gita itself, in the 1st chapter, Arjuna himself decided he was very rational and he decided what to do and what not to do and he gives a big lecture to Bhagavan Krishna why he decided to follow this particular path – that is not to fight!

Now he came to his senses. Previously his confusion was whether to fight or not? Now, his confusion is regarding his path – what he should do and not do.

The Lord, who is extraordinarily compassionate, who knows our past, present and future, guides everyone of us, according to our capability, at the exact right time – we should never entertain any doubt about it.

Now the Lord is telling :-

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ 3.3॥

*loke 'smin dvi-vidhā niṣṭhā purā proktā mayānagha
jñāna-yogena sāṅkhyānām karma-yogena yoginām*

Meaning: “ O sinless One, O Arjuna, a two fold devotion was started by Me to the world. Devotion to knowledge, by people who are contemplative, and devotion to work, meaning Karmayoga for those people who are active.”

Now, we have to note that the Truth is always the same. Whether an aspirant undertakes spiritual practice one billion years ago, or in the present or one billion years from now, always we have to remember that the truth will be the same and also the paths will also be the same. So the Lord is telling “I have propagated 2 Paths of devotion”.

Now it is interesting to note the word devotion, 2 fold devotion, that means whether a person is practicing Karmayoga, Bhaktiyoga, Rajayoga or Jnanayoga, it is nothing but complete devotion to the Divine Lord and the complete intense desire only to reach Him, only to have Him, only to become one with Him.

Another point we need to note down here, He is only talking about Karmayoga and Jnanayoga – the path of action and the path of knowledge. But as we discussed briefly earlier, there are not only two, but four paths of devotion to the Divine Lord :-

- Karmayoga : for those who are predominantly active
- Bhaktiyoga : for those who are predominantly emotive, emotional
- Rajayoga : for those who have got tremendous willpower, grit
- Jnanayoga : for those who have sharp intellect who can separate the Unreal from the Real, the Untruth from the Truth, the beneficial from what is harmful.

So we should remember that it is not only 2 paths, but 4 paths. Incidentally, I hope you remember, I also said that Sri Ramakrishna had added 2 more paths :-

- the path of intense yearning,
- the path of service to humanity, looking upon them as God Himself, **Shiva Jnane Jiva Seva.**

But I also said Holy Mother had added one more path :-

- Always remember I am your Mother and you are my Child.

This is very interesting so let us just dwell upon this for a minute. When we come to know that Divine Mother is our real Mother, then there is no choice for us but to know that Divine Mother's children cannot be non-Divine, they must be only Divine. Then we are her children and she is the Mother. Therefore the relationship would be a loving child, loving and totally depending upon the Mother only. If we can forge that loving relationship, whatever is the path that we take upon ourselves, then we can also reach the goal, perhaps this might be easier for many people, just to think we are the Divine Lord.

So The Lord is telling, I have propagated 2 Paths – both will take me equally to God. Just now, as I mentioned, there are really 4 Paths, any Path will take us to the Divine Lord, but certain qualifications should be fulfilled :-

- Do we want the goal?
- Do we want only that goal and no other goal?
- Are we prepared to do whatever is prescribed in order to travel that particular path?

And here the Lord is telling, clarifying for us, “If you are in a particular position, you have no choice but to do Karmayoga”. And in my last class, I described 3 types of Karmayoga :-

1. **Sakama Karmayoga** – to fulfil all our worldly desires, we will have to pray to God and do the right thing. Thereby our mind will be purified and also in the end, enquiry into higher life is also automatically generated by the performance of these karmas according to the scriptural direction. Then the person also experiences something very wonderful – he will be in a fit position to understand what needs to be done, what needs to be renounced. Therefore the Lord is indirectly about to tell us, every aspirant should perform his duties, determined by his birth, by his position in society now and through that he achieves purity of mind and becomes competent to follow any of the other paths. There cannot be any progress in spiritual paths unless the mind is pure. So what does Karmayoga do – it purifies our heart, meaning we are able to understand clearly what is right and what is wrong. It also strengthens our willpower and increases our desire for God, and it also gives us the capacity, slowly, but surely, to give up what is not spiritual, what is worldly, what is lower, taking us to the higher state.

(Please refer to the Gita Class 51 for the detailed description of further two types of Karmayoga)

So, Arjuna, your question is irrelevant and meaningless because the only path, the only option since you were a small baby is to evolve through nursery, elementary school, high school, college etc.

Then the Lord, in the next (4th) verse, which is a beautiful verse, outlines what is the real goal of any action :-

“The goal of action is get out of action”.

