

THE BHAGAVADGĪTĀ

Chapter Three August 19 Seventh Year Śiva Kalpa

Tr̥tīyo 'dhyāyah, the third chapter, the preceding chapter was called sām̥khyayogo. Sām̥khyā, I said last time, which has the ability to express truly in language the activities associated with the feelings of that period; that is called sām̥khyayogo, the ability of expression in language: saṁyak khyate iti, sām̥khyā, saṁyak, sama eka is saṁyak; sama eka, being one with knowledge itself. You speak about knowledge in language. The bodies are there to be imbued with that knowledge and surrender the bodies to the joyous activity of the knowledge of Creation.

Now this is a conversation between the Creator, appearing in a human form called Kṛṣṇa, talking to his friend, Arjuna, who married Kṛṣṇa's sister, Subhadrā. Kṛṣṇa had an elder brother whose name was Balarama, and he was arranging the marriage of his sister, that is Kṛṣṇa's sister too, with Duryodhana with whom Arjuna is fighting today. Duryodhana and Kṛṣṇa helped Arjuna to kidnap Subhadrā, not as abduction but as a willing partner to the kidnapping or elopement.

That was a period when mighty rulers ruled the planet, and not politicians like yesterday were still trying to trifle and perpetuate their ignorance by trying to hide what they did; by trying to withhold the truth of lies by their hand to undermine such a great atrocity: Trying to judge the priest, who preaches truth, to be judged by a handful of maggots who judge only for the sake of money like the rest of the world.

You are adhering to the law and its creator. Had there been not such a bulk of ignorant humanity toiling under the yoke of ignorance – of coward politicians protected by hounds – forgery, burglary and perjury becomes the chief weapons in the hands of stupids.

You are listening to the Lord: The Truth. It's nobody's business. The bodies are there to uphold this knowledge of truth. The heads of the religion is one prop for this stupidity. The other prop is the imbeciles trying to impress you with the knowledge of destruction. A world founded on fictions and lies is a world to disappear with the revelation of truth and knowledge. We need that world to serve them as unconquerable personalities presented in human forms. This is the purpose of our touching the planetary sensations. How it feels?

Anyway, this is the third chapter called action: karmayoga. Now, note this is the sound karma, scattered in the English speaking world, by the religious tradesmen from the East. Karma is dynamism, not stagnation, perpetuated by bodies of ignorance of the existence of truth, of the existence of God, and his ability to rectify a most degenerate existence.

The purpose is this masked mass of human existence which pulled the soul down to these planetary conditions to survive inevitable destructions; to become aware of the activities of these fools to destroy the existence. They undermine life for the sake of the matter. They think mind is a flash as an existence, by accident, in the forms of sensations supported by matters. That's the limit of the blind material science. It reeked! It's extreme and ceased to exist.

To live in the world of bounty without losing sensations, or getting into confusion, that is karma. It's not muscular, it's cerebrum. When the cerebrum becomes weak, the muscle loses its power; that's the whole truth of medicine: To protect life, and not the mass of sensation, in capacious for its formal limitations to absorb the light of life of eternal existence.

Puny preoccupations standing in juxtaposition, is not the truth of an ephemeral flash in human sensations as individualized intoxication of ego. These are the words of power – not the funky business of Wilfred Funk, who prints dictionaries, and writes words of power, and sells it for money and loses power of existence.

The least you need the freer you are. All you need is reconstruction of confused cosmos; goose bumps – that makes you feel that you exist. Karma, action, action is life. Inertia is death, but it can maintain sensation showing degeneration for lack of life.

Arjuna is asking Kṛṣṇa. Kṛṣṇa, being God, the Creator, assumes a human form and gets into relationship by giving his sister in marriage with a valiant man – who honors love more than life and elopes with the bride – where the emperor, Duryodhana, has come for the hand of the bride; invited by the elder brother of the two, Balarama, and Kṛṣṇa, asking him just the day before the battle, or the fight, will start. They maintain their truth.

