
अथ तृतीयोऽध्यायः
Chapter 3

अर्जुन उवाच
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ।।१।।

Chapter – 3

jyāyasī cetkarmanaste
matā buddhirjanārdana
tatkim karmaṇi ghore mām
niyojayasi keśava [1]

Translation — Arjuna said, "Oh Janardan! If intellect is superior to karma in your view, then oh Keśava, why are you impelling me to perform horrible acts?"

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ।।२।।
vyāmiśreṇe'va vākyaena
buddhim mohayasī 'va me
tadekam vada niścitya
yena śreyo'hamāpnuyām [2]

Translation — You are confusing my intellect by making mixed statements. Please give me one definite advice that will bring me credit.

श्री भगवान् उवाच
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ।।३।।

śrībhagavān uvāca

loke'smindvividhā niṣṭhā
purā proktā mayā'nagha
jñānayogena sāmkyānām
karmayogena yoginām [3]

Translation — Shri Bhagawan said, "Oh Anagha! I have earlier described two disciplines of adherence in this world. Unto the knowers as the Jnana yoga; and unto the yogis as the karma yoga."

Exposition — Those who are not initiated into kriya yoga are likely to be confused by hearing the statements of the realized who have attained immensity. It is almost impossible to believe without practicing the expedients of kriyayoga, that the knowers who have realized the correlation of the mind and the senses, can control their senses by means of the mind itself. Those who have realized this

by awakening their dormant immense consciousness are called Jñānis and those who are still in the process of awakening their infinite competencies are called yogis.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥
na karṇāmanārambhān
naiṣkarmayam puruṣo'śnute
na ca samnyasanāḍeva
siddhim samadhigacchati [4]

Translation — No one becomes Nishkarma¹ without beginning karma, nor does any body attain Samadhi merely by dying.

Exposition — One cannot get established in the results of kriyayoga without practicing its expedients. Those who presume themselves to be the knowers by hearing the discourses of the knowers are merely demonstrating their incompetence. If such incompetent persons become inactive by imitating a knower who appears to be sitting calm and doing nothing, it does not result in the awakening of their immense consciousness.

Having not practiced the expedients of yoga, such people cannot realize the true character of death. Unaware of the truth of death, they fear it throughout their lives. Not having attained immensity by crossing the limitations of the body, when death presents itself, they take another birth and are once again entrapped in physical limitations.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥
na hi kaścitkṣaṇamapi
jātu tiṣṭhatyakarmakṛt
kāryate hyavaśaḥ karma
sarvaḥ prakṛtijaigūṇaiḥ [5]

Translation — No-one at no time remains without performing karma, because, being governed by the properties inherited from the nature, everybody performs karma.

Exposition — Everybody who takes birth and gets confined in physical limitations is a consequence of the karma performed by somebody else. Being themselves a consequence of someone else's karma, they cannot remain without doing karma themselves.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥६॥
karmendriyāṇi samyamya
ya āste manasā smaran
indriyārthānvimūḍhātmā
mithyācāraḥ sa ucyate [6]

¹ Devoid of desire to act

Translation – He, who suppresses his organs of action and reminisces about the sensuous objects in his mind, is called a hypocrite.

Exposition — Those who have a consciousness limited within physical boundaries are inspired by the personality of knowers and try with a great zeal to forcefully suppress their organs of action so as to rise above karma and thereby to settle in a state of Akarma². They do this just by hearing the discourses of knowers, and without applying even a bit of their mind. Little do they understand that it is not the organs that perform karma, but it is the human mind itself that performs karma through organs as its instruments. Such people, by forcefully suppressing their organs, keep thinking about the objects of organs and thereby increase their frustrations and tensions.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

yastvindriyāṇi manasā
niyamyā`rabhate`rjuna
karmendriyaṅ karmayogam
asktaḥ sa viśiṣyate [7]

Translation — Oh Arjuna, he, who becomes unattached by regulating the organs by his mind and performs yogic karma by the organs of action, is the illustrious one.