It looks a bit paradoxical – but it is when we attain that state called non-action. Before I go any further, I will tell you something very interesting. Action springs from what? Action comes from action, it is an effect.

- Nobody can do any action unless there is something that is prompting a person to do that.
- What is it that prompts – it is a desire.
- What does a desire indicate? That I am not perfect, I am not infinite, I am not full, I am lacking something. So if I can fulfil this desire, then I will become full. This is the psychology.

But this idea that I am not full, what is the origin of that? We can take the help of Patanjali Rishi, who so beautifully, with such tremendous force outlines the entire nature of samsara, the world of transmigratory existence. He says :-

Avidya → Asmita → Raga & Dwesha → Intense attachment to the body and to the mind.

Let us analyse very briefly, though we have discussed this in the past.

Recording 30 minutes

Nature of Self or Atman & what is Avidhaya?

Scriptures tell us that really we are the "Self (Atman) ". The Self is infinite, immortal and it is *Purnam* or full. It is of the nature of absolute bliss therefore, it has no fear, it cannot have any desire and it doesn't need anything.

Even if we think intellectually that it needs something but, there is nothing it can desire because there is nothing besides it. An infinite cannot say "if I get little bit of a finite thing then only I will become infinite" - it is irrational.

The Atman is infinite, perfect, full and *Ananadamaya* आनन्दमया therefore, it cannot want anything. Even though that is our nature but as we are constituted now, we are ignorant. This ignorance is called '*Avidhaya*' both by Patanjali-Yoga and Vedanta philosophy also by many other philosophies.

We are all labouring under ignorance.

What is the definition of ignorance?

Ignorance is, to not know who we really are and to think that we are somebody else. So, this ignorance gives birth to egotism.

What is egotism and what is the remedy?

Egotism means to think "I am not the Atman, and I will not even utter the word Atman because, I do not know anything about the Atman."

We think that I am a man, I am a woman, in other words, I am this body and mind complex.

Body and mind are limited by nature. Anything which is limited, is not infinite, is not perfect, it is defective and it lacks. Every millisecond we have to nourish our body and mind even for survival.

But, if we know our true nature then there is no ignorance therefore, there would be no desire, there would be no action, there would be no reaction like Raga & Dwesha and therefore there would be no instruments of action called body-mind.

In other words, the knowledge that who we are, is the only remedy - whether we achieve it in this life or after a long time through a billion years of evolution.

So, the Lord is telling us that the goal of every yoga, not only just karma-yoga, is to attain that state, which is beyond desires which is specifically called *Naishkarmaya* नैष्कर्म्य , meaning a state of non-action or action-less-ness. Let me chant the verse.

न कर्मणामनारम्भानैष्कर्म्यं पुरुषोऽश्नुते। न च संन्यसनादेव सिद्धिं समधिगच्छति॥ C3-V4 //

*na hi kaśhchit kṣhaṇam api jātu tiṣhṭhatyakarma-kṛit
kāryate hyavaśhaḥ karma sarvaḥ prakṛiti-jair guṇaiḥ* // C3-V4 //

Meaning; Not by merely abstaining from action does a man reach the state of action-less-ness, nor by mere renunciation does he arrive at perfection.

Further explanation:

The Lord is very clearly telling us 'The way to action-less-ness is through actions.' So, action will ultimately give us the perfect knowledge that we are not finite entities but we are that infinite, eternal, immortal Self.

Every action whether we like it or not, whether we are conscious of it or not, whether we do it through yoga or not, ultimately takes us to that goal.

If we do not intelligently perform an action, it will take time but, if we do it by taking the help of scriptures and make it a yoga then it takes us out of this limitedness.

In other words, the purpose of any action and every action is limitedness, its goal is to take us out of action which is limitlessness, in other words infinity, which is beautifully coined by Vedanta as "*Purnam*". That is our goal whether we know it or not, that is the goal of everything living in this world and I would say even including non-living.

Beautiful point is, we are already standing on this escalator, this escalator is invariably carrying us towards God. Physicists call it biological evolution, religions call it moral and spiritual evolution.

So, the 4th Verse of the Bhagavat Gita says "**You have no choice but to perform action.**" **But, what type of actions?**

Not karma-yoga, but performance of your ordained duties to acquire 'Yogayta' the fitness to perform real Karma-Yoga and by proxy to take up Karma-yoga or Bhakti-yoga, or Raj-yoga, or Jyana-Yoga or Vyakulta-yoga, or Smarana-Yoga or Seva-Yoga.

We must acquire the fitness to enter into those main motorways. Recording 36.19 minutes

Who is the real doer, knower and enjoyer?