We shall fight from such and such day. Those who want to fight, come themselves, and not draft the children of unwilling warriors to maintain your political game. Go and fight yourselves! There's no harm in fighting with those who want to fight. Since they have to kick the bucket, they kick the bucket like brave men, not the coward ringleaders to draft the hirelings.

jyāyasī cet karmaṇas te
matā buddhir janārdana
tat kiṁ karmaṇi ghore mām
niyojayasi keśava

v. 1

If knowledge is superior to action, then, oh Kṛṣṇa, oh Lord, why you put me into the dilemma compelling me to fight this war to maintain the physical basis of expression of truth? Why do you put me into such position? If Sāṁkhya, that is knowledge to express the truth in language, is superior to such horrible activities of destruction.

vyāmiśreṇe 'va vākyena
buddhiṁ mohayasī 'va me
tad ekam vada niścitya
yena śreyo 'ham āpnuyām

v. 2

By the contradictions of your statements that knowledge is superior to action, and putting me into a position where I have to fight for my existence of my physical basis as an individual, why you put me into such position? I become confused by your contradictory statements. Please give me an order, so that I needn't have to think, and do it as a mandate.

This is being asked by the son of the earth, that is, an individualized physical sensation. You cannot individualize as a single existence without the rest. You are an

individual because there's a collectivity, or multiplicity, around you. Otherwise, had there been nobody but yourself, you'd lose your individuality. So, multiplicity and individuality are not contradictions, but they are compliments. Multiplicity becomes the matrix where the individual casts himself.

śrībhagavān uvāca

The Creator said:

loke 'smin dvividhā niṣṭhā
purā proktā mayā 'nagha
jñānayogena sāmkyānām
karmayogena yoginām v. 3

loke 'smin in the world of individualized physical sensation, aspiring for knowledge, living an experimental existence without any direction, in this world, in the beginning of creation, I spoke about the two ways for survival. For the Sāmkyas, jñāna is the way, to become one with jñāna that is with knowledge. To become one with knowledge as the Sāmkyas – who have the abilities to represent the situation in language, by being one with the situation – he expresses the situation in language. They move to the path of jñāna, and through actions, the yogis' work. In the beginning of creation, I prescribed these two methods.

na karmaṇām anārambhān
naiṣkarmaṇ puruṣo 'śnute
na ca saṁnyasanād eva
siddhiṁ samadhigacchati v. 4

If this knowledge reveals through you and you become inactive, you don't respond to hatred, abuse, calumny or anything, neither you respond to love and all the positive aspects: praise, positive feelings, if you don't respond to either, but you have the knowledge, then nothing happens in this world.

The world will try you, to outrage you, then it will try to please you. And, if you don't react either of their efforts to outrage you or to please you, then they'll put you in a temple; whether you are alive or dead it doesn't matter; whether you are a statue or in flesh, it doesn't matter. They put you in a temple and worship you with various gadgets like drums, like Buddhists, like gongs and all these things because you react to nothing. Like a sphinx, you remain unmanifest, with all the knowledge in revelation within you as an ego. Nothing happens, unless you begin to act as a physical person in possession of this knowledge.

puruṣa means the will. Will is always represented by a male form, and prakṛti, activities, are always represented through a female form. She performs the will, thus describes Veda. The will never manifests unless it gets into activities of prakṛti, the nature. The nature is there to perform the will and not to disregard the will. Disregarding the will produces multiplicity in possession of ignorance to seek self-destruction.

na ca saṁnyasanād eva
siddhiṁ samadhigacchati v. 4 lines 3 & 4

There is no victory for the physical world unless there are physical activities of the awakening knowledge in a personality.

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarmakṛt
kāryate hy avaśaḥ karma
sarvaḥ prakṛtijair guṇaiḥ v. 5

After your birth in the world of physicality, you won't have a moment not to respond to nature and her activities of hearing, touching, seeing, tasting, smelling, breathing, eating and excreting. You have no redemption for a moment from the activities of nature. All actions are performed by totally immobilizing you and you will, which represents your personality.

karmendriyāṇi sarīyamya
ya āste manasā smaran
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate v. 6

karmendriyāṇi by withholding the limbs of action – if you think of activities and its fruits you become a liar – by withholding from the actions of nature.

yas tv indriyāṇi manasā
niyamya 'rabhate 'rjuna
karmendriyaiḥ karmayogam
asaktaḥ sa viśiṣyate v. 7

One, whose will has total control on his limbs of action and can work out the actions of nature with total detachment, is the man or person in distinction.

niyataṁ kuru karma tvaṁ
karma jyāyo hy akarmaṇaḥ
śarīrayātrā 'pi ca te
na prasidhyed akarmaṇaḥ v. 8