Exposition — The yogis, who understand by sedulous practice of yoga that it is basically the consciousness of the mind that grasps experiences through the instruments of different senses, such great Sadhakas, by studying their mind, also understand why there exists an attraction for the experiences gained through the sense organs. By virtue of this understanding they become free from that attraction. When yogis attain this stage, they rise above the limitations of the senses and are able to do an unhindered practice of yoga to completely awaken the immense consciousness of their mind. They awaken their entire consciousness and are elevated above the physical limitations. By knowing the truth of death, they also know life in its entirety and thereby become free from its attraction. They are called “Jivanmukata³”. Such great men stand distinguished among the masses.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥८॥

niyatam kuru karma tvam
karma jyāyo hyakarmaṇaḥ
śarīrayātrā`pi ca te
na prasidhyedakarmaṇaḥ [8]

Translation — Perform your assigned duty (karma), because performing karma is better than being a sluggard, and without doing karma the journey of your life is not accomplished.

Exposition — Such distinguished yogis who have completely awakened their competencies become a source of inspiration for other beginners. Such great men

² Devoid of desire to act

³ Liberated while living

remain the purest manifestation of the immense unmanifest conscious presence and perform their karma, which they assign to themselves to inspire other beginners. All karma that is performed by such people is a form of devotional worship (Yajna). Such great men remain the purest manifestation of the supreme presence and for a common person even a look at them is enough for grasping a reflection of the unmanifest conscious presence manifested by means of their body. Their body is a direct indicator towards the unmanifest consciousness that lies beyond it.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तयद्गः समाचर ।।९।।

yajñārthātkarmaṇo'nyatra
loko'yam karmabandhanaḥ
tadartham karma kaunteya
muktasangāḥ samācara [9]

Translation — All karma other than that which is carried out for yajna causes the bondage of karma. Oh Kounteya, get unattached and properly perform karma towards it (yajna).

Exposition — Those who are practicing yoga karma to know the unmanifest presence that remains hidden behind the physical manifestation go beyond the attraction of senses and consequently remain free from their karma. On account of his consciousness being limited to physical limitations, an average person cannot even imagine anything beyond that.

On receiving even a slight reflection of one's immense dormant consciousness, a sedulous practice of yoga should be performed to awaken that.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ।।१०।।

sahayajñāḥ prajāḥ sṛṣṭvā
puro'vāca prajāpatiḥ
anena prasaviṣyadhvam
eṣa vo'stvīṣṭakāmadhuk [10]

Translation — Prajāpati⁴ first arranged subjects together with Yajna, and said, "May this Yajna bring prosperity to you, may it fulfill your desires, may it bestow upon you your desired objects!"

Exposition — This body, being a manifestation of the unmanifest Time that manifests this entire creation, stores within itself all the elements of the creation. It is the distinctive characteristic of this body that the immense unmanifest consciousness that manifests it can be known by means of it. The practice of yoga by which a yogi awakens immense consciousness of his mind is recognized as a yajna that takes place through the medium of this body. This yajna elevates its performer above all desires and makes him fulfilled of his desires (⁵Purna karma). On the one hand, this body is a medium to do yogic karma and thereby to liberate the consciousness from physical limitation; on the other hand, the

⁴ Lord of creatures

⁵ One who has accomplished all his desires

same body is a medium of fulfilling the desires of sensuous pleasures and is therefore also a cause of bondage.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।।११।।

devānbhāvayatā'neṇa
te devā bhāvayantu vaḥ
parasparam bhāvayantaḥ
śreyāḥ paramavāpsyatha [11]

Translation — May gods flourish by way of these Yajnas of yours and may gods foster you in turn. By way of fostering each other, may you attain the supreme good!