Lord Shri Krishna is saying to Arjuna.

"O'Arjuna if you are thinking that you could attain that state of action-lessness by not doing anything - it is impossible because you are not the doer really. Because of your ignorance you are imputing that egotism and say "I am the doer, I am the knower and I am the enjoyer." These are the manifestations of the ignorance.

(Arjuna asks again to Lord Shri Krishna)

O' So, I am not doing it, I am not knowing it and I am not experiencing it or enjoying it then, who is it that is doing it ? (Answer to this is)

Prakriti in Vedantic terminology is doing it.

Let us talk about it.

My plan for today:

First, I will give a small introduction then we will recite the verse and read out the meaning and discuss it briefly.

It is impossible to live without doing any action even for a milli second. Because:

First of all, I am not in control of action.

Here, "I" means 'Pure-Self'. Somehow, this 'Pure Self' has been associated with *Prakriti* which we normally call nature or in other words body and mind. Because of this association and absolute identity of 'Pure Self' with body and mind, we think that I am the body and I am the mind. **That is called ignorance or bondage.**

We are thinking that we are doing and sometimes, we do as if it is in our control.

But, the Lord is trying to dispel our ignorance about the nature of the action. First of all, you are not the doer, *Prakriti* is doing, body and mind is nothing but *Prakriti* or nature and nature does not allow you to sit quiet.

Object, atom and energy:

Now, I want to give you a small explanation. You look at your table and you ask yourself: "Is this table moving or not moving?"

So, the normal answer would be, of course it is an inert thing- if I do not move it from one place to another place then it is not able to move by itself. This is called ignorance of not only ignorance about spirituality but also ignorance of even physical facts called the scientific facts.

When we look with our ordinary eyes at a table, at a chair or at a house etc. no movement is observable. But, if a physicist with the help of a powerful electronic microscope looks at the very same so called the inert non-moving object, he sees nothing but the tremendous activity. Every cell (of the object) is moving at a tremendous speed.

Now, here comes the paradox, the chair for example is both moving and non-moving, not at different times but at the same time. How is it possible?

We don't see, in our day to day experience that something is moving and non-moving at the same time.

The explanation for this is, when we are looking through unaided instruments called our eyes, it appears non-moving. But, when we look through a powerful instrument then the same thing is, not only moving with mind boggling speed but it can never stop moving.

But, why it is so? Because it is an atom.

What is an atom ultimately?

- Atom is energy. Next,

What is energy?

- Energy is action or movement. When energy moves that is called action.

When energy is engaged in action then it transforms itself in that process and that is what we call "matter." Energy manifesting as matter and matter again merging back into its state.

From a spiritual point of view, Bhagwan Shankaracharya explains it in a slightly different way.

In the Ishavashaya Upanishad, there is a beautiful description of the Atman.

तदेजति तन्नैजति तद् दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ (5)

tadejati tannaijati taddūre tadvantike |
tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ ||

(5th Mantra, Isha-Upanishad)

Three types of style of languages

When the highest spiritual truths are being outlined, the scripture is forced to use certain types of language styles, so that what it wants to teach at least becomes a little clearer to us.

- 1) **Positive description:** We know from our normal day to day experience, there is something called positive description...it is red, it is white, it is big, it is small, it is beautiful, it is not beautiful, it is good, it is not good etc. this is called positive description.
- 2) **Negative description:** It is not this, it is not this, it is not this. A famous example is in the Brahdarnaka Upanishad. Upanishad is trying to describe the Atman says "*Neti, Neti...*Not this, Not this." That means you can negate the whole world by proxy. Brahman or Atman is not the body, it is not the mind, then whatever is left out is pure consciousness, that is Brahman. This is called negative language.
- 3) **Evocative Language:** Poets use another type of language which is called evocative language. For example, they would say "the clouds are like beautiful running white horses." However, we know that a cloud is not a horse and horse can never be a cloud.

When we read such a statement, perhaps it does not evoke any meaning to us. But, when a poet or a person with an aesthetic sense reads these very words then his imagination flies and he sees something totally different. This is called evocative language. It means that these comparisons look like an ordinary comparison but this type of language can take a person's mind much beyond an ordinary experience which is far superior and these people with aesthetic sense look at that object in a particular higher light.

- 4) **Paradoxical language:** What is paradoxical language? It is describing something with opposite qualities which are manifesting not at the different times but at the same time. For example, as I previously quoted the mantra from Ishavashaya Upanishad which states about the Atman that It moves and It doesn't move, It is inside and It is outside, It is very far and It is very near, this is called paradoxical language.

How does Upanishad justify these paradoxical statements about the Atman?