Therefore, work incessantly, because activities are better than inaction – because you cannot maintain a form through its journey in life without activities.

yajñārthāt karmaṇo 'nyatra
loko 'yam karmabandhanaḥ
tadārtham karma kaunteya
muktasaṅgaḥ samācara v. 9

yajñārthāt karmaṇo 'nyatra. You work for yajñāḥ. yajñāḥ means for the benefit of all; not to fulfill your personal desire without any consideration for anybody. To work for all is called yajñāḥ – all activities are there to be performed for the sake of yajñāḥ –

which benefits all; that is yajñāḥ. All activities are there to be performed for the sake of yajñāḥ.

loko 'yam karmabandhanaḥ. Otherwise, you'll get into the bondage of your activities. If you know that, you'll work for the sake of yajñāḥ, not to satisfy your insatiable egotistic desire. Otherwise, you'll get into the bondage of your activities and suffer your destruction.

sahayajñāḥ prajāḥ sṛṣṭvā
puro 'vāca prajāpatiḥ
anena prasaviṣyadhvam
eṣa vo 'stv iṣṭakāmadhuk v. 10

sahayajñāḥ with actions, the Creator created the world and said: You multiply by your actions, and enjoy the fruit of knowledge, and not of ignorance.

devān bhāvayatā 'nena
te devā bhāvayantu vaḥ
parasparam bhāvayantaḥ
sreyaḥ param avāpsyatha v. 11

Let the gods think for you – how to redeem you from the bondage of your ignorant activities. Let the gods think for you, and you think for the gods; and you think for each other and get the benefit of that commerce, between each other, gods and the mortals.

iṣṭān bhogān hi vo devā
dāsyante yajñabhāvitāḥ
tair dattān apradāyai 'bhyo
yo bhunkte stena eva saḥ v. 12

He becomes mean who gets the benefit of the yajñāḥ performed by gods and goddesses. You get the benefit of their actions, and you deny them the fruit of your activities, so you become mean, miserly and sufferers in existence.

yajñāśiṣṭāśīnaḥ santo
mucyante sarvakilbiṣaiḥ
bhuñjate te tv agham pāpā
ye pacanty ātmakāraṇāt v. 13

One, who after performing the yajñāḥ and satisfying everybody, lives on the remnants as leftover, after the performance of the yajñāḥ, he overcomes all sin and becomes yogitaḥ, the first of the hotṛ's who performs the first act of sacrifice in the invocation of the fire of knowledge: Agni.

But one who acquires this knowledge and keeps it to himself and never shares this knowledge of divine existence with the rest, he is not a yogitaḥ. He only cooks for himself and eats the food, here knowledge, and never shares the knowledge with the rest, and he becomes a sinner, not by sharing his knowledge, but by withholding it from expression; and he becomes an idol to be worshipped by the ignorant humanity.

annād bhavanti bhūtāni
parjanyaḍ annasaṁbhavaḥ
yajñāḍ bhavati parjanyo
yajñāḥ karmasamudbhavaḥ v. 14

karma brahmodbhavaṁ viddhi
brahmā 'kṣarasamudbhavam
tasmāt sarvagataṁ brahma
nityaṁ yajñe pratiṣṭhitam v. 15

annād bhavanti bhūtāni. Anna means the food. Anna means the matter – the matter in principle which provides the basis to uphold the images. Anna means also food, or rice, as it is understood in India today. Anna means matter. The principle which provides your egotistic limitation of form with the ability to maintain itself and to maintain that biological matter called bone, flesh or blood, or all of them together. Then non-biological matter like sun, moon, earth, and rocks are also necessary to provide them with a basis of physical existence.

But you know so far bodies are concerned that non-biological body like rocks, earth, etc. are as much a necessity for biological bodies as yourself, cats and dogs to move upon; and the freedom of nothingness of space, you lumpkins, to give you the freedom of movement. So it's nothing, because it doesn't give you any resistance of movement. But, can you imagine, it would give you resistance of movement increasingly that there would be only one lump of matter losing your material limitations of form in a huge lump?