Exposition — Since the Supreme Being is himself present in this body, all gods are present as well. In other words, on account of its immensity the mind itself is like the Supreme Being, and all organs of senses and organs of action being instrumental to it are the forms of gods. A yogi who grasps a reflection of the immense capacity of mind by his intellect, puts in efforts to awaken that capacity and all his organs of action and organs of senses get focused on that immensity. The mind and its companion organs of such a yogi become divine.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ।।१२।।

Iṣṭānbhogānhi vo devā
dāsyante yajñabhāvitāḥ
tairdattānapradāyai'bhyo
yo bhunkte stena eva saḥ [12]

Translation — Gods promoted by means of yajna will bless you with your desired objects. A person who enjoys objects bestowed by them without giving those in return is positively a thief.

Exposition — All the senses of a yogi who has achieved immensity of mind become his friends and after awakening this immensity the yogi doesn't need to take any experience by means of the organs. The organs are nothing but a means of their amusement. They are self-satisfied in themselves, all by themselves. The common people, who can not avail of this knowledge, continue to presume that organs are paramount because they are unaware of the profound capacities of the mind. Little do they understand that senses are instrumental to the mind in taking experiences. They indulge in satisfying their organs in accordance with their limited intellect. Unaware of their dormant immense consciousness, such people are stealing their own selves from themselves. The great men who awaken their immense consciousness realize the importance of organs and treat their body and organs with full respect throughout their lives.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ।।१३।।

yajñāśṣṭāśinaḥ santo
mucyante sarvakilbīṣaiḥ
bhuñjate te tvagham pāpā

ye pacantyātmakāraṇāt [13]

Translation — The saints who eat what is left from the yajna are relieved of all sins. Sinners who cook only for themselves eat only sins.

Exposition — Great men, who offer their body as an oblation in the fires of yoga, go far beyond all sins by awakening the immense consciousness which is a result of this great yajna. No sin is greater than not trying to awaken the dormant consciousness. Those who can't kindle the fires of yoga in their lives and can't offer their body as an oblation, remain confined in physical limitations throughout their lives and thereby ingest only sins.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

annādbhavanti bhūtāni
parjanyaḍannasambhavaḥ
yajñāḍ bhavati parjanya
yajñāḥ karmasamudbhavaḥ [14]

karma brahmodbhavam viddhi
brahmākṣarasamudbhavam
tasmātsarvagatam brahma
nityam yajñe pratīsthitam [15]

Translation — All creatures are created by food, food is created by rains, rains are caused by yajna and yajna happens through karma.

May it be known that karma originates from Brahma; Brahma is created from the Imperishable (Akshar). All pervading Brahma is ever present in yajna.

Exposition — Yogis who could awaken the immense dormant consciousness of their mind could understand that the immense consciousness of the mind is a manifestation of the omnipresent imperishable Supreme Being, the Time – that never passes away, the Time which is immutable and is yet manifested in the immensity of the mind. This body supports the mind and everything is experienced through the medium of the body. Hence karma is caused by the body.

Food supports the body, which is created by the rains that result from the association of the earth and the sun.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

evam pravartitam cakram
nā`nuvartayati`ha yaḥ
aghāyurindriyārāmo
mogham pārtha sa jīvati [16]

Translation — Oh Partha! He, who doesn't abide by this customary cycle and remains charmed in the pleasures of senses, is living in vain.

Exposition — The common people, who can not comprehend the cycle of manifestation of the Supreme Presence by awakening their dormant consciousness and who don't even make efforts towards it, avail of this life in vain. Being themselves limited, the manifestation of immense unconsciousness that takes place through their medium remains meaningless.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥१७॥

yastvātmaratireva syād
ātmatrptaśca mānavah
ātmanyeva ca samtustas
tasya kāryam na vidyate [17]

Translation — There remains no duty for him, who takes delight in the self, is contented in the self and is fully self-satisfied.

Exposition — The great yogis, who could know the ultimate imperishable Supreme Being, the Time, by awakening the immense consciousness of their mind by practicing yoga, fulfill the objective of their life and they remain self-contented and self-satisfied. It is not essential for them to do any karma nor any karma remains to be done by them.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

nai'va tasya kṛtenārtho
nā'kṛtene'ha kaścana
na cā'sya sarvabhūteṣu
kaścīdarthavyapāśrayaḥ [18]

Translation— In this world, it is not meaningless for him to do any karma, nor is there really any cause for not doing any karma. He doesn't have a selfish relationship with any of the creatures.

