

Śrīmad Bhagavad-gītā

with the

Sārārtha Varṣiṇī commentary

by

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Chapter-3

Karma-Yoga

Section - I

Renunciation or Work (1-2)

3.1

arjuna uvāca

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

Arjuna said: If it is Your opinion (te matā) that intelligence is superior to action (karmaṇah buddhih jyāyasī cet), O Janārdana (janārdana), then why do You engage me (kiṁ mām niyojayasi) in this terrible action (tat ghore karmaṇi). O Keśava (keśava)?

In the third chapter, (action) offered to the Lord (without personal desire) is described.

↓ 1st topic

↓ Vanaśrama actions

↓ without material desire
they do desire liberation

2nd topic → conquering lust

The discrimination necessary for a person desiring to conquer over lust and anger is shown.

①	Srky	VA activities	sense gratification	Enjoy the fruits
②	Nrky	VA activities	Restriction Liberation	Offers the material fruits to G
③	Bhakti	Devotional activities	Pleasing G.	Accepts some material fruits as mercy.

Having accepted the superiority of bhakti which is transcendental to the guṇas, over jñāna-yoga and niṣkāma-karma-yoga in previous statements, now, manifesting his own eagerness (for knowledge), Arjuna in a friendly manner censures the Lord who is encouraging him to fight according to his dharma.

“If fixed intelligence (*buddhi*), *bhakti*, transcending the *guṇas*, is superior (*jyāyasī*), then why do You engage me in this terrible action in the form of war?”

↓
If bhakti is superior → then why are you engaging me in this war?

O Janārdana, by Your order You are causing pain (*ardana*) to Your own associate (*jana*).

Ka h → *Brahmā*
īśa → *śiva*
vā (*vayase*) → to control } *keśava* → one who controls even ① & ②

It is also not possible to avoid following Your order, O Keśava, controller of even Brahmā and Śiva!” *Ka* means Brahmā, *īśa* means Śiva, and *va* means *vayase*, “You control.”

3.2

vyāmiśreṇaiva vākyena
buddhiṃ mohayasīva me |
tad ekam vada niścitya
yena śreyo 'ham āpnuyām ||

You bewilder me (me buddhiṃ mohayasīva) with Your mixture of words (vyāmiśreṇeva vākyena). Now speak clearly (tad ekam vada niścitya) so that I may attain the highest benefit (yena aham śreyah āpnuyām).

Q's answer
“O My friend Arjuna, it is true that bhakti, beyond the gunas is supreme.

Arjuna's → If bhakti is superior, why are you asking to engage in this ghastly warfare?

But since that is obtained only by the mercy of My great pure devotees in an unexpected manner, it is not attained by the efforts of the individual.

Therefore, I have given a blessing to you: be transcendental to the gunas (nistraigunya bhava): be transcendental to the gunas by transcendental bhakti.

When this blessing matures, you will attain *bhakti* by such unexpected mercy of the pure devotee.

As it is fitting to the present circumstances, directing you to engage in activity is also valid, using the words *karmaṇy evādhikāras te: you are qualified for action.*”

Aśvina's (followed) 2nd Question

“Then why do You not clearly tell me to engage in activity? You throw me into an ocean of doubt.”

You bewilder my intelligence by those words which are mixture of various meanings (vyāmiśreṇa).

Though you have mentioned about action (karmaṇy evādhikāras te), you also speak of jñāna using the word yoga in such statements as the following:

The analysis of vyāmiśreṇa is vi for viśeṣataḥ, “particularly”; ā for “completely”; miśra, meaning mixture.

yogasthah kuru karmāṇi saṅgam tyaktvā dhanañjaya
siddhy-asiddhyoḥ śamo bhūtvā samatvam yoga ucyate

Being situated in this nişkāma-karma-yoga (yoga-sthah), perform your duties (kuru karmāṇi), giving up attachment (saṅgam tyaktvā), and being equal to success and failure (siddhy-asiddhyoḥ śamo bhūtvā), O conqueror of wealth (dhanañjaya)! Such equal mindedness is called yoga (samatvam yoga ucyate). BG 2.48

He who is engaged in *niṣkāma-karma-yoga* gives up both pious and impious reactions.