So, [Dana's] trips were to eliminate the distinction between earth and your bodies, between solid and space. No. We have to maintain the distinction without getting into the confusion, that's the whole point; otherwise, we won't be able to test the existence.

annād bhavanti bhūtāni. From food are born the becomings, parjanyaḍ annasaṁbhavaḥ, and from shower or rains food is grown. And these rains come from yajñāḥ and yajñāḥ is produced by karma – that is action.

karma brahmodbhavaṁ viddhi
brahmā 'kṣarasamudbhavam v. 15 lines 1 & 2

And know that all actions are born from Brahman, and Brahman is sustained and maintained by Ākṣara, the immobility, which is a true basis of all modern phenomena.

tasmāt sarvagataṁ brahma
nityaṁ yajñe pratiṣṭhitam v. 15 lines 3 & 4

And thus Brahman establishes himself in the activities of yajñāḥ, karma – which flows through entire humanity in the period of Śīva Kalpa. Any resistance created by the inertia of Sakti Kalpa is only there as a resistance to be ground into sand to create the bottom of the ocean of existence, called life.

evam pravartitam cakram
nā 'nuvartayati 'ha yaḥ
aghāyur indriyārāmo
mogham pārtha sa jīvati v. 16

Oh Partha, the Son of Earth, who never accepts this change in time, he lives for nothing, involved only in sensations and its illusion without depth.

yas tv ātmaratir eva syād
ātmatṛptaś ca mānavaḥ
ātmany eva ca saṁtuṣṭas
tasya kāryam na vidyate v. 17

A human form who is satisfied with this infiltration of divine knowledge and sits still like a stone, the world doesn't expect anything from him, neither does he expect from the world anything in return.

nai 'va tasya kṛtenā 'rtho
nā 'kṛtene 'ha kaścana
na cā 'sya sarvabhūteṣu
kaścid arthavyapāśrayaḥ v. 18

He has no relation with the rest of the becomings in existence. He detaches himself from all the becomings in existence and he's neither virtuous nor a sinner, he's non-existence as purity in a world of darkness and impurity. The Indian sages sitting like this for ages.

tasmād asaktaḥ satatam
kāryam karma samācara
asakto hy ācaran karma
param āpnoti pūruṣaḥ v. 19

tasmād, therefore, asakto hy ācaran karma, what you have to do – do it without attachment to the fruits of your activities. You know it and you have to do it so do it without involution because it's for the moment in a period of transition which is yet to be attained. So you cannot stop any stage of evolution by the mitigation of the pressure you had been undergoing – there's a lot more! You have just touched the fringe of divinity; otherwise, what the hell will you do with the 164,000 years of time to come.

The time will become a pressure and no matter how happy you are at this stage, for lack of dynamism, it will appear like stagnation after awhile; perseverance furthers, I Ching – no objection. Therefore, without any attachment, you perform your activities. This action without attachment gives the supreme will, in course of time, called successions.

Don't permit yourself to get tired by ceasing to withhold from increasing effort for a clearer understanding for the purpose of existence. Here, existence means the whole, including the world of Indira Gandhi, Golda Meir, Nixon, Heath, and Pompidou, all of them, who have no access to the knowledge of existence of God.

It's not the illusion of numerals. How many followers you have? Six million: Guru Maharagi. I want one person to understand me that I am not nuts, but the few, and not the whole lot all at once; it would become an explosion. And thus you become one with the supreme will and participate happily your presentation.

karmaṇai 'va hi saṁsiddhim
āsthītā janakādayaḥ
lokasaṁgraham evā 'pi
saṁpaśyan kartum arhasi v. 20

This is being told by Kṛṣṇa to Arjuna and being reported by Saṁjaya to the blind emperor, Dhṛtarāṣṭra, whose children are usurping power totally disregarding him gradually from the rest of the world, isolating him, like Howard Hughes, who had no ability to function. He could only function through his employees, who overpowered him and did what they wanted to do, without any reference, pleasing him with gadgets to sneak into the dressing rooms of the Las Vegas girls. They gave him such freedom and nothing else.

karmaṇai 'va hi saṁsiddhim
āsthītā janakādayaḥ lines 1 & 2

Janakā is a character or a personification in Sanskrit mythology. Janakā means the father. The description given in that scripture appears like Me and functions like Me.

lokasaṁgraham evā 'pi
saṁpaśyan kartum arhasi lines 3 & 4

To collect people around this knowledge you have to work. To collect the people, no matter where they come from, whatever is their background. You cannot expect a person with Nixon's background to come to this invocation of the fire of knowledge. They cannot stand it; or any of them, any politician, or Pope, or, as a matter of fact, whoever holds a so called high office in that world of ignorance.