Exposition — When yogis are established in Samadhi by awakening their consciousness by practicing yogic kriyas, there remains no purpose for them to be practicing yoga because of having already received the fruits (results) of yoga. Being established in equanimity, they are above the consideration of loss and gain, which is why not to practice yoga is also of no meaning to them.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१९॥

tasmādasaktaḥ satatam
kāryam karma samācara
asakto hyācarankarma
paramāpnoti pūruṣaḥ [19]

Translation — Hence get detached and do your karma properly and continuously, because a detached person doing karma reaches the ultimate destination.

Exposition — For the great men, there remains nothing to be done for themselves, and yet, being a source of inspiration to others, they don't abandon karma.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥२०॥
karṁaṇai'va hi samsiddhim
āsthitā janakādayaḥ
lokasamgrahamevā'pi
sampaśyankartumarhasi [20]

Translation — Janak and others reached the ultimate accomplishment by means of karma itself. For the welfare of masses, it is only proper for you to do karma.

Exposition — Sthitaprajna personages like Janak achieved equanimity by awakening their entire consciousness by practicing yoga, after that no duty was left to be performed by them. And yet they did not abandon karma so as to inspire the beginners and the masses.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरु ते लोकस्तदनुवर्तते ॥२१॥
yadyadācarati śreṣṭhas
tattadeve'taro janāḥ
sa yatpramāṇam kurute
lokastadanuvartate [21]

Translation — The masses behave just as the great men behave. People follow only that which is attested by them.

Exposition — We all are inspired by great persons and try to emulate them. They, for whom no duty is left, continue to perform special karma to inspire their followers so that the followers inspired by them may themselves make great achievements.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥
यदि ह्ययं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥
na me pārthā'sti kartavyam
trīsu lokeṣu kimcana
nānavāptamavāptavyam
varta eva ca karṁaṇi [22]

yadi hyaham na varteyam
jātu karṁanyatandritāḥ
mama vartmā`nuvartante
maṁsyāḥ pārtha sarvaśāḥ [23]

utsīdeyurime lokā
na kuryām karma cedaham
samkarasya ca kartā syām
upahanyāmimāḥ prajāḥ [24]

Translation — Oh Partha! There is nothing in the three worlds that concerns Me, nor is there anything unachievable that needs to be achieved and yet I continue to do karma. Because, oh Partha, if I don't do karma with attention, the entire humanity will follow My conduct.

If I don't perform karma this world will be ruined and I will be causing the ruin and corruption of the subjects.

Exposition — For that infinite consciousness of Time, to manifest Itself is neither necessary nor unnecessary. Since It manifests Itself through the creation, that same consciousness is central to the (entire) creation. If that Ultimate Element does not manifest Itself, It can be named as the destroyer of the creation. If that Unmanifest Conscious Presence manifests Itself without attention, the manifestation will be impure and thereby unclean.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुलोकसंग्रहम् ॥२५॥
saktāḥ karṁanyaavidavāmsō
yathā kurvanti bhārata
kuryādvīdvāmstathā`saktaś
cikīrṣurlokasamgraham [25]

Translation — Oh Bharat! Just like the ignorant that are attached to karma, the scholars also ought to do karma with detachment for the sake of the masses.

Exposition — Those who have become Nishkam by practicing yoga and as a result are established in Samadhi, don't abandon yogic karma though it is no longer essential for them to do it. They do this to inspire others who are committed to yogic karma with a desire for the reward of Samadhi but aren't yet accomplished.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥
na buddhibhedam janayed
ajñānām karmasangiṁam
joṣayetsarvakarmāṇi
vidvānyuktaḥ samācaran [26]

Translation — Scholars shouldn't muddle the intellect of those who have an attachment for karma; they should perform karma by attaining perfection and make others do it as well.