Therefore, engage in this *yoga*. Among all types of action, this performance without attachment is a skill. BG 2.50

And you speak only of knowledge in such statements as *yadā te moha-kalilam buddhir vyatitariṣyati*: when your intelligence has completely crossed the denseness of illusion. (BG 2.52).

The analysis of *vyāmiśreṇa* is *vi* for *viśeṣataḥ*, “particularly”; *ā* for “completely”; *miśra*, meaning mixture.

Confusion arises in Arjuna’s mind because of the use of the word “*buddhi*” and “*śama*” which are associated with *jñāna*.

↓
Intelligence
↓
Jñāna

↓
Equanimity
↓
Jñāna

In *karmaṇy evādhikāras te* the Lord also speaks about complete renunciation of the fruits.

And by the end of chapter two Kṛṣṇa shows that *niṣkāma-karma*
matures into *jñāna*.

This is *niṣkāma-karma-yoga*, in its mature stage.

Section - II

Niskama Karma Yoga (3-9)

3.3

śrī-bhagavān uvāca

loke 'smin dvi-vidhā niṣṭhā

purā proktā mayānagha |

jñāna-yogena sāṅkhyānām

karma-yogena yoginām

The Lord said: I have spoken in the last chapter (mayā purā proktā) of two types of qualification (dvi-vidhā niṣṭhā) for people of this world (asmin loke). Those qualified for jñāna are known as practitioners of jñāna yoga (jñāna-yogena sāṅkhyānām), and those qualified for niṣkāma karma are known as practitioners of karma yōga (karma-yogena yoginām).

Here the Lord answers.

You have asked Me to indicate clearly one of either *karma-yoga* or *jñāna-yoga*, since I have explained both in an impartial way.

The two processes that I have explained are for persons qualified for *karma* and *jñāna*, according to different circumstances.

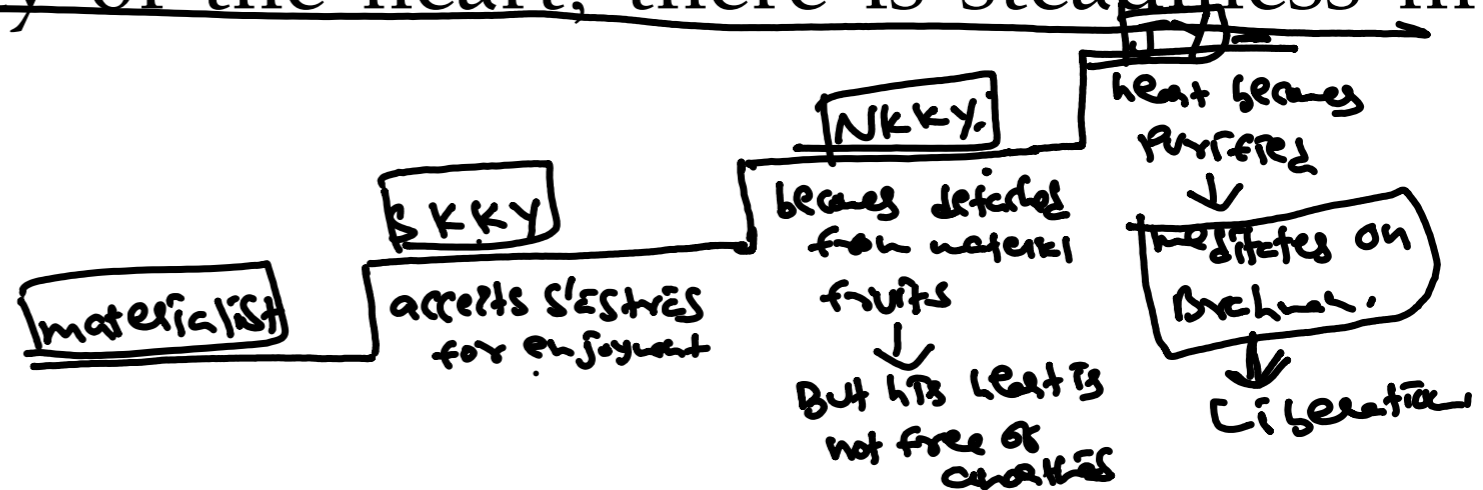
It is not that these people are equally suitable for liberation.