So, whoever comes are the people to come called angels, gods and goddesses; background is unnecessary. Background is the experience to understand the language – so you become great. lokasaṁgraham evā 'pi. To collect the people you have to work. It doesn't matter whatever is the background of such people; whether the dancers and performers of Las Vegas, they're much better than Pope and a bunch of fools called priests in Vatican.

na me pārthā 'sti kartavyam
triṣu lokeṣu kimcana
nā 'navāptam avāptavyam
varta eva ca karmaṇi v. 22

Oh Pārtha, Oh the Son of Earth, now you realize that I have nothing to seek from the three worlds in which you exist in a detached condition: the world of life, the world of mind and the world of sensation. You live in these three worlds completely separated

from each other. And you know that I have nothing to seek in these three worlds, it's always there for begging.

So there is nothing for me to work for, it's all fun. ATD – I live on ATD. I don't earn a cent, do I? I live on ATD.

na me pārthā 'sti kartavyam triṣu. I have no duty in these three worlds where activities are needed. I needn't think, but thought needs Me. I don't need a mind, but mind needs Me. I don't need a life – life needs Me. I don't need a body – the bodies need Me. What can I do?

Therefore, I am there as a synthesis of matter and spirit. So I have nothing to do because I have nothing to seek which will provoke any activity or action in Me.

yadi hy aham na varteyam
jātu karmaṇy atandritaḥ
mama vartmā 'nuvartante
manuṣyāḥ pārtha sarvaśaḥ v. 23

Oh the Son of Earth, if I didn't work with my birth seven years ago at the zero hour, if I didn't work incessantly, the whole world would follow Me in my physical expression of inaction. And I would have destroyed the existence of activities.

utsīdeyur ime lokā
na kuryām karma ced aham v. 24 lines 1 & 2

If I didn't work, I would have destroyed the world by my inaction.

saṁkarasya ca kartā syām
upahanyām imāḥ prajāḥ v. 24 lines 3 & 4

All that is born of knowledge and manifested in knowledge in the truest perspective, I would have destroyed that by my inaction, after assuming a physical form without any activities. And I would become the creator of hybrid between sensations without any action of mind; just robots, robots have no mind. Robots of sensation wouldn't have any mind. They would be mechanically acting.

saktāḥ karmaṇy avidvāṁso
yathā kurvanti bhārata
kuryād vidvāṁs tathā 'saktaś
cikīrṣur lokasaṁgraham v. 25

Just as a people in involution acts and works and speaks, a man of knowledge and wisdom acts as such so that not to create a chasm or a gulf between the workers in ignorance and the person in action; telling everybody that you are born with the same ability to achieve this by working out just like any of you, but there is always a distinctive aspect. And you do that only to collect people, and not trying to bring Lazarus to life, but to serve who have survived death.

na buddhibhedam janayed
 ajñānām karmasaṅginām
 joṣayet sarvakarmāṇi
 vidvān yuktaḥ samācaran v. 26

Don't create a chasm in intelligence. You act like those who work like you, but you work in light and turn them, the workers of light, from redeeming them from their involution in their works and activities of darkness; that is karma, the supreme karma.

prakṛteḥ kriyamāṇāni
 guṇaiḥ karmāṇi sarvaśaḥ
 ahaṁkāravimūḍhātmā
 kartā 'ham iti manyate v. 27

All activities are carried out by nature, and the behavior is expressed according to qualities of the nature representing the personalities. What are the main actions of nature: hearing; you don't hear – you cannot stop it. You can translate what you hear and bring in your preferences for what is happening, but it happens just the same whether you prefer or not.