That is where Shankaracharya comes to our aid and he says:

- When you are looking at the Atman from the view point of infinite Atman then (you will experience that) Atman doesn't move, it cannot move because it is infinite. Infinite cannot move anywhere.
- But, when the Atman is looked at from an ignorant person's point of view (*Who is an ignorance person? Person who believes that it they consist of body and mind.*)

The body is moving, every cell in the body is moving all the time. Our mind is restless, within seconds it travels to Mars then to Saturn then to the Sun then to UK and then to Bangalore, all in the twinkling of a second. So, a person makes a mistake by thinking that whatever is moving, cannot be non-moving and whatever is non-moving, cannot be moving.

Therefore, there are two different points of view, depending upon two different positions of knowledge.

If we have real knowledge then the Atman is immovable or *Achala* because infinite cannot move. But, from an ignorant person's point of view, whenever his body moves, whenever his mind moves, he feels as if the Atman itself is moving.

So, with this introduction, let us read the verse.

Chapter 3 Verse 5

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् | कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः || 5||

na hi kaśhchit kṣhaṇam api jātu tiṣṭhatyakarma-kṛit
kāryate hyavaśhaḥ karma sarvaḥ prakṛiti-jair guṇaiḥ

Meaning: Verily, no one can remain even for an **instant** without work. Why? Driven by the *Gunas* born of *Prakruti* everyone is made to act in spite of himself.

Important points and summary

- 1) सृष्टि *Shristi*, स्थिति *Esthiti* and विनाशा *Vinasha*: First point is, it is the प्रकृति *Prakruti* and nature of प्रकृति *Prakruti* is activity. As we know *Shristi*, *Esthiti* and *Vinasha*. If we carefully analyse, this is exactly, what is going on in every individual's life, We are creating something or we are maintaining something or we are destroying something. Even if we (as an individual) do not do it. But by the very nature of this world, whatever comes into manifestation is subject to time and time means change, change means movement and movement means activity (time = change = movement = activity).

So, the Lord is telling that you cannot stop the activity identified with your body & mind because what moves your body and mind is not the Atman but *Prakruti*, of course (*Prakruti moves everything*) by the very presence of the Atman or pure consciousness.

Recording 47.14 minutes.

Therefore, what is the lesson we are learning. If you are thinking that I will be actionless, it is impossible.

- 2) **Prakruti makes us move:** Second point is, even if you become like a stone or like a stalk or a piece of wood still *Prakruti* will make you move at an unimaginable speed in the form of atoms.
- 3) **Yogic way:** Third point is: if you think that you can stop, but really you cannot stop any activity. If you take the advantage of this fact intelligently in a yogic way then that very karma will whirl you round and round and through you out of *Prakruti* then you will realise that I was never one with *Prakruti*, I cannot be one with *Prakruti*, I am pure consciousness.

Prakruti is doing this marvellous Karma-Yoga. What is karma-yoga? Its only purpose is to make us realise who we really are whether we want it or not.

But, if we can co-operate (*with Prakruti*) it will be an easier task and also faster. This is what the Lord clearly says: "It is impossible for us, not to engage in action." Therefore, engage yourself intelligently in actions, that means yogic way of doing action.

Suppose that a person says "I will not do many actions."

Now, the Lord is telling "Suppose that a person says I will not do any actions."

How can he do that?

He can do that by controlling his *Indriya* /both types of sense organs, means sense organs of action and sense organs of knowledge. I will close my mind, I will close my eyes, ears etc and I will not allow my hands and legs etc to move. Supposing he thinks like this but, is he an enlightened soul? No - this means if he is not an enlightened soul then he is an ignorant person.

Who is an ignorant person?

A person who is full of desires. Even if he doesn't do any physical activity but insistently mental activity will be going on in his mind.

Means, outside you are appearing as a wonderful holy person, calm and quiet, but inside, your mind is whirling round and round with tremendous amount of imagination and also with all the desires. That is what sometimes we can find out through our dreams.

So, the Lord is exposing the hypocrisy of a person who is not spiritually advanced and who is not a yogi. If you are not a yogi then either you are a *bhogi* or most likely you are a *rogi* a sick person.

Mentally sick persons are those people, who acquire many things and they think that they will be very happy but in spite of all these acquisitions, approximately 40% people are mentally sick (unhappy). That means there is something terribly wrong.

The Lord, so beautifully telling, let us now chant.