This is now explained in two verses.

I have explained in the previous chapter (*purā proktā*) two types of qualification.

Liberation	S K K Y	→ J Y	→ Liberates soul
Bhakti	Sādhanā	prema bhaktā	Person who has joined P's entourage.

For those engaged in knowledge (*sāṅkhyānām*), who have risen to the state of knowledge by purity of the heart, there is steadiness in *jñāna-yoga*.



That is their limited field.

They are known in this world for cultivation of knowledge. This is shown in verses such as the following:

tāni sarvāṇi saṁyamya yukta āsīta mat-parah
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā

↓ स्थिता प्रज्ञा → Qualified JY (Heart is purified of qualities)

The yogī (**yuktah**) who is devoted to Me (**mat-parah**), after restraining all the senses (**tāni sarvāṇi saṁyamya**), will remain seated, unresponsive to sense objects (**āsīta**). He whose senses have thus been brought under control (**vaśe hi yasya indriyāṇi**) is sthita-prajña (**tasya prajñā pratiṣṭhitā**). BG 2.61

∴ perfect sense control is possible.

For those who are not able to ascend to the platform of knowledge
because of impurities of the heart, there is a means to ascend to that
platform.

↓
NKKY

They become fixed in *niskāma-karma-yoga*, activities without desire,
offered to Me.

They are known as those engaged in *karma*. Verses such as the
following illustrate this *yoga*.

JY (or) KY is not a choice.

3.4

JY → Karma
Karmyeshu

na karmanām anārambhān
naishkarmyam puruṣo 'śnute |
na ca sannyasanād eva
siddhim samadhigacchati ||

The way of attaining
Purity (Qualification
for Jñāna) → is to
perform NKKY

Without performance of prescribed karmas (karmanām anārambhān), a person cannot attain purity (puruṣah naishkarmyam na aśnute). Just by renunciation of activities (sannyasanād eva), an impure person cannot attain perfection (na ca siddhim samadhigacchati).

This verse explains that without purity of heart, *jñāna* does not arise.

By not engaging in activities recommended in the scriptures, one cannot attain *jñāna* (*naiṣkarmyam*).

One with an impure heart cannot attain *jñāna* by renunciation of activities recommended in the scriptures (*sannyasāt*).

3.5

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt |
kāryate hy avaśah karma
sarvaḥ prakṛti-jair guṇaih ||

No one (na hi kaścit) can remain without doing activity (jātu tiṣṭhaty akarma-kṛt) even for a moment (kṣaṇam api). All are forced to engage in action (sarvaḥ avaśah karma kāryate) by the guṇas arising from prakṛti (prakṛtijair guṇaih).

→ अतो न कश्चिद् क्खणमपि
कृत्ये न कश्चिद् क्खणमपि
↓
कृत्ये न कश्चिद् क्खणमपि
↓
Conditiones soul

Rather, the person of impure heart who gives up scriptural activities becomes engrossed in material actions.

→ NKRY

→ JY

↓
UNsustainable

That is explained in this verse.

“But sannyāsa, renunciation of activities, means a negation of all tendencies for both Vedic and material activities, does it not?”

“Beyond one’s will (avaśah), one will engage in action anyway.”

3.6

karmendriyāṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate ||

He who, controlling the action of senses (karmendriyāṇi saṁyamya), remains remembering those objects of the senses (ya āste indriyārthān smaran) in his mind (manasā), is bewildered (vimūḍhātmā), and is called a pretender (sah mithyācāraḥ ucyate).

“But we see some such *sannyāsīs*, devoid of actions of the senses, with closed eyes.”

↓
Arjuna's argument

This verse answers.

He who controls the senses of action such as speech or hands (*karmendriyāṇi*) but remains remembering the objects of the senses, under the pretense of meditating, is a cheater (*mithyācārah*).