So all actions are done by nature not by an individual or his ego:

prakṛteḥ kriyamāṇāni
 guṇaiḥ karmāṇi sarvaśaḥ v. 27 lines 1 & 2

And the behaviors are expressed by the quality of nature – different qualities of nature. There are three primary qualities: one is kinesis, other is inertia, and other is the balance between the two. ahaṁkāravimūḍhātmā and the ego perplexes the soul and makes the individual say, "I am doing it." You are not doing it. It's doing itself out. You think you are doing it. ahaṁkāravimūḍhātmā. hātmā that is the soul perplexed by ego thinks 'I am doing it' and everybody used to think like that.

kartā 'ham iti manyate line 4

tattvavit tu mahābāho
 guṇakarmavibhāgayoḥ
 guṇā guṇeṣu vartanta
 iti matvā na sajjate v. 28

Now know the principles of these three gunas or the qualities of nature. Then you'll see it's a quality of the nature which reacts as a quality of the nature but magnified thousands of times. Any quality of nature, facing this quality of light, faces himself only thousands and thousands times bigger in magnification. So you know the principle of the reactions of nature when the nature in qualities faces the faculty of creation; and in this expression, I means the real I, not the physical, formal eye ever participate. It remains the stable background for all expressions undergoing changes.

prakṛter guṇasaṁmūḍhāḥ
sajjante guṇakarmasu
tān akṛtsnavido mandān
kṛtsnavin na vicālayet v. 29

mayi sarvāṇi karmāṇi
saṁnyasyā 'dhyātmacetasā
nirāśīr nirmamo bhūtvā
yudhyasva vigatajvaraḥ v. 30

So overcome your depression and the fever arising out of it by surrendering all your activities to Me, because you provide the sensation, I enjoy it. And if you know I am the sole enjoyer of the cumulative actions of all of you, then you can enjoy on my behalf.

That's the Lord is saying to the son of earth. If this is the son of earth, Lord is saying that to this and it understands everything Lord says. So surrender all your activities. This has surrendered all his activities to the Lord and enjoys all actions for Lord's sake.

ye me matam idaṁ nityam
anutiṣṭhanti mānavāḥ
śraddhāvanto 'nasūyanto
mucyante te 'pi karmabhiḥ v. 31

ye me matam idaṁ. One who understands my will, this will, and is aware all the time in all he does and thinks and feels, he overcomes the bondage of his activities and enjoys his existence as a liberated person.

ye tv etad abhyasūyanto
nā 'nutiṣṭhanti me matam
sarvajñānavimūḍhāṁs tān
viddhi naṣṭān acetasaḥ v. 32

And he who due to his ego fails to understand Me, you can take him for granted of spoiled mind and without any chance of evolution.

sadrśaṁ ceṣṭate svasyāḥ
prakṛter jñānavān api
prakṛtiṁ yānti bhūtāni
nigrahaḥ kiṁ kariṣyati v. 33

sadrśaṁ ceṣṭate svasyāḥ
prakṛter jñānavān api lines 1 & 2

One who is wise in existence in nature and its qualities, he tries to do the same,

prakṛtiṁ yānti bhūtāni, and he undergoes the qualities of nature as the becoming of nature without any will. So depression is unnecessary for such individuals in existence. He undergoes his own inability.

indriyasye 'ndriyasyā 'rthe
rāgadveṣau vyavasthitau
taylor na vaśam āgacchet
tau hy asya paripanthinau v. 34

For the sake of individualized existences individualized preferences are created, but a liberated person never undergoes any preferences of individualized existences. You are moving toward further and further freedom. You cannot attain it by listening to it; it takes time. That's what the time is there for, to do the karma; otherwise, you'd have the benefit, without actions, such a benefit has no value.

śreyān svadharmo viguṇaḥ
paradharmāt svanuṣṭhitāt
svadharme nidhanaṁ śreyaḥ
paradharmo bhayāvahaḥ v. 35

śreyān svadharmo viguṇaḥ. Your own dharma, that, your own nature, is much better than to practice others' trips. If you even become destroyed in pursuing your own nature it's much better than to get into the dangers of others' trips. Freedom begins there.

arjuna uvāca

This is what the Lord said to Arjuna. Arjuna is asking.

atha kena prayukto 'yaṁ
pāpaṁ carati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ v. 36

Oh Lord, Vārṣṇeya is born of Viṣṇu, it's called Vārṣṇeya, Kṛṣṇa is born of Viṣṇu. The perfect and pure balance, anything pure is pure; pure inertia is good, pure kinesis is good, pure balance is good, but you will never find any quality of these – any of these three qualities in nature – in pure existence. It's always polluted with infiltration of the other two qualities.