Exposition — In case a Sthitaprajña person, who is Time Conscious by having attained Samadhi, gives up yogakarma because it is inconsequential to him, then his followers or those who derive inspiration from him or the beginners who have an ambition for Samadhi, are likely to desist from that yogakarma. Doubts are likely to occur to them by viewing a Sthitaprajña person sitting quietly and not doing anything. In order to save such students from doubts, they do not give up yogakarma even when it is quite inutile to them, so that, initial learners may maintain their unbudging faith in yoga by following them.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥ ।।
prakṛteḥ kriyamāṇāni
gūṇaiḥ karmāṇi sarvaśaḥ
agankāravimūḍhātmā
kartā'hamiti manyate [27]

Translation — All karma takes place by virtue of the properties of nature and yet, captivated by pride, one assumes himself as the doer.

Exposition — It is the mind that induces the beginning of all karma and the body is a medium for doing karma. Those who couldn't understand this by applying their mind couldn't understand the unmanifest immense presence within their body either. They assumed the body and its sense organs to be paramount and by assuming this, they withheld their consciousness within the limitations of the body.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणागुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥ ।।
tattvavittu mahābāho
gūṇakarmavibhāgayoḥ
gūṇāgūṇesu vartanta
iti matvā na sajjate [28]

Translation — Oh Mahabaho! One who knows the true character of the division of the guna and the karma, understands that it is only the gunas that are co-acting with gunas and thence he does not become attached.

Exposition — But the great men who realize all the karma to be the creation of the mind also realize the conscious presence that remains beyond the body. Such great men realize that it is the mind that sports with itself through itself. Subsequent to this realization, their consciousness rises above the physical limitations and they are not again tempted to do karma to appease the senses.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत ॥२९॥ ।।
prakṛtergūṇasammūḍhāḥ
sajjante gūṇakarmasu
tānakṛtsnavido mandān
kṛsnavinna vicālayet [29]

Translation — The bewildered, a product of the gunas of nature, remain attached to guna and karma. The wise should not confuse such dull-witted persons.

Exposition — The great men who have already awakened all the competencies of their mind do not deliver any advice to those who have most of their mental competencies dormant and who presume the body and its senses to be paramount. Because, he, who is not awake cannot understand the advice of the great men without first awakening himself, and for this lack of understanding there is a greater chance of his remaining confused.

मयि सर्वाणि कर्माणि संन्यस्यसध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युद्धस्व विगतज्वारः ॥३०॥

mayi sarvāṇi karmāṇi
samnyasyā'dhyātmacetasā
nirāśīrnirmamo bhūtvā
yudhyasva vigatajvarāḥ [30]

Translation — Place upon Me all your karma with a spiritual mind. Go beyond hope and meum and fight the war without rage.

Exposition — Subsequent to having an experience of the immensity of mind, all natural karma of that great person also assumes immensity and whatever he does is an indicator towards that immensity. In this state he is above hope, meum, rage etc. By knowing the basic character of death, he unites with the unmanifest consciousness of the Time through the medium of death. All karma of such great men is dedicated to the ultimate truth of the Time through their immense wakeful mind.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

ye me matamidam nityam
anutīṣṭhanti mānavāḥ
śraddhāvanto'nasūyanto
mucyante te'pi karmabhiḥ [31]

Translation — Those who follow this doctrine of Mine without impaired vision and with devotion become free from all karma.

Exposition — For a great person who is availed of immensity, there remains no residual karma to be performed, and yet he does not give up karma so as to inspire others who are yet to attain immensity.

The vision of those who are availed of Time Consciousness becomes free from impairment and they perceive in the entire creation the play of the Time. Such great men remain surrendered to the Time and by their behavior that is just like that of Time, they become free from the bondage of karma.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

ye tvetadabhyasūyanto

nā`nutiṣṭhanti me matam
sarvajñānavimūḍhāmstān
viddhi naṣṭānacetasah [32]

Translation — Ignorant persons of impaired vision do not follow this advice of Mine. Assume such fools to be ruined.