Chapter 3 Verse 6

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् | इन्द्रियार्थान्मिमांसा मिथ्याचारः स उच्यते || 3.6||

karmendriyāṇi sanyamya ya āste manasā smaran
indriyārthān vimūḍhātmā mithyāchārah sa uchyate

Meaning: He, the ignorant person, who restrains (actually he cannot restrain, he thinks he is restraining) who restrains his organs of action, but continues to dwell in his mind, on the objects of the senses, he is a hypocrite. He deludes himself and thinks that I am an action-less person but actually he is a hypocrite.

Beautifully, the Lord is bringing out (*the fact*). If we are not hypocrites then we are actually mature persons. If we are not mature persons then we are immature persons.

Shri Ramakrishna; Two types of " Ego"

In the words of Shri Ramakrishna, there are two types of "Ego".

Kaacha-aami and Paaka-aami means immature or unripe ego and ripe ego.

Kaacha-aami or unripe ego: If we are not of ripe-ego type that means we are not in control of our body and mind. We fall under this category called unripe-ego. Unripe-ego means unripe intelligence or wrong intelligence or misunderstanding-intelligence. Misunderstanding-intelligence invariably confuses us. We do not know what decision to make. What action to do? Therefore, he suffers much more.

I can also add here, if any person is immature by not practicing the scriptural teachings or teachings of several wise people then he or she may land himself or herself into either moderate or mild or severe mental sickness. We should be extremely careful about these conditions.

So, do not become a hypocrite.

What is the way to not become a hypocrite?

Ishwara Arpana Buddhi.

Whatever duties you are supposed to do at any given stage of your life:

- perform them intelligently.
- take the aid of yoga. What does it mean?
- I will love my duties,
- I will perform them with the greatest joy and I will do them to please the divine Lord,
- I will do them intelligently and with serene mind and
- offer them as a beautiful offering to the divine Lord. This is called *Ishwara Arpana Buddhi*.

Ishawara Prasada Buddhi

So, whatever be the result which comes later on, I accept it as a *Prasada*. *Prasada* means the sanctified offerings given by the Lord Himself. In fact, this particular verse and the next verse also tells us that "*Sakali Tomari Eiksha*."

Let me continue to the next verse before I stop

A person who is not a hypocrite:

Lord is wonderfully describing here: Supposing a person is not a hypocrite. (*This means*) He understands where he is and he undertakes to perform his duties in the prescribed manner, in the proper manner as a yoga, with the help of yoga.

Then what would be his condition?

He is a superior human being and he is at the superior path.

So, the Lord is telling us:

let us chant, those who are able to chant, can also join me in your own way.

Chapter 3 Verse 7

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन | कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते || 7||

yas tvindriyāṇi manasā niyamyārabhate 'rjuna
karmendriyaiḥ karma-yogam asaktaḥ sa viśiṣhyate

Meaning: But, he who restrains his senses with his mind and directs his organs of action to work with no feeling of attachment, he O' Arjuna is indeed a superior person, in other words a great yogi / a holy man.

Now, this verse is in direct opposition to the previous verse. In previous verse (C3.V6), he the individual is controlling his external sense organs but dwelling on what he thinks are desired objects in his mind without any restraint, he doesn't have any control on his mind but he is just controlling his body externally.

Whereas in this verse (C3.V7) a person is trying to control by yoga and whatever needs to be done, he is discharging those duties most marvellously. Therefore the result is, he will advance in those particular yoga.

Summary :

- So, Lord is telling that life is impossible without action.
- Therefore, discharge all your allotted duties joyfully, efficiently, skillfully, intelligently but with a spiritual attitude.
- Such a person is the most wonderful person.

So, we have covered seventh verse of chapter 3 of Bhagavat Gita.
I can promise you, from now onwards this would be our method.

I have given sufficient amount of introduction about:

- What is karma? and,
- What are the results of karma?
- Why karma?
- What is the purpose of karma?
- What is the right way of performing Karma-Yoga?
-

All the above has been elaborately discussed in the past. Please refer to my previous classes.

Q&A

So we stop here but, if you have any questions then please send them to me through whatsapp application or as an email message. I will be happy to answer them for you.

Prayers:

Let us all pray to the divine Lord.

May Shri Krishna, May Shri Ramakrishna, Holy Mother & Swamiji Maharaj
Lead us with right understanding and right discrimination. So, that we can discharge our duties and become true devotees of Divine Lord and realise who we really are.

Om Janani Jananim Saradam devam Ramakrishnam jagadgurum
Padapadme tayoh shritva pranamami muhurmuहुः।

जननीं सारदां देवीं रामकृष्णं जगद्गुरुम् । पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः ।

Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥
Om Shanti Shanti Shanti Om

With kind regards
Hari Sundaresan & Mamta Misra

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