So, Vārṣṇeya, born of pure balance, atha kena prayukto 'yaṁ, compelled by whom, pāpaṁ carati pūruṣaḥ, the will moves in the world of sin. Sin means, which brings to suffering, is sin. Then, under compulsion of which, the will performs this movement in the world of sin.

anicchann api vārṣṇeya
balād iva niyojitaḥ lines 3 & 4

As if compelled without will to perform these sinful deeds.

srībhagavān uvāca

The Lord said:

kāma eṣa krodha eṣa
rajoguṇasamudbhavaḥ
mahāśano mahāpāpmā
viddhy enam iha vairiṇam v. 37

kāma eṣa is desire, krodha eṣa is anger born of desire, rajoguṇasamudbhavaḥ, both are born of the quality of kinesis, not a pure kinesis, but kinesis polluted by inertia and also balance. It's not pure kinesis. Such a kinesis brings desire and begets anger:

mahāśano mahāpāpmā v. 37 line 3

And such a kinesis is a root of all evils and suffering of sin, and you have to understand such a kinesis is your enemy not your friend.

dhūmenā 'vriyate vahnir
yathā 'darśo malena ca
yatho 'lbenā 'vrto garbhas
tathā tene 'dam āvṛtam v. 38

Just as the ideal remains hidden by the squalor of desire – desire is always egotistic and personalized without any consideration for anybody – without any view or vision of the future except for that moment. That covers up the ideal, just as the smoke covers up the fire, just as the uterus covers up the embryonic growth, so this covers up the knowledge.

āvṛtaṁ jñānam etena
jñānino nityavairiṇā
kāmarūpeṇa kaunteya
duṣpūreṇā 'nalena ca v. 39

āvṛtaṁ jñānam etena. The knowledge is covered by this desire, jñānino nityavairiṇā, and those who seek knowledge, their eternal enemy and appears as desire, and never can be satisfied it remains always insatiable.

indriyāṇi mano buddhir
asyā 'dhiṣṭhānam ucyate
etair vimohayaty eṣa
jñānam āvṛtya dehinam v. 40

indriyāṇi: mind and life are praised and accepted as the higher principles than a sensory existence, and this sensory existence covers up the knowledge of the higher principles of its sensory endings.

tasmāt tvam indriyāny ādau
niyamyā bharatarṣabha
pāpmānaṁ prajahi hy enaṁ
jñānavijñānanāśanam v. 41

So Arjuna, you withhold your fleeting desires which come and go, fleeting desires, all the time. You control that – fleeting desires – and stop creating suffering, which destroys knowledge.

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasās tu parā buddhir
yo buddheḥ paratas tu saḥ v. 42

Organs are inferior to mind and intelligence, and which exceeds mind and intelligence? It is that. What is that? You have to find out.

evaṁ buddheḥ paraṁ buddhvā
saṁstabhyā 'tmānam ātmanā
jahi śatruṁ mahābāho
kāmarūpaṁ durāsadam v. 43

Oh Mahābāho, Oh the Possessor of Powerful Arms, mahā means great, bāho means arms, Oh the Possessor of the Great Arms, powerful arms, understand this as the best of all understandings, the supreme of all understandings, and overcome your own enemies which come out from within you as the blindness of perpetual desire appearing in various forms and aspects. You see a bunch of grapes, you forget everything. You see a bottle of wine, and you forget everything. You see a joint and forget everything – immediately running after that. You withhold yourself, and see if it persists in you, or gives you up after awhile.

iti śrīmahābhārata

Thus ends in Mahābhārata, of hundred thousand verses of synthesis, and in that context, composed of seven hundred verses in the chapter of a promise in fulfillment; composed by Vāiyāsa; now moving towards the island of darkness; that period is the end of dvāpara still moving towards the island of darkness, the world of darkness, the island is the world itself; brahmavidyāyām, in the knowledge of Brahma; śrīkṛṣṇārjuna-saṁvāde, as the questions and answers or conversation between Kṛṣṇa and Arjuna; karmayogo nāma tṛtīyo 'dhyāyah, the third chapter, referred to as karmayoga: to become one with actions.

It's not the muscular action. It's the mental action. Muscular action will always be the same: hearing, touching, seeing, muscular action. But it will provide depth to hearing, touching, seeing, all that; it's not shallow, just superficial as deep as the surface of epidermis called skin.

Bom Shankar Bholānātha