Exposition — The unambitious men who are indifferent towards awakening the innumerable competencies that are dormant within their mind; life and death of such men hold no meaning. They avail of their life for nothing and continue to ruin themselves.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥
sadrśam ceṣṭate svasyāḥ
prakṛterjñānavānapi
prakṛtim yānti bhūtāni
nigrahaḥ kim kariṣyati [33]

Translation — The wise also behave in accordance with their nature. All creatures follow their nature, what use is the suppression?

Exposition — Most people do not experience the immensity of human mind, which is the main strength behind the body and all its organs of action, whereby they consider their sense organs as their enemy and try to suppress them forcibly. They do not realize that it is mind itself that plays through the medium of sense organs, and for lack of this understanding they inevitably fail in their endeavor of suppressing the organs. But those who can experience, in the course of practicing yoga, the immensity of the mind that lies hidden behind the organs, remain established in the immensity which is beyond the organs and accomplish all their desires.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥
indriyasye`ndriyasā`rthe
rāgadveṣau vyavasthitau
tayorna vaśamāgacchet
tau hyasya paripanthinau [34]

Translation — Attendant to every sense organ and to its cause is love and envy. One should not become compliant to them. Both of them are the enemies of this course of life.

Exposition— those, to whom the organs are foremost, limit themselves within the scope of the organs and are not elevated above affection and envy throughout their lives,. Confined to the limitations, they behave with themselves with enmity. Affection and envy are the biggest obstacles in getting a reflection of one's dormant immense consciousness.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

śreyānsvadharmo viguṇaḥ
paradhasrmātsvanuṣṭhitāt
svadharme nidhanam śreyāḥ
paradharmo bhayāvahaḥ [35]

Translation — It is better to follow one’s own tenets even if they are without merit than to follow other’s tenets. Death in following one’s own tenets is better, for other’s tenets are perilous.

Exposition — At the root of fear is the apprehension of separation from one’s object of desire. Our love for life is the cause of our fear of death. Factually, life and death are different manifestations of one singular presence. Just as love and dislike are manifestations of the same abstraction, two sides of the feeling of beingness become evident in the form of life and death.

We prefer to forget that factually life and death are there to unite. Life has its beauty, and equally poetic is the beauty of death, but only a handful of yogis could appreciate the poetic beauty of death. The intensity of love that life has for death is realized rather late. Life continues to race through the entire life to embrace death. A splendid beauty is born at the moment of meeting of life and death. Moments of union are always beautiful. Those who rose on the ladder of knowledge and realized the love of life and death became free from attachment for life and were called ⁶Jivanmukta. Such great men realized as a result of yoga that the power that sustains life, or the unmanifest presence expressed by life, is death, or the Time. Ancient sages pronounced “Dharayet Saḥ Dharmah”, meaning that the sustaining element itself is dharma. Yogic exposition of this is that, death or the Time, manifests life and it therefore follows that the sustaining power of life is death, and since it sustains life, to gain its knowledge is Dharma. Thinkers in the past could understand this and that is why they called the deity of death ⁷Dharmaraj.

Also a yogi who is committed to ⁸“Svadharmā” is the one who is engaged in awakening the dormant competencies of the mind to know death, or, the Time, that is manifested through the medium of life. Committed to Svadharmā, a yogi attains ultimate peace as he perceives the beauty of the union when life and death actually meet. Others, who don’t follow dharma, cannot understand that it is death that supports life, and cannot realize the love that life has for death; they remain in fear of death all their lives. They do not understand that what is revealed in the love of life and death are the two faces of the same unmanifest presence that is manifested as life. They continue to embrace life which is only one face of this presence and in this endeavor of theirs, continue to fear death throughout their life. They simply do not understand that death is a medium for experiencing the immensity of the mind and thereby of understanding the love between life and death. A great person, who realizes this, becomes immense by surpassing the limits of life at the moment of the meeting of life and death.

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।

अनिच्छन्नापि वाष्पेय बलादिव नियोजितः ।।३६।।

Arjuna uvāca

⁶ liberated from life

⁷ Lord of Dharma

⁸ One’s own Dharma

atha kena prayukto'yam
pāpam carati pūruṣaḥ
anicchannapi vārṣṇeya
balādiva niyojitāḥ [36]

Translation — Arjuna said, "Oh Vārṣṇeya⁹! What is it then that impels this puruśa against his wish to behave in a sinful manner under pressure?"