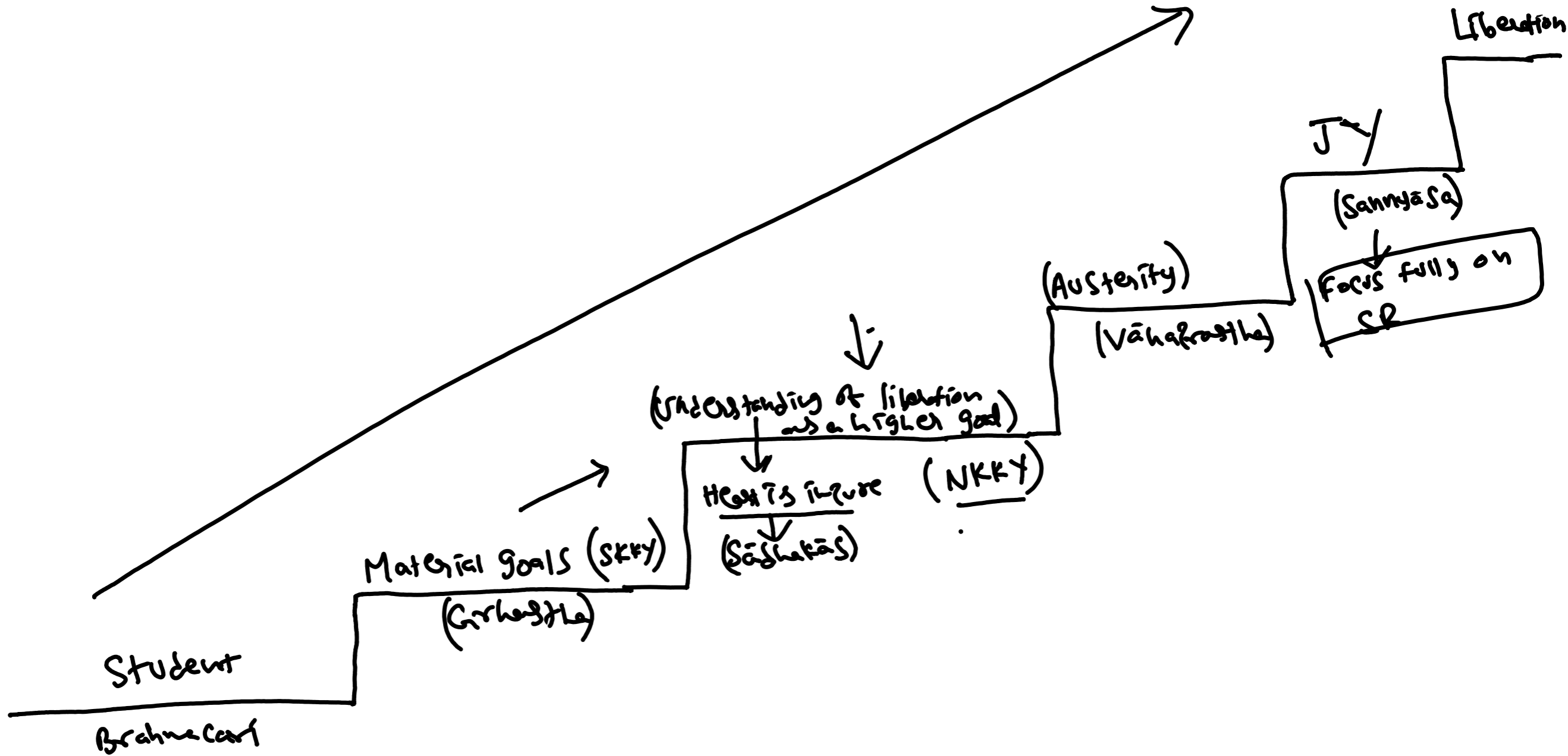
The five senses of action are the hands, feet, voice, anus, and genital.

Qualified Karma-yogi
is better than
Unqualified UY

3.7

yaś tv indriyāṇi manasā
niyamyārabhate 'rjuna |
karmendriyaiḥ karma-yogam
asaktaḥ sa viśiṣyate ||

He who (yaś tu), free from attachment (asaktaḥ), controlling the senses by the mind (indriyāṇi manasā niyamyā), begins karma-yoga with his active senses (karmendriyaiḥ karma-yogam ārabhate), is superior (sa viśiṣyate).



In contrast to this, the householder (not the sannyāsī), who performs scriptural actions (karma-yogam) without longing for fruits of his actions (asaktaḥ) is superior.

↓ NKKY is better.

Rāmānujācārya says in this regard that he is superior to the person practicing jñāna because of the impossibility of going astray by this method.

Direct instruction to Arjuna

3.8

niyataṁ kuru karma tvaṁ
karma jyāyo hy akarmaṇaḥ |
śarīra-yātrāpi ca te
na prasidhyed akarmaṇaḥ ||

Perform your daily scriptural duties (tvam kuru niyataṁ karma). This is better than not acting (karma jyāyo hy akarmaṇaḥ). You cannot even maintain your body (na te prasiddhyed śarīra-yātrā api) by non-action (akarmaṇaḥ). *why? → Bcs you are not qualified for non-action.*

Therefore you should engage in daily obligatory activities such as sandhya-vandana (niyatam karma).

This is better than renunciation of these actions (karma-sannyāsa).

By renunciation of all actions you will not even be able to maintain your body.

How you should perform
NKKY so that you do
not get bound?

You are pushing me to perform karma, but
won't karma bind me?
3.9

yajñārthāt karmaṇo 'nyatra
loko 'yam karma-bandhanah |
tad-artham karma kaunteya
mukta-saṅgah samācara ||

NKKY → Particular
yujes to sacrifices according
to his yoga.

Without performing actions for the purpose of sacrifice (yajñārthāt
karmaṇo 'nyatra), the people of the world are bound by their
actions (ayam lokah karma-bandhanah). O son of Kuntī
(kaunteya), perform actions for that purpose (tad-artham karma
samācara), freed from attachment to results (mukta-saṅgah).

Arjuna's argument

“The smṛti scriptures say that one is bound by actions: karmanā badhyate jantuh. (Mahābhārata 12.241.7) Therefore, I will become bound by performing actions.”

Q's answer

“No, action offered to the Supreme Lord does not bind one.”

That is explained in this verse.

“Dharma (scriptural duties) offered to Visnu without personal desire is called yajña.

↓ NKRY

Persons become bound by karma by any other actions for any other purpose.

Therefore you should perform actions (karma samācara) for the accomplishing such duties (tad-artham).”

Arjuna's next Question

“But even if I perform actions which are offered to Viṣṇu, if I perform them with desires, then I will still become bound.”

“One should become devoid of the desire for results (mukta-saṅgaḥ).”

Thus the Lord spoke to Uddhava:

॥ 11.20.10 ॥

sva-dharma-stho yajan yajñair

anāśīḥ-kāma uddhava

na yāti svarga-narakau

yady anyan na samācaret

→

O Uddhava (**uddhava**)! A person who is situated in his prescribed duty (**sva-dharma-sthah**), properly worshiping by Vedic sacrifices (**yajan yajñair**) but not desiring the results (**anāśīḥ-kāma**) will not go to the heavenly planets (**na yāti svarga**); similarly, by not performing forbidden activities (**yady anyan na samācaret**) he will not go to hell (**na yāti narakau**).

|| 11.20.11 ||

asmil loke vartamānah

sva-dharma-stho 'naghaḥ śuciḥ

jñānam viśuddham āpnoti

mad-bhaktim vā yadṛcchayā

He becomes qualified for JY

Aratna by practice of NKKY is accomplished

One who is situated in his prescribed duty (sva-dharma-sthah), free from sinful activities and (cleansed of material contamination) (anaghaḥ śuciḥ), in this very life (asmil loke vartamānah) obtains transcendental knowledge (jñānam viśuddham āpnoti) or, by fortune, bhakti to me (mad-bhaktim vā yadṛcchayā).

These yajñas are
beneficial & Bahmā Gate
these sacrifices

3.10

saha-yajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ |
anena prasaviṣyadhvam
eṣa vo 'stv iṣṭa-kāma-dhuk ||

Brahmā (prajāpatiḥ), having created the population along with
sacrifice (saha-yajñāḥ prajāḥ sṛṣṭvā), long ago spoke (purā uvāca):
May you prosper by this sacrifice (anena prasaviṣyadhvam). May it
fulfill all your material desires (eṣa vah astu iṣṭa-kāma-dhuk).

Long ago, along with yajña, Brahmā created the creatures qualified for offering to Viṣṇu and said, “Increase more and more the population by this dharma or yajña.

May this yajña bestow all desired enjoyment (iṣṭa-kāma-dhuk).”

By this he indicated that they had material desires.

How yajña yields
all desires?

Through yajña ↓

then they provide you with the DGs etc. ?/etc/

the DGs etc. ?/etc/

3.11

devān bhāvayatānena
te devā bhāvayantu vah |
parasparam bhāvayantaḥ
śreyaḥ param avāpsyatha ||

“By that sacrifice (anena), please the devatās (devān bhāvayatā)
and the devatās will please you (te devā bhāvayantu vah). Being
mutually pleased (parasparam bhāvayantaḥ), you will all attain the
highest benefit (śreyaḥ param avāpsyatha).”

This verse explains how the yajña yields all desires.

“By this yajña (anena), please the devatās.

You make them pleased by the sacrifice.

The devatās also will please all of you.” Bhāva indicates affection in
this verse.

3.12

iṣṭān bhogān hi vo devā
dāsyante yajña-bhāvitāḥ |
tair dattān apradāyaibhyo
yo bhunkte stena eva saḥ ||

The devatās (**devā**), pleased with the sacrifice (**yajña-bhāvitāḥ**), will bestow on you (**vaḥ dāsyante**) desired enjoyment (**iṣṭān bhogān**). He who enjoys what is given by the devatās (**yah tair dattān bhunkte**) without offering to them (**ebhyaḥ apradāya**) is indeed a thief (**stena eva saḥ**).

To make this point clearer, he speaks of the fault of not performing this activity.

He who enjoys what is given by the devatās, such as food through the rain, without giving anything to them through performance of the pañca-mahā-yajña and other rites, is a thief.

3.13

yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ |
bhuñjate te tv agham pāpā
ye pacanty ātma-kāraṇāt ||

Those respectable people (santah) who eat the remnants of sacrifice (yajña-śiṣṭāśinaḥ) are free from all sins (mucyante sarva-kilbiṣaiḥ). Those sinful persons (pāpā) who cook for themselves (ye pacanty ātma-kāraṇāt) suffer from sin (te tu agham bhuñjate).

Those who eat the food remnants of yajñas such as the vaiśvadeva-yajña become freed from all sins caused by the five types of violence to living entities.

The five violent actions (pañca-sūnā) are described in the smṛti:

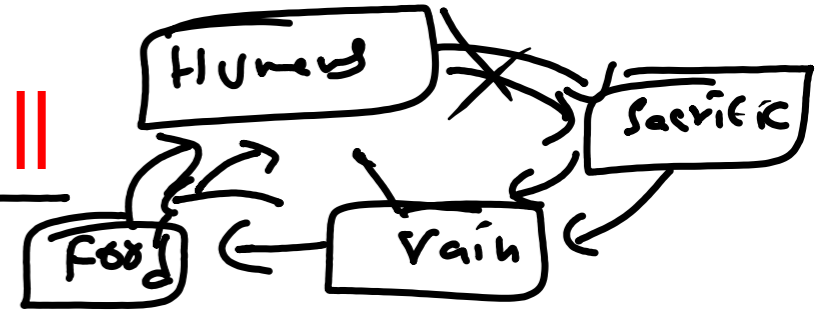
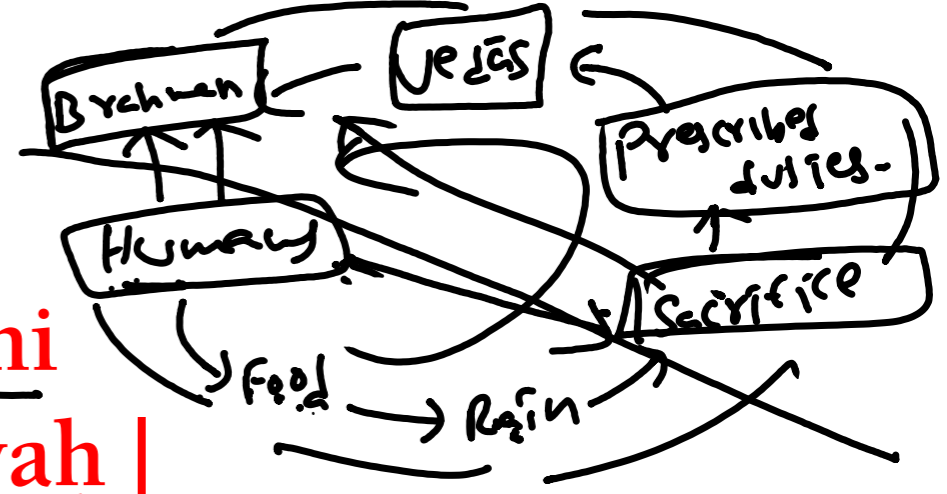
mortar-pelte
grinding stone
stove
water pot
broom
kaṇḍanī peṣaṇī cullī udakumbhī ca mārjanī
pañca-sūnā gr̥hasthasya tābhiḥ svargaṃ na vindati

The gr̥hastha does not enjoy Svarga by commission of the five violent actions towards other living entities caused by using the mortar, grinding stone, the stove, the broom and water pot. Viṣṇu Smṛti 59. 19-20

3-14-15 → describe how
 the world is connected to all yajñas
 & ∴ yajña should never be neglected

3.14

annād bhavanti bhūtāni
parjanyaād anna-sambhavaḥ |
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ ||



All creatures (arise) ^{dependence} from food (annād bhavanti bhūtāni). Food arises from rain (parjanyaād anna-sambhavaḥ). Rain arises from sacrifice (yajñād bhavati parjanyo). Sacrifice arises from prescribed actions (yajñaḥ karma-samudbhavaḥ).

One should perform the yajña because it causes the cyclic movement in the universe.

From food living entities exist.

Food is the cause of the bodies of the entities, and from food arises the health of the bodies of the living entities with transformation into semen and blood.

The cause of food is rain.

By the rain, food is produced.

The cause of rain is the yajña.

By people performing yajña the clouds produce sufficient rain.

The cause of yajña is karma, prescribed action.

The yajña is produced from the actions of the priest and the patron.

yajñena



3.15

karma brahmodbhavam viddhi
brahmākṣara-samudbhavam
tasmāt sarva-gataṁ brahma
nityaṁ yajñe pratiṣṭhitam ||

Action arises from the Vedas (karma brahmodbhavam viddhi). The Vedas arise from the Brahman (brahma akṣara-samudbhavam). Therefore this all-pervading Brahman (tasmāt sarva-gataṁ brahma) is eternally situated in the sacrifice (nityaṁ yajñe pratiṣṭhitam).

The cause of this action is the Veda (brahma).

The actions related to the yajña arise from hearing the statements of the rules enunciated in the Vedas.

The cause of the Vedas is Brahman (akṣaram), as the Vedas arise from the Lord.

The śruti says:

asya mahato bhūtasya niḥśvasitam etad ṛg-vedo yajur-vedaḥ sāma-
vedo' thāṅgīrasaḥ

The R̥g, Yajur, Sāma and Atharva Vedas are the breathing of the
Supreme Lord. Bṛhad Āraṇyaka Upaniṣad 2.4.10

Therefore the all pervading (sarva-gatam) Lord is present in the
yajña.

पुस्तक ०४ ३-१४ & ३-१५

Form of BT

This means that by performance of the yajña one attains the Lord.

Though, by cause and effect, from food to the Lord, many items
have been mentioned, among them all, the yajña is mentioned by the
scriptures as an necