

CHAPTER THREE : KARMA-YOGA

A . Krsna explains Karma-yoga, work in Krsna consciousness, in this Third Chapter. (3.2 Purport)

B . This Third Chapter of the Bhagavad-gita is conclusively a directive to Krsna consciousness by knowing oneself as the eternal servitor of the Supreme Personality of Godhead, without considering impersonal voidness the ultimate end. In the material existence of life, one is certainly influenced by propensities for lust and desire for dominating the resources of material nature. Desire for overlording and for sense gratification is the greatest enemy of the conditioned soul; but by the strength of Krsna consciousness, one can control the material senses, the mind and the intelligence. One may not give up work and prescribed duties all of a sudden, but by grad developing Krsna consciousness, one can be in the transcendental position without being influenced by the material senses and the mind, by steady intelligence directed towards one's pure identity. This is the sum total of this chapter. (3.43 Purport)

[A . DEALING WITH THE CONFUSION:

RENUNCIATION OR WORKING IN NISKAMA KARMA (3.1-9)

1 . Arjuna inquires why Krsna previously recommended buddhi yoga, using one's intelligence to link to the Supreme, and has condemned fruitive work - but wishes him to fight. Krsna replies that He actually recommended one process with two stages - karma and jnana (1-2)]

TEXT 1

arjuna uvaca
jyayasi cet karmanas te
mata buddhir janardana
tat kim karmani ghore mam
niyojayasi kesava

arjunah uvaca--Arjuna said; jyayasi--better; cet--if; karmanah--than fruitive action; te--by You; mata-is considered; buddhih--intelligence; janardana--O Krsna; tat--therefore; kim--why; karmani--in action; ghore--ghastly; mam--me; niyojayasi--You are engaging; kesava--O Krsna.

TRANSLATION

Arjuna said: O Janardana, O Kesava, why do You want to engage me in this ghastly warfare, if You think that intelligence is better than fruitive work?

(cn) Let's refer to the 2nd Chapter, Text 49 and while we are doing so let's remember Arjuna's situation and where the B.gita has been spoken.

B.gita is taking place on the battlefield and the two opposing armies are getting ready to fight, to destroy each other. There is excitement in the air and everyone is ready to fight. But what will be the result of this fight? Someone will win the kingdom and someone will loose, but there going to be unlimited bloodshed

In Text 49 (2nd Chapter), Krsna says:

durena hy avaram karma
buddhi-yogad dhananjaya
buddhau saranam anviccha
krpanah phala-hetavah

O Dhananjaya, keep all abominable activities far distant by (buddhi-yoga) devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers."

(cn) Krsna is saying: "Rid yourself of all abominable activities by buddhi-yoga, the yoga of intelligence. And the next verse,50,says:

buddhi-yukto jahati ha
ubhe sukrtā-duskṛte
tasmad yogaya yujyasva
yogah karmasu kausalam

A man engaged in (buddhi-yoga) devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, which is the art of all work.

(cn) Buddhi again means the yoga of the intelligence. And using the yoga of the intelligence put all "durena hy avaram karma", all abominable activities far, far away.

In fact in the 2nd Chapter, Krsna has used the term buddhi- yoga in Texts 39, 41, 44, 49, 50-52, 63, 65, and 66. Ten times He has used the term buddhi-yoga in the last 33 verses. That's one third.

In the 4th Section, Krsna had spoken about the yoga of intelligence but yet He is telling Arjuna in the beginning of this Chapter, that he should fight. In Text 70 Krsna had said:

apuryamanam acala-prati stham
samudram apah pravivanti yadvat
tadvat kama yam pravivanti sarve
sa santim apnoti na kama-kami

A person who is not disturbed by the incessant flow of desires--that enter like rivers into the ocean, which is ever being filled but is always still--can alone achieve peace, and not the man who strives to satisfy such desires.

(cn) One shouldn't try to satisfy one's desires, one should be fixed in jnana, one should be fixed in the yoga of intelligence, one should put all abominable activities far, far away, and yet Krsna is telling Arjuna that he should fight. Therefore Arjuna asks Krsna this question in the beginning of this Chapter. And he addresses Krsna by two different names: Janardhana and Kesava.

" Arjuna said: O Janardana, O Kesava, why do You want to engage me in this ghastly warfare, if You think that intelligence is better than fruitive work (karma)?"

(cn) To add to that, Krsna in the last Section of the 2nd Chapter, "Samadhi - Sthita prajna", He is just glorifying one who is more or less completely neutral in the material world and yet He is engaging Arjuna to fight. "If the goal is 'sthita-prajna, samadhi', why are You asking me to fight, why shouldn't I be situated in sthita-prajna?", Arjuna is asking.

Janardana, another meaning of this name of Krsna is: "one who gives problems (ardana) to people (jana)". And the word Kesava can be divided in: KE meaning Lord Brahma, SA or SE meaning Lord Siva, and VA meaning Visnu or the controller.

"O Janardana, You are the One who gives everyone problems, but You are Kesava, You control Brahma and Siva, You are Lord Visnu, therefore I have to do what You say but nonetheless You are Janardana, You are giving me this problem. Why are You doing this?" Srila Prabhupada explains in the Purport: " Arjuna also thought of Krsna consciousness or buddhi-yoga, or intelligence in spiritual advancement of knowledge, as something like retirement from active life and the practice of penance and austerity at a secluded place.(because of that section on Jnana, generally the concept when one is going to be a spiritualist and one is going to become renounced it means in people's minds that one gives up his activities and retires from the world.Therefore Arjuna thought that he would like to retire from the world and specially from this horrible fight because he was interested in jnana just as Krsna was suggesting)." In other words,(Srila Prabhupada explains) Arjuna wanted to skill avoid the fighting by using Krsna consciousness as an excuse. But as a sincere student, he placed the matter before his master and questioned Krsna as to his best course of action. In answer, Lord Krsna elaborately explained karma-yoga, or work in Krsna consciousness, in this Third Chapter."

Arjuna continues,

TEXT 2

vyamisreva vakyena
buddhim mohayasiva me
tad ekam vada niscitya
yena sreya 'ham apnuyam

vyamisrena-by equivocal; iva-certainly; vakyena-words; buddhim--intelligence; mohayasi--You are bewildering; iva-certainly; me--my; tat--therefore; ekam--only one; vada--please tell; niscitya--ascertaining; yena-by which; sreyah--real benefit; aham--I; apnuyam--may have.

TRANSLATION

My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively which will be most beneficial for me.

(cn) Equivocal means two. Two things have been explained equally:

- jnana and karma-yoga or buddhi-yoga. Working and retirement, that is what Arjuna is understanding at this point.

Arjuna's understanding is that karma or work and jnana, knowledge that one is not the body, are two separate things. This isn't true and Krsna is going to explain this and gradually we are going to understand that there is a yoga ladder and these are different steps on that yoga ladder.

[B . FIGHT! DO YOUR DUTY BUT WITHOUT ATTACHMENT (3.3-9)

Krsna replies that since the soul is active by nature, renunciation of work, if one's heart is not yet clean, is inferior to performing one's prescribed duties with detachment. The Vedas therefore teach us to perform work as a sacrifice for Krsna. Thus our work will not bind us to this world.]

TEXT 3

sri-bhagavan uvaca
loke 'smin dvi-vidha nistha
pura prokta mayanagha
jnana-yogena sankhyanam
karma-yogena yoginam

sri-bhagavan uvaca--the Supreme Personality of Godhead said; loke--in the world; asmin--this; dvi-vidha--two kinds of; nistha--faith; pura--formerly; prokta--were said; maya--by Me; anagha--O sinless one; jnana-yogena--by the linking process of knowledge; sankhyanam--of the empiric philosophers; karma-yogena--by the linking process of devotion; yoginam--of the devotees.

TRANSLATION

The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. Some are inclined to understand it by empirical, philosophical speculation, and others by devotional service.

(cn) Here Krsna starts answering Arjuna's doubt about which one should he be.

One class of men is inclined to understand the self through renunciation and the other class through work. The word "class" in sanskrit is called "nistha" which actually means "faith or platform". Two different men trying to understand the self are on two different platforms. And according to their platform, "nistha", they will act in one of the two different ways to understand the self. One of the ways is karma or work, and the other way is renunciation. There are not two different separate classes, there is actually one ladder with two platforms. Depending upon one's "nistha" or position, or faith, or clarity of heart, one will take one position or another in this yoga ladder.

Arjuna has misunderstood that they were two separate things: sankhya or jnana and karma and that they lead in different directions. But actually there is one yoga ladder, one process with two different stages. This is a very important point and Krsna will now explain it.

Arjuna has been called by Krsna "mayanagha". "Anagha" means "o sinless one". Arjuna is sinless, it means that his heart is uncovered and therefore this problem that he is having, is actually not his problem, and this question that he is asking is actually for the benefit of others because Krsna has certified that he is "anagha", sinless.

"Summary: The first Section, verses 1 and 2 is called RENUNCIATION OR WORK. This is Arjuna's confusion: "should I become renounced or shoul I work?". So Arjuna is inquiring, in those two verses, which is better: to be situated in knowledge or to work? He is asking this as if the two were completely separate and opposed to each other. But we are hearing that they are not opposed to each other, they are two different steps on the ladder towards the same goal. That is the 1st Section.

The 2nd Section is a summary of what Krsna wants. Section B describes something about "niskama-karma", or working with no material desires combining renunciation and work. This "niskama- karma" changes "renunciation or work" into "renunciation while working", because that "renunciation" as we heard of very quickly in the 2nd Chapter, is internal, not a external renunciation of activities. That is what we see in this 2nd Section, Texts 3 to 9.

TEXT 4

na karmanam anarambhan
naiskarmyam puruso 'snute
na ca sannyasanad eva
siddhim samadhi-gacchati

na--not; karmanam--of prescribed duties; anarambhat--by nonperformance;
naiskarmyam--freedom from reaction; purusah--a man; asnute--achieves; na--nor; ca--also;
sannyasanat--by renunciation; eva--simply; siddhim--success; samadhi-gacchati--attains.

TRANSLATION

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

PURPORT

The renounced order of life can be accepted when one has been purified by the discharge of the prescribed form of duties which are laid down just to purify the hearts of materialistic men. Without purification, one cannot attain success by abruptly adopting the fourth order of life (sannyasa). According to the empirical philosophers, simply by adopting sannyasa, or retiring from fruitive activities, one at once becomes as good as Narayana. But Lord Krsna does not approve this principle. Without purification of heart, sannyasa is simply a disturbance to the social order. On the other hand, if someone takes to the transcendental service of the Lord, even without discharging his prescribed duties, whatever he may be able to advance in the cause is accepted by the Lord (buddhi-yoga). "Sv-alpam apy asya dharmasya trayate mahato bhayat", even a slight performance of such a principle enables one to overcome great difficulties.

TEXT 5

na hi kascit ksanam api
jatu tisthaty akarma-krt
karyate hy avasah karma
sarvah prakrti-jaih gunaih

na--nor; hi--certainly; kascit--anyone; ksanam--a moment; api--also; jatu--at any time; tisthati--remains; akarma-krt--without doing something; karyate--is forced to do; hi--certainly; avasah--helplessly; karma--work; sarvah--all; prakrti-jaih--born of the modes of material nature; gunaih--by the qualities.

TRANSLATION

Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

(cn) Srila Prabhupada says in his Purport: "It is not a question of embodied life, but it is the nature of the soul to be always active. Without the presence of the spirit soul, the material body cannot move. The body is only a dead vehicle to be worked by the spirit soul, which is always active and cannot stop even for a moment. As such, the spirit soul has to be engaged in the good work of Krsna consciousness, otherwise it will be engaged in occupations dictated by illusory energy." The idea is that the soul is active by nature, he must act."

Krsna has told Arjuna in the 2nd Chapter, "karmany evadhikaras te ma phalesu kadacana", that means "your adhikary, your eligibility on the yoga ladder is to act. Your eligibility is karma or work".

Krsna has explained that there is a stage of sannyasi where one gives up his prescribed duty. The nature of the soul is active, therefore the Vedas prescribe "prescribed duties" that

one can act and his activities won't drag him down but actually will elevate one. And what elevation means? It means purification of the heart, it means getting transcendental knowledge and then when one's heart is pure one is on the jnana platform. Karma, working after one is pure, one is actually free from material nature by adding jnana, one will be above the modes of material nature and he understands that he is not his body. If one's heart is not clean yet, is not beyond the modes of material nature and he accepts the externals of the jnana platform which is described for sannyasis (the giving up of prescribed duties), then he will find himself in a very difficult situation. His nature is to act, he cannot act on the transcendental platform because his heart is not yet clean, but he has to act and he has desires to act and now he is not allowed to act because of renouncing his prescribed duties therefore Krsna describes what happens to such a person

TEXT 6

karmendriyani samyamya
ya aste manasa smaran
indriyarthan vimudhatma
mithyacarah sa ucyate

karma-indriyani--the five working sense organs; samyamya--controlling; yah--anyone who; aste--remains; manasa--by the mind; smaran--thinking of; indriya-arthan--sense objects; vimudha--foolish; atma--soul; mithya-acarah--pretender; sah--he; ucyate--is called.

TRANSLATION

One who restrains the senses of action but whose mind dwells on sense objects certainly deludes himself and is called a pretender.

(cn) Because Krsna has told Arjuna that his adhikary, his eligibility, is karma, work to get clean. "But if you renounce work while your heart isn't clean enough, while your eligibility isn't high enough (because sannyasi means renunciation of prescribed duties), then you are a pretender because your mind will dwell on the sense objects, because your heart is not yet clean and therefore you delude yourself."

The sanskrit word for such a person is "mithya-acarah". "Mithya" means false and "acarah" means follow(?). He is a pretender, he is engaged in false activities. This is what everyone should avoid - one has to learn how to act according to his particular eligibility. This is taught by one's spiritual master.

On the other hand,

TEXT 7

yas tv indriyani manasa
niyamya bhate 'rjuna

karmendriyaih karma-yogam
asaktah sa visisyate

yah--one who; tu--but; indriyani--the senses; manasa--by the mind; niyamyā--regulating;
arabhate--begins; arjuna--O Arjuna; karma-indriyaih--by the active sense organs;
karma-yogam--devotion; asaktah--without attachment; sah--he; visisyate--is by far the
better.

TRANSLATION

On the other hand, if a sincere person tries to control the active senses by the mind and begins karma-yoga [in Kṛṣṇa consciousness] without attachment, he is by far superior.

(cn) Gradually we will fill all the stages on this yoga ladder. There is karma by which one is attached - this is called "sakama" where in the beginning one's adhikary is that one has material attachments (this comes from the mode of passion). And then, when one is in the mode of passion, by working according to the authority of the scriptures then gradually one detachment and that practically means that he changes from passion to goodness, because detachment is the quality of goodness. Then one comes to the platform of jnana which is detachment or renunciation. But what we have heard before that in this jnana platform one should still work - this is going to be explained in this Chapter. That work on the jnana platform is called Buddhi-yoga or "Niskama-karma". That is karma but on the jnana platform.

This yoga ladder is very, very important because one has to know where to place himself and where to place others.

TEXT 8

niyatam kuru karma tvam
karma jyayo hy akarmanah
sarira-yatrapī ca te
na prasiddhyed akarmanah

niyatam--prescribed; kuru--do; karma--duties; tvam--you; karma--work; jayah--better;
hi--certainly; akarmanah--than no work; sarira--bodily; yatra--maintenance; api--even;
ca--also; te--your; na--never; prasiddhyet--is effected; akarmanah--without work.

TRANSLATION

Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work.

(cn) "Karma for you whose adhikary is to work, is better than to renounce work, because you are not on the jnana platform to renounce work.

And now to bring that niskama-karma, or jnana and karma combined platform, to Krsna consciousness platform, (because one can perform one's prescribed duties in a detached way, but that is not Krsna consciousness, because Krsna consciousness means materially detached but spiritually attached to Krsna) explains that which what makes it Krsna consciousness.

TEXT 9

yajnarthat karmano 'nyatra
loko 'yam karma-bandhanah
tat-artham karma kaunteya
mukta-sangah samacara

yajna-arthat--done only for the sake of Yajna, or Visnu; karmanah--than work; anyatra--otherwise; lokah--world; ayam--this; karma-bandhanah--bondage by work; tat--of Him; artham--for the sake; karma--work; kaunteya--O son of Kunti; mukta-sangah--liberated from association; samacara--do perfectly.

TRANSLATION

Work done as a sacrifice for Visnu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

(cn) This Section (3-9) describes niskama-karma. Krsna is recommending niskama-karma, which is work with knowledge and detachment. Niskama-karma allows the soul who is active by nature, to be purified through detached activities. And higher still when those detached activities are offered to Krsna with devotion - then it is karma-yoga or bhakti-yoga.

In this jnana platform which Krsna is recommending is not renunciation of work but renunciation of the fruits of one's activities - this is called buddhi-yoga or niskama-karma.

Now Krsna is going back to the bottom of the yoga ladder and then up, gradually. The next Section is called "From karmakanda to karma yoga".

When one comes into this material world is because he has material desires. Practically speaking he is envious of Krsna, he doesn't want to accept that Krsna is the controller or the enjoyer, he has material desire, he wants to enjoy. An anim a human being like an animal enjoys his senses as much as he can without any restrictions - this is just animal life. The vedic civilization or the vedic culture supplies a way that one can satisfy his material desires and become purified rather than degraded.

The very bottom of human life which isn't really human life, is when one is try to gratify his senses without any restrictions not following any rules and regulations - this is practically speaking, in the mode of ignorance. The vedic civilization tells one how one can enjoy his material desires, his material attachments by surrender to the vedic formulas can

satisfy his senses but surrender to the authority of the vedas - that is called "karma-kanda". One gets his sense enjoyment but he gets it by surrender to the Vedas. And just by the process of accepting authority of how one goes to himself, this elevates one. Because he is not just doing what he wants, he is accepting authority that is descending. There is some subservience to God in that, and therefore it is purifying. This vedic system is glorious.

[C . FROM KARMA-KANDA TO KARMA-YOGA (3. 10-16)

If one cannot perform detached, dutiful work, it is better to follow the karma-kanda section of the Vedas. But do these Vedic prescribed duties, which prescribe sacrifices, for Krsna's pleasure.]

TEXT 10

saha-yajnah prajah srstva
purovaca prajapatih
anena prasavisyadhvam
esa vo 'stv ista-kama-dhuk

saha--along with; yajnah--sacrifices; prajah--generations; srstva--creating; pura--anciently; uvaca--said; praja-patih--the Lord of creatures; anena--by this; prasavisyadhvam--be more and more prosperous; esah--this; vah--your; astu--let it be; ista--of all desirable things; kama-dhuk--bestower.

TRANSLATION

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Visnu, and blessed them by saying, "Be thou happy by this yajna [sacrifice] because its performance will bestow upon you everything desirable for living happily and achieving liberation."

(cn) This is the Vedic system - living happily and ultimately, gradually, achieving liberation. How will one's material desires be fulfilled in this Vedic system?

TEXT 11

devan bhavayatanena
te deva bhavayantu vah
parasparam bhavayantah
sreyah param avapsyatha

devan--demigods; bhavayata--having pleased; anena--by this sacrifice; te--those; devah--demigods; bhavayantu--will please; vah--you; parasparam--mutually; bhavayantah--pleasing one another; sreyah--benediction; param--the supreme; avapsyatha--you will achieve.

TRANSLATION

The demigods, being pleased by sacrifices, will also please you, and thus, by cooperation between men and demigods, prosperity will reign for all.

(cn) This is a cooperative business but it is legitimate by the Vedas to satisfy one's desires.

TEXT 12

istan bhogan hi vo deva
dasyante yajna-bhavitah
tair dattan apradayaibhyo
yo bhunkte stena eva sah

istan--desired; bhogan--necessities of life; hi--certainly; vah--unto you; devah--the demigods; dasyante--will award; yajna- bhavitah--being satisfied by the performance of sacrifices; taih--by them; dattan--things given; apradaya--without offering; ebhyah--to these demigods; yah--he who; bhunkte--enjoys; stena--thief; eva--certainly; sah--he.

TRANSLATION

In charge of the various necessities of life, the demigods, being satisfied by the performance of yajna [sacrifice], will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

(cn) And what happens to a thief? He is punished. And what is the punishment? He goes down!

But if follows the system even though he has material desires he will be elevated.

Why is the Vedic system of sacrifice elevating? The first answer was given already - because one is submitting to authority. And that is a start because one in ignorance just wants to do what he wants without any restrictions. It is a step towards Krsna if one submits to authority. The 2nd reason is that one has to perform sacrifices, so when he performs sacrifices he is dealing with the brahmanas-priests.

At first, the type of sacrifice that one performs are centered only on this life: one wants a son, he wants money, he wants health, etc. These are lower class sacrifices, only centered on this life, very short-term. But gradually by associating with the priests, and hearing about better sacrifices that can be performed, and therefore more gratification, he will understand

that he can get much more just a son, wealth or health, he can go to "svarga", to heaven, and enjoy there drinking "soma-rasa", with beautiful women beautiful "nandanandana" gardens. Why live just for 100 years when one can live for 1000s of years? Just leave this body and go there to live for long long time enjoying. This is just karma-kanda, it is not even sakama-karma yoga because yoga means connection with the Supreme. So this is yet in the mode of passion. But it is a step up - because implicitly one understands that he is not his body and his vision is looking further in the future. This is the Vedic system. If Arjuna is thinking that he doesn't need these yajnas in order to get the "various necessities of life" described here, he just goes to the forest and will just live by begging, he can still follow his plans and therefore he won't be sinful by not offering things to the demigods, he will not be a thief, and he will not be sinful by engaging in that ghastly warfare - to that Krsna answers by speaking the next verse: "Arjuna even if you go to the forest, still you have to eat! And if you eat and your food is not offered in sacrifice, you will eat sin!"

TEXT 13

yajna-sistasi nah santo
mucyante sarva-kilbisah
bhunjate te tv agham papa
ye pacanty atma-karanat

yajna-sista--of food taken after performance of yajna; asinah--eaters; santah--the devotees; mucyante--get relief; sarva--all kinds of; kilbisah--from sins; bhunjate--enjoy; te--they; tu--but; agham--grievous sins; papah--sinners; ye--who; pacanti--prepare food; atma-karanat--for sense enjoyment.

TRANSLATION

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

TEXT 14

annad bhavanti bhutani
parjanya ad anna-sambhava
yajnad bhavati parjanyo
yajnah karma-samudbhava

annat--from grains; bhavanti--grow; bhutani--the material bodies; parianyat--from rains; anna--of food grains; sambhavah--production; yajnat--from the performan sacrifice; bhavati--becomes possible; parjanya--rain; yajnah--performance of yajna; karma--prescribed duties; samudbhavah--born of.

TRANSLATION

All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and yajna is born of prescribed duties.

(cn) "You need these things just to live, so you have to depend on prescribed duties."

TEXT 15

karma brahmodbhavam viddhi
brahmaksara-samudbhavam
tasmāt sarva-gatam brahma
nityam yajne pratisthitam

karma--work; brahma--from the Vedas; udbhavam--produced; viddhi--you should know; brahma--the Vedas; aksara--from the Supreme Brahman (Personality of Godhead); samudbhavam--directly manifested; tasmāt--therefore; sarva-gatam--all-pervading; brahma--transcendence; nityam--eternally; yajne--in sacrifice; pratisthitam--situated.

TRANSLATION

Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-pervading Transcendence is eternally situated in acts of sacrifice.

(cn) Here a very interesting logic is described and this is the logic that brings one from the platform of karma-kanda to sakama karma-yoga. The logic is: one is dependent on grains. And where the grains come from? Of course they come from the earth but rain is needed, and rain comes as a result of performing yajna. One performs sacrifice for Indra and then rains will come.

Why does one perform a sacrifice for Indra? Because in the Vedas one is told to perform sacrifice in order to produce rain, which make the land produce the grains necessary for one's food.

These regulated activities or prescribed duties come from the Vedas; and where the Vedas come from? They come from the breathing of the Supreme Personality of Godhead. So this link from the dependence upon one's food and dependence upon the Supreme Personality of Godhead is brought out here, and "consequently the all-pervading Transcendence, the Personality of Godhead is situated in the acts of sacrifice." Because from the Lord comes the Vedas and from the Vedas come the prescribed duties and from the prescribed duties come the sacrifices and because these are all absolute because they come from the Lord, the Lord is actually situated in the sacrifices. So when one realizes that although the demigods are being worshiped, their power to supply the living entities' needs is coming from Visnu, than one gradually understands that Visnu is the object of worship.

TEXT 16

evam pravartitam cakram
nanuvartayati ha yah
aghayur indriyaramo
mogham partha sa jivati

evam--thus; pravartitam--established by the Vedas; cakram--cycle; na--does not; anuvartayati--adopt; iha--in this life; yah--one who; agha-ayuh--whose life is full of sins; indriya-aramah--satisfied in sense gratification; mogham--uselessly; partha--O son of Prtha (Arjuna); sah--he; jivati--lives.

TRANSLATION

My dear Arjuna, one who does not follow in human life the cycle of sacrifice thus established by the Vedas certainly leads a life full of sin. Living only for the satisfaction of the senses, such a person lives in vain.

(cn) Is life is useless and and is going to be down.

Explanation from a different angle how this karma-kanda changes to karma-yoga:

When one performs sacrifice he understands that instead of getting his sense gratification now, he can rather go to "svarga" and enjoy millions of times more; and then by associating with the brahmanas-priests (who have the business of giving people proper knowledge) they come to realize that in this material world there is no place to enjoy - because everywhere there is birth and death. Gradually one gets higher and higher realizations by performing his prescribed duties he surrenders to authority (2) he hears about sense enjoyment from the brahmanas- priests, (3) he hears about the Vedas from these brahmanas and thus his faith becomes established in the Vedas and in the brahmanas because they give him what he wa and (4) as he is getting faith in the Vedas and brahmanas, he is also hearing them about

other things such as "svargaloka", better things, and he thinks: "yes this is more wonderful!", and then (5) also as one tries to enjoy in this material world, the more one sees that there are so many problems (one's mother dies, one's sons dies, there are so many natural catastrophes, etc, etc., even in svarga, Indra is always afraid of the de so he will also be afraid of demons.) (6) Gradually he is getting all this transcendental knowledge and he experiences tha material world doesn't bring the satisfaction even though he has these desires and his desires have been fulfilled. Still he is not feeling satisfied in his heart and gradually after hearing the 96,000 laks of vedic karma-kanda version, after naturally, he also hears the 4,000 of laks of jnana-kanda verses and he hears that he is not his body, and he is becoming more receptive to it because he is more familiar with the system. He trusts the priests he trusts the sastras he gradually becomes detached due to all these and his acceptance of authority is higher and he is gradually getting transcendental knowledge and detachment and more and more.

That's basically how the system works. This is indicated here in the Bhagavad-gita in codified form in this Section "From karma-kanda to karma-yoga". When one actually establishes that: "my goal is getting out of this world", then karma-kanda becomes karma-yoga. Yoga meaning linking with the Supreme. But still he has material desires. Just establishing himself "wanting to get out of this material world" doesn't free him, but he is established on the process starting with sakama karma-yoga, with material desires, and gradually he is going to go up to the next stage which already has been described, of working, doing one's duty, with detachment because he already has transcendental knowledge - that is niskama karma-yoga or buddhi-yoga which is a combination of karma and jnana.

If one performs his karma properly, according to the Vedas, it naturally leads to jnana. One keeps on doing his karma but on the shade of jnana - that is called niskama karma.

There are two more sections in this Chapter. The next, Section D is "Niskama karma, act dutifully with detachment to set the correct example". Because the question may be raised: prescribed duties are meant to get your material rewards, "but now by your mercy, my dear brahmanas-priests, by the mercy of the devotees I have no longer any material desires, I don't want a son or money, or a nice house, or do I want to go to svarga-loka, now I have knowledge that I am not my body so therefore I don't have anymore material desires, therefore I don't have to do my prescribed duties anymore. " No!

Krsna now is going to explain why, even though one may not have material desires, he should do his prescribed duties on the platform of the self. That is "niskama karma, to set the correct example". (3.17-32).

And finally the great danger will be described. Although one may be very detached from everything still because one has a material body one must be very, very wary of two different things. That is the last Section called "Beware of lust and anger". That will bring one from the jnana platform right down to lowest platform possible.

(REVIEW: Arjuna in the beginning of this Chapter, asked a question which shows that he didn't understand the essence of Chapter 2. In his question he thought that knowledge and

work are in opposition with each other he couldn't understand how one could do work in knowledge and therefore be free from any reaction to his work.

Knowledge meant to him, (at least in those early chapters) giving up of one's duty specially that duty of fighting in a ghastly warfare.

Krsna then explained niskama karma, which was combining jnana with karma and coming up with work which was detached from its fruits. This was Section B.

In Section C Krsna explained the system for making society advanced through the Vedic culture, starting with karma-kanda where someone is attached to the fruits of his work, and by surrender to the Vedic system one becomes detached because he gets transcendental knowledge. And then one is ready to perform work on the niskama karma level where one works but he is detached from the results.

Text 16 says: "My dear Arjuna, one who does not follow in human life, the cycle of sacrifice thus established by the Vedas certainly leads a life full of sin. Living only for the satisfaction of the senses, such a person lives in vain." When one has knowledge one has no impetus to perform activities which lead to the gratification of his senses because he knows that he is not the body and therefore he is not interested in sense gratification. Therefore he will not want to perform his vedic duties. And practically speaking, since the purpose of vedic duties is to bring him to the platform of knowledge, he has no reason to perform his duties because he has achieved the result of those duties - he has already knowledge.

[D . NISKAMA KARMA.

ACT DUTIFULLY WITH DETACHMENT TO SET THE CORRECT EXAMPLE
(3.17-32)

1 . But it is better if one, as did King Janaka and as does Krsna, performs his duties without fruitive desires or attachments. One should act in this way to set the correct example for others. (17-25)

TEXT 17

yas tv atma-ratir eva syad
atma-trptas ca manavah
atmany eva ca santustas
tasya karyam na vidyate

yah--one who; tu--but; atma-ratih--taking pleasure in the self; eva--certainly; syat--remains;
atma-trptah--self-illuminated; ca--and; manavah--a man; atmani--in himself; eva--only;
ca--and; santustah--perfectly satiated; tasya--his; karyam--duty; na--does not; vidyate--exist.

TRANSLATION

But for one who takes pleasure in the self, whose human life is one of self-realization, and who is satisfied in the self only, fully satiated--for him there is no duty.

(cn) So question is: why should one act and follow prescribed duties, which are basically karma-kanda, if he has no desire to gain anything material? The answer is: to act dutifully (even though he has no reason to perform this duties for his selfish interest).

TEXT 18

naiva tasya krtenartha
nakrteneha kascana
na casya sarva-bhutesu
kascid artha-vyapasrayah

na--never; eva--certainly; tasya--his; krtena--by discharge of duty; arthah--purpose; na--nor; akrtena--without discharge of duty; iha--in this world; kascana--whatever; na--never; ca--and; asya--of him; sarva-bhutesu--among all living beings; kascit--any; artha--purpose; vyapasrayah--taking shelter of.

TRANSLATION

A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.

(cn) Therefore, because one is not trying to get anything from doing his prescribed duties, Krsna says:

TEXT 19

tasmad asaktah satatam
karyam karma samacara
asakto hy acarana karma
param apnoti purusah

tasmad--therefore; asaktah--without attachment; satatam--constantly; karyam--as duty; karma--work; samacara--perform; asaktah--unattached; hi--certainly; acarana--performing; karma--work; param--the Supreme; apnoti--achieves; purusah--a man.

TRANSLATION

Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme.

(cn) So this working is without attachment, therefore his renunciation is not a work, but his renunciation caused by his knowledge, is his attachment.

Here is the statement of the basic purpose of this Section, saying that one should work without attachment and that will elevate one. And then an example follows the statement:

TEXT 20

karmanaiva hi samsiddhim
asthita janakadayah
loka-sangraham evapi
sampasyan kartum arhasi

karmana--by work; eva--even; hi--certainly; samsiddhim--in perfection; asthitah--situated; janaka-adayah--Janaka and other kings; loka-sangraham--the people in general; eva api--also; sampasyan--considering; kartum--to act; arhasi--you deserve.

TRANSLATION

Kings such as Janaka attained perfection solely by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

(cn) Now Krsna is going to explain this point about educating the people in general and the reason why performing one's prescribed duty is necessary to help people in general.

Krsna is explaining here that one work to set a good example and if one renounces work and goes to the forest as Arjuna was suggesting, then people will follow that example and they will fall down because their hearts are not yet clean.

TEXT 21

yad yad acarati sresthas
tat tad evetaro janah
sa yat pramanam kurute
loka tad anuvartate

yat yat--whatever; acarati--he does; sresthah--a respectable leader; tat--that; tat--and that alone; eva--certainly; itarah--common; janah--person; sah--he; yat--whichever; pramanam--example; kurute--does perform; lokah--all the world; tat--that; anuvartate--follows in the footsteps.

TRANSLATION

Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.

(cn) No one considers that "O he is much more qualified than me and I cannot follow his example". If someone sees something that looks like is fun in some way and is exciting, everyone immediately wants to do it without considering qualification.

Therefore Krsna's instructions to Arjuna are to help people by setting a good example because "if they follow your example even though you, being so highly qualified may be doing alright by going to the forest, others will only get themselves into trouble.

TEXT 22

na me parthasti kartavyam
trisu lokesu kincana
nanavaptam avaptavyam
varta eva ca karmani

na-not; me-Mine; partha-O son of Prtha; asti--there is; kartavyam--prescribed duty; trisu--in the three; lokesu--planetary systems; kincana--any; na--nothing; anavaptam--wanted; avaptavyam--to be gained; varte-I am engaged; eva--certainly; ca--also; karmani--in prescribed duty.

TRANSLATION

O son of Prtha, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I a need to obtain anything--and yet I am engaged in prescribed duties.

(cn) Krsna gives two examples here: first He says Janaka Maharaja attained perfection by performing prescribed duties (that was the example that one makes spiritual advancement by performance of prescribed duties) and then gives His own example by saying:"I am certainly not in need of performing prescribed duties because I am God, all the Vedas with their prescribed duties come from My breathing, so I am the source of these things, I am not under them, I am not in need of performing prescribed duties to get anything, but yet I doing them."

TEXT 23

yadi hy aham na varteyam
jatu karmany atandritah
mama vartmanuvartante
manusyah partha sarvasah

yadi--if; hi--certainly; aham--I; na--do not; varteyam--thus engage; jatu--ever; karmani--in the performance of prescribed duties; atandritah--with great care; mama--My; vartma--path; anuvartante--would follow; manusyah--all men; partha--O son of Prtha; sarvasah--in all respects.

TRANSLATION

For if I ever failed to engage in carefully performing prescribed duties, O Partha, certainly all men would follow My path.

TEXT 24

utsideyur ime loka
na kuryam karma ced aham
sankarasya ca karta syam
upahanyam imah prajah

utsideyuh--would be put into ruin; ime--all these; lokah--worlds; na--not; kuryam--I perform; karma--prescribed duties; cet--if; aham--I; sankarasya--of unwanted population; ca--and; karta--creator; syam--would be; upahanyam--would destroy; imah--all these; prajah--living entities.

TRANSLATION

If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.

(cn) If we remember, way back in the 1st Chapter, one of Arjuna's first reasons or arguments for not wishing to fight was that if killed the family, the elders and tradition would be destroyed and women would be unprotected causing unwanted progeny. So Arjuna is saying earlier "if I do my duty and fight and kill everyone that will be the cause of unwanted progeny". But Krsna here is taking the opposite stand: "if you don't do your duty and fight, you will be the cause of unwanted progeny." So Krsna has defeated this argument of Arjuna.

[2 . Although the ignorant perform their duty with attachment, the wise should not unsettle them. The wise should perform their duty without attachment (and with knowledge) and thus become free. (17-25)]

TEXT 25

saktah karmany avidvamso
yatha kurvanti bharata
kuryad vidvams tathasaktas
cikirsur loka-sangraham

saktah--being attached; karmani--in prescribed duties; avidvamsah--the ignorant; yatha--as much as; kurvanti--they do; bharata--O descendant of Bharata; kuryat--must do; vidvan--the learned; tatha--thus; asaktah--without attachment; cikirsuh--desiring to lead; loka-sangraham--the people in general.

TRANSLATION

As the ignorant perform their duties with attachment to results, the learned may similarly act, but without attachment, for the sake of leading people on the right path

TEXT 26

na buddhi-bhedam janayed
ajnanam karma-sanginam
josayet sarva-karmani
vidvan yuktah samacaran

na--not; buddhi-bhedam--disruption of intelligence; janayet--he should cause; ajnanam--of the foolish; karma-sanginam--who are attached to fruitive work; josayet--he should dovetail; sarva--all; karmani--work; vidvan--a learned person; yuktah--engaged; samacaran--practicing.

TRANSLATION

So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Kṛṣṇa consciousness].

(cn) Similarly we should not preach to the people who are attached to fruits of their work: "there is no use of doing your work, you will gain nothing through your work." We should not preach like that, we should preach as Kṛṣṇa says "rather by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Kṛṣṇa consciousness]." One who has knowledge should by his example and by his words, encourage those without knowledge who are attached to the fruit of their work, to do their work, not to give up their work, but engage the fruit of their work in the development of Kṛṣṇa consciousness. All these points are very practical.

We talked here about to levels of people working: one level is when one works on the karma-kanda level. And this level is in the mode of passion because of the attachment to enjoy the fruits of work combining the senses and sense objects. When Krsna explains the higher level of niskama karma, where one is detached because he has knowledge he is in the mode of goodness, what He asks is that one is on that level should keep on working so those karma- kanda persons, can come to the sakama karma-yoga level where he is attached to his work but he is engaging his work or the fruits or his work in devotion and therefore he gradually will make advancement; he will get transcendental knowledge , he will gain detachment and gradually will come to the platform of niskama karma.

On the platform of sakama karma-yoga one is attached to his work and the fruits of his work by he is sacrificing the fruits of his work.

On the platform of niskama karma one is detached from the fruits of his work but is attached to the work itself - that is the level of the mode of goodness. It is not completely transcendental.

In both platforms it appears that everyone is working and superficially they appear to be the same - but there a big gulf of difference between the two because their consciousness is completely different: one is attached to the fruit of his work and the other is detached from the fruits of his work. And higher than that will be when one is working for Krsna in the same way - that is on the bhakti level where one is detached from his work and its fruits. He works as Krsna wants not as he wants.

Srila Prabhupada explains in the Purport of Text 26: " Therefore a realized soul in Krsna consciousness should not disturb others in their activities or understanding, but he should act by showing how the results of all work can be dedicated to the service of Krsna. The learned Krsna conscious person may act in such a way that the ignorant person working for sense gratification may learn how to act and how to behave."

So the two are working, superficially on the same level, but there is a difference in their consciousness. And what is the difference of their consciousness? Is the difference between one in knowledge and another not in knowledge. And how does a person who doesn't have knowledge think?

TEXT 27

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara- vimudhatma
kartaham iti manyate

prakrteh--of material nature; kriyamanani--being done; gunaih--by the modes; karmani--activities; sarvasah--all kinds of; ahankara- vimudha-bewildered by false ego; atma--the spirit soul; karta--doer; aham--I; iti--thus; manyate--he thinks.

TRANSLATION

The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.

TEXT 28

tattva-vit tu maha-baho
guna-karma- vibhagayoh
guna gunesu vartanta
iti matva na sajjate

tattva-vit--the knower of the Absolute Truth; tu--but; maha-baho--O mighty-armed one; guna-karma--of works under material influence; vibhagayoh--differences; gunah--senses; gunesu--in sense gratification; vartante--are being engaged; iti--thus; matva--thinking; na--never; sajjate--becomes attached.

TRANSLATION

One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.

TEXT 29

prakrter guna-sammudhah
sajjante guna-karmasu
krtsna-vin na vicalayet
tan akrtsna-vido mandan

prakrteh--of material nature; guna--by the modes; sammudhah--befooled by material identification; sajjante--they become engaged; guna-karmasu--in material activities; tan--those; akrtsna-vidah--persons with a poor fund of knowledge; mandan--lazy to understand self-realization; krtsna-vit--one who is in factual knowledge; na--not; vicalayet--should try to agitate.

TRANSLATION

Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

(cn) And why shouldn't the wise unsettle them? Because people have to be engaged otherwise they get into more trouble when they are not engaged. They should engage in their duties and they should be encouraged to work in devotion and offer the fruits of their work in devotional service.

What happens who don't have knowledge and aren't engaged in activities? The result is "varna-sankara", unwanted progeny.

Next text brings this niskama karma up to the platform of bhakti.

TEXT 30

mayi sarvani karmani
sannyasyadhyatma-cetasa
nirasir nirmamo bhutva
yudhyasva vigata-jvarah

mayi--unto Me; sarvani--all sorts of; karmani--activities; sannyasya--giving up completely; adhyatma--with full knowledge of the self; cetasa--by consciousness; nirasih--without desire for profit; nirmamah--without ownership; bhutva--so being; yudhyasva--fight; vigata-jvarah--without being lethargic.

TRANSLATION

Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

(cn) This indicates the mode of goodness and beyond.

Srila Prabhupada explains in his Purport: "This verse clearly indicates the purpose of the Bhagavad-gita. The Lord instructs that one has to become fully Krsna conscious to discharge duties, as if in military discipline. Such an injunction may make things a little difficult; nevertheless duties must be carried out, with dependence on Krsna, because that is the constitutional position of the living entity. The living entity cannot be happy independent of the cooperation of the Su Lord, because the eternal constitutional position of the living entity is to become subordinate to the desires of the Arjuna was therefore ordered by Sri Krsna to fight as if the Lord were his military commander. One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming proprietorship. Arjuna did not have to consider the order of the Lord; he had only to execute His order."

So this platform of duty that Arjuna has been requested to act upon by Krsna, free from lethargy and attachments and false proprietorship, this is the platform where bhakti is built. No one can become Krsna conscious without coming first to the mode of goodness by acting dutifully and submissively.

TEXT 31

ye me matam idam nityam
anutisthanti manavah
sraddhavanto 'nasuyanto
mucyante te 'pi karmabhih

ye--those who; me--My; matam--injunctions; idam--these; nityam--as an eternal function; anutisthanti--execute regularly; manavah--human beings; sraddha-vantah--with faith and devotion; anasuyantah--without envy; mucyante--become free; te--all of them; api--even; karmabhih--from the bondage of the law of fruitive actions.

TRANSLATION

Those persons who execute their duties according to My injunctions and who follow this teaching faithfully, without envy, become free from the bondage of fruitive actions.

(cn) This "without envy" is very important. One shouldn't resent that he has to do what he was told to do. He should whatever he is supposed to do as his duty. Arjuna didn't have to consider the order of the Lord, "please Krsna give me fifty reasons why I should fight in the battle", he just had to execute the order because he had surrendered to Krsna, he knew that Krsna was the Lord, the spiritual master - and when that was accepted he had to sacrifice his own desires for the pleasure of the Lord. That is Krsna consciousness. There is no Krsna consciousness without surrender. This is a very difficult thing for the conditioned souls to accept because they are envious of Krsna.

TEXT 32

ye tv etad abhyasuyanto
nanutisthanti me matam
sarva-jnana-vimudhams tan
viddhi nastan acetasah

ye--those; tu--however; etad--this; abhyasuyantah--out of envy; na--do not; nanutisthanti--regularly perform; me--My; matam--injunction; sarva-jnana--in all sorts of knowledge; vimudhan--perfectly befooled; tan--they are; viddhi--know it well; nastan--all ruined; acetasah--without Krsna consciousness.

TRANSLATION

But those who, out of envy, disregard these teachings and do not follow them are to be considered bereft of all knowledge, befuddled, and ruined in their endeavors for perfection.

(cn) "On one hand is success and on the other hand there is failure. So make your choice O Arjuna."

When the choice is so clear, "in one hand you die in the other hand you live, which one you want?", then the question is asked usually: why don't people do the correct thing? Why don't they follow Krsna's order? Why do they go in the wrong way, as the tendency is, if they know that it will bring them to hell?

Krsna's answer is in Text 33.

[3 . One should perform his duty according to his nature in Krsna consciousness, without falling victim to attractions and aversions. (33-35)]

TEXT 33

sadrsam cestate svasyah
prakrter jnanavan api
prakrtim yanti bhutani
nigrahah kim karisyati

sadrsam--accordingly; cestate--tries; svasyah--by his own; prakrteh--modes of nature; jnana-van--learned; api--although; prakrtim--nature; yanti--undergo; bhutani--all living entities; nigrahah--repression; kim--what; karisyati--can do.

TRANSLATION

Even a man of knowledge acts according to his own nature, for everyone follows the nature he has acquired from the three modes. What can repression accomplish?

(cn) The modes of material nature push one to do the wrong thing even if he knows what is right. Arjuna is going to ask about this in a few moments. Krsna explains what to do about this and He is going to explain the same principle in a moment.

TEXT 34

indriyasyendriyasyarthe
raga-dvesau vyavasthitau
tayor na vasam agacchet
tau hy asya paripanthinau

indriyasya--of the senses; indriyasya arthe--in the sense objects; raga--attachment; dvesau--also detachment; vyavasthitau--put under regulations; tayoh--of them; na--never;

vasam--control; agacchet--one should come; tau--those; hi--certainly; asya--his; paripanthinau--stumbling blocks.

TRANSLATION

There are principles to regulate attachment and aversion pertaining to the senses and their objects. One should not come under the control of such attachment and aversion, because they are stumbling blocks on the path of self-realization.

(cn) In other words, people according to their modes, they tend to do what their minds demand. And the mind is surrendered to the senses so whatever one is attached to one does and whatever one is averted to he doesn't do. But Krsna explains here that there are principles to regulate our attachments and aversions. We shouldn't surrender to this and why? Because they are stumbling blocks on the path of self-realization. And self-realization has to be accepted as the purpose of life.

So, what should we be controlled by? Not by our attachments or aversions but by sastra, by duty. And this faith and obedience this controls one's attachments and aversions.

TEXT 35

sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
sva-dharme nidhanam sreyah
para-dharmo bhayavahah

sreyan--far better; sva-dharmah--one's prescribed duties; vigunah--even faulty; para-dharmat--than duties mentioned for others; su-anusthitat--perfectly done; sva-dharme--in one's prescribed duties; nidhanam--destruction; sreyah--better; para-dharmah--duties prescribed for others; bhaya-avahah--dangerous.

TRANSLATION

It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

(cn) One must know what his duty is and one must stick and stick to his duty. And how does one know what his duty is? This is the great fortune of someone who has a spiritual master.

And one should do one's own duty because that is his "medicine" prescribed by the physician, the sastra and the spiritual master.

[E . BEWARE OF LUST AND ANGER.

Beware of lust, the soul's sinful, all-devouring enemy. Through lust sitting in the senses, mind and intelligence, the soul's knowledge is covered. By regulating the senses and

through spiritually strong intelligence, one should fix himself in his pure identity as a servant of Krsna and thereby conquer lust. (36-42)]

(cn) Now Arjuna asks a question which is very interesting. After hearing Krsna's words the tendency is "yes, from now on I will do my duty, I will not be disturbed, I will control my aversions and attachments by guru, sastra and sadhu....and so on ". But Arjuna knows reality and how hard it is to do this. So he asks, very intelligently for our sake:

TEXT 36

arjuna uvaca
atha kena prayukto 'yam
papam carati purusah
anicchann api varsneya
balad iva ni yojitah

arjunah uvaca--Arjuna said; atha--then; kena--by what; prayuktah--impelled; ayam--one; papam--sins; carati--does; purusah--a man; anicchann--without desiring; api--although; varsneya--O descendant of Vrsni; balat--by force; iva--as if; niyojitah--engaged.

TRANSLATION

Arjuna said: O descendant of Vrsni, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?

(cn) "Even after I've decided to do the right thing, what is that that forces me time and time and time again, to act improperly?"

And Krsna's answer is equally direct as Arjuna's question:

TEXT 37

sri-bhagavan uvaca
kama esa krodha esa
rajo-guna-samudbhavah
mahasano maha-papma
viddhy enam iha vairinam

sri-bhagavan uvaca--the Personality of Godhead said; kamah--lust; esah--this; krodhah--wrath; esah--this; rajah-guna--the mode of passion; samudbhavah--born of; maha-asanah--all-devouring; maha-papma--greatly sinful; viddhi--know; enam--this; iha--in the material world; vairinam--greatest enemy.

TRANSLATION

The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

(cn) It interesting to note that lust is subtle, born of the mode of passion, and is not so easily noticeable until it is transformed into the mode of ignorance and turns into ang wrath.

And lust must turn into wrath because it is impossible to satisfy lust. Why? What is the example that Krsna gives? Because it burns like fire. If one has fire and adds fuel to it, the fire will not be satisfied or subdued but will burn even more fiercely.

Since passion breeds lust and lust turns into wrath, into ignorance, we should be meticulous in avoiding this mode of passion because it breeds lust which is "the all-devouring sinful enemy of this world". It steals away one's intelligence.

TEXT 38

dhumenavriyate vahnir
yathadarso malena ca
yatholbenavrto garbhas
tatha tenedam avrtam

dhumena--by smoke; avriyate--is covered; vahnih--fire; yatha--just as; adarsah--mirror; malena--by dust; ca--also; yatha-- just as; ulbena--by the womb; avrtah--is covered; garbhah--embryo; tatha--so; tena--by that lust; idam--this; avrtam--is covered.

TRANSLATION

As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust.

(cn) These three examples given are all in increasing order of heaviness of the covering.

"As fire is covered by smoke". When fire is there but is covered by smoke one still can use the fire. This type of covering is not very thick because the fire can still be used. And heat and light are still coming from it. It still does its work.

But, "when the mirror is covered by dust" it is more thick because one can't see himself. The work of the mirror can't be done because of the covering and one can't see himself in it. But one can at least see the mirror.

And the most thick is "the embryo covered by womb" because the child in the womb cannot move or function, he can't do anything, and also one cannot even see it, because it is within the womb.

TEXT 39

avrtam jnanam etena
jnanino nitya-vairina
kama-rupena kaunteya
duspurenanalena ca

avrtam--covered; jnanam--pure consciousness; etena--by this; jnaninah--of the knower; nitya-vairina--by the eternal enemy; kama-rupena--in the form of lust; kaunteya--O son of Kunti; duspurena--never to be satisfied; analena--by the fire; ca--also.

TRANSLATION

Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

TEXT 40

indriyani mano buddhir
asyadhisthanam ucyate
etai vimohayaty esa
jnanam avrtya dehinam

indriyani--the senses; manah--the mind; buddhih--the intelligence; asya--of this lust; adhisthanam--sitting place; ucyate--is called; etaih--by all these; vimohayati--bewilders; esah--this lust; jnanam--knowledge; avrtya--covering; dehinam--of the embodied.

TRANSLATION

The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him.

(cn) The three modes of material nature cover the real knowledge of the living entity, about who he is in relation with Krsna and bewilder him who will identify with his body.

Lust is the all-devouring enemy, Krsna explained this. So it is important when one has an enemy, to know where his hold is. Srila Prabhupada explains in his Purport: "The enemy has captured different strategic positions in the body of the conditioned soul, and therefore Lord Krsna is giving hints of those places, so that one who wants to conquer the enemy may know where he can be found."

(cn) These three, the senses, the mind and the intelligence are the sitting places of lust. Out of these which one is the best place to attack and control the enemy? Krsna answers:

TEXT 41

tasmat tvam indriyany adau
niyamyā bharatarsabha
papmanam prajahi hy enam
jnana- vijnana-nasanam

tasmat--therefore; tvam--you; indriyani--senses; adau--in the beginning; niyamyā--by regulating; bharata-rsabha--O chief amongst the descendants of Bharata; papmanam--the great symbol of sin; prajahi--curb; hi--certainly; enam--this; jnana--of knowledge; vijnana--and scientific knowledge of the pure nasanam--the destroyer.

TRANSLATION

Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

(cn) Because amongst the senses, the mind and the intelligence, the grossest is the senses. The mind is more subtle and the intelligence still more subtle. The senses are the easiest to control than to control the mind, therefore Kṛṣṇa recommends that one should start by controlling his senses by regulating them.

Vaidhi-bhakti is the practice for regulating the senses. There is no other way to control the enemy - lust.

The intelligence is considered to be the next door neighbor to the Supersoul and its business is to be en garde from maya but the difficult is that the gard has been corrupted by lust. The intelligence has been bought up by lust. When the person who is supposed to be one's gard is employed by the enemy, then one is really in trouble. The intelligence must be continuously beaten; practically speaking one who is in material consciousness should neglect his intelligence and accept the intelligence of the sastra - because this intelligence has been bought up by the enemy, it is working under the service of lust.

And Kṛṣṇa concludes this Chapter with the final two verses:

TEXT 42

indriyani parany ahur
indriyebhyah param manah
manasas tu para buddhir
yo buddheh paratas tu sah

indriyani--senses; parani--superior; ahuh--are said; indriyebhyah--more than the senses; param--superior; manah--the mind; manasah--more than the mind; tu--also; para--superior;

buddhih--intelligence; yah--who; buddheh--more than the intelligence; paratah--superior; tu--but; sah--he.

TRANSLATION

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

(cn) The soul is the highest that can control all. Ultimately because the soul must be put in control, then he controls the intelligence and the intelligence controls the mind and the mind must control the senses. Therefore,

TEXT 43

evam buddheh param buddhva
samstabhyatmanam atmana
jahi satrum maha-baho
kama-rupam durasadam

evam--thus; buddheh--to intelligence; param--superior; buddhva--knowing; samstabhya--by steadying; atmanam--the mind; atmana--by deliberate intelligence; jahi--conquer; satrum--the enemy; maha-baho--O mighty-armed one; kama-rupam--in the form of lust; durasadam--formidable.

TRANSLATION

Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Kṛṣṇa consciousness] and thus-by spiritual strength--conquer this insatiable enemy known as lust.

(cn) The way these four sections had fit together:

First we heard Arjuna's question about renunciation and work; and then in the 2nd Section, "Niskama karma", we got Kṛṣṇa's reply that one should work with the spirit of renunciation; then Kṛṣṇa explained in Section C, the Vedic system that through surrender to the Vedas and Vedic culture becomes elevated from karma-kanda to karma-yoga by performing the prescribed system of sacrifice; and then on the niskama karma-yoga level one doesn't have any material desires, one is detached, one is in the mode of goodness. And then, should one still do his prescribed duties when one is unattached to the fruits of his work? And the answer was in the Section D - "Yes! You should do your duties! And why?"

To set the correct example! Therefore My dear Arjuna whether you have material desires or you don't have material desires, you should fight!" Then Arjuna in the final Section asked a very intelligent question to which Krsna answered: "one may have knowledge but beware because at any stage your knowledge can be covered and you will be forced to act against your prescribed duties and do what you shouldn't do - that is LUST! Beware of it!

And where is lust born from? It is born of PASSION." The mode of passion is doubled dangerous and even more dangerous than the mode of ignorance and if one accept the mode of passion it will degrade one to the mode of ignorance. Krsna's conclusion is to control the senses, mind and intelligence by getting intelligence trained by regulating the senses and getting one's intelligence trained and fixed up in Krsna consciousness.

Krsna has explained in this Chapter, the importance of transcendental knowledge because that is what elevates one from the platform of sakama to niskama, therefore the next Chapter is dedicated to explain transcendental knowledge - the essential ingredient that changes one's consciousness from passion to goodness, from bewilderment to illumination.

QUESTIONS: Sakama karma-yoga is part of "sambhanda-jnana", relation with the Supreme; so does this sakama karma-yoga entails relationship with Krsna or be established in the Absolute platform?

Answer: It depends on one's consciousness. One can perform this, desiring to merge with Brahman and be situated on the Absolute platform (that could be one's goal) or if one is fortunate by good association, he can practice bhakti-yoga to attain the lotus feet of Krsna. He becomes a bhakti-yogi or karma-yogi; the two terms are sometimes used interchangeably.

The demigods are examples of sakama bhaktas because they have material desires. They work for Krsna give the fruits of their work to Him, but they have material desires.

Question: What is the difference between sakama karma and karma-kanda?

Answer: In karma-kanda the desire is just for the fruit of the work and there is no transcendental objective. Sakama karma-yoga means that one desires the fruit of his work because he is in passion, yet he accepts that Krsna is the ultimate goal of life. The example of this would be someone who is living outside of temple, he lives with his family, he has a job, he is making a lot of money and he is giving part to Krsna. This person is attached to his work and its fruits and it is a mistake make him move to a temple because he may later become upset or bitter because his knowledge was not situated on the right platform to actually be detached.

And the parallel with that, the karma-kandi would be someone who is just working, doing his prescribed duties. He just works and uses all the fruits of his labor for his sense gratification.

(END OF NOTES ON CHAPTER THREE)