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

Śri Bhagawān uvāca

kāma eṣa krodha eṣa
rajogūnasamudbhavaḥ
mahāśano mahāpāpmā
viddhyenamihā vairiṇam [37]

Translation — Shri Bhagavan said, "It is this passion and anger caused by rajoguna, this gratification is insatiable, is a great sinner; beware of this enemy."

Exposition — Rajoguna means giving an excessive emphasis to the senses than to the mind. It is the cause of desire, and, when desire faces hindrance, that same desire is expressed in the form of anger. Both of these influences are the biggest impediments in the way of awakening the innumerable competencies of the mind that are dormant, and since they hold one in ignorance, they are also sins.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

dhūmenā'vriyate vahnir
yatha'darśo malena ca
yatho'lbenā'vrto garbhas
tathā tene'damāvṛtam [38]

āvṛtam jñānametena
jñānino nityavairiṇā
kāmarūpena kaunteya
duṣpūreṇā'nalena ca [39]

indriyāṇi mano buddhir

⁹ epithet of Shrikrishna

asyā`dhīsthānamucyate
etairvimohayatyēsa
jñānamāvṛtya dehinam [40]

Translation — Just as fire is covered by smoke, mirror by dust and fetus by womb, This is covered by that.

Oh Kounteya! Wisdom, which pervades everything like the fire is enveloped by passion that is the perpetual enemy of the realized ones.

Sense organs, mind and reason are its resorts, by means of these it envelops the wisdom and bewilders the mind.

Exposition — When most of its competencies are dormant, the immense consciousness of mind is enveloped by the prominence of body and organs. Those who practice yoga to awaken the competencies of their mind, realize as a result of their practice that it is the mind itself that experiences itself through the medium of organs. Sense organs being just instrumental, desire is born to the mind itself, which impels the senses towards their objects. Since most of the competencies of the mind of average people are dormant, they stall their consciousness in physical boundaries and unaware of the immensity of their mind, remain deluded all their life by the sensuous objects.

तस्मात्त्वामिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

tasmāttvamindriyāṅyādau
niyamya bharatarṣabha
pāpmānam prajahi hyenam
jñānavijñānanāśanam [41]

Translation — Oh Bharata śhrestha! Therefore first tame these organs and then tame this sinner (passion) that destroys the knowledge and the wisdom.

Exposition — Those who practice yoga to awaken all their dormant competencies, become aware that the senses and the body are a medium of grasping experiences for the mind, and the mind being a manifestation of the imperishable Supreme Being, is itself a form of the Supreme Being. Such yogis go beyond all the limits and are established in the Unmanifest Presence.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

indriyāṇi parāṅyāhur
indriyebhayāḥ param maṇaḥ
manasastu parā buddhir
yo buddheḥ paratastu saḥ [42]

Translation — Organs are considered great, conscious mind is beyond organs, intellect is beyond conscious mind, and It is beyond intellect.

Exposition — Conscious mind is beyond organs; it is but a small quotient of the total capacity of the mind. Intellect that inspires to awaken the mind by means of body is said to be beyond that. The mind, with its entire immensity is present

beyond the intellect and is said to be manifested by the infinite, imperishable Supreme Being – the unmanifest conscious presence, the Time.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

evam budhēḥ param buddhvā
samstabhyā`tmānamātmanā
jahi śatrum mahābāho
kāmarūpam durāsadam [43]

Translation — Thus, by realizing That which transcends the intellect and by controlling yourself on your own, tame this invincible enemy, the desire.

Exposition — When a yogi, in the course of practicing yoga, experiences his immensity by controlling himself i.e. by awakening his dormant competencies himself, he experiences his immense consciousness; at this juncture he is called a Sthitaprajña, the one established in Samadhi.

Thus ends the thrid chapter named Karma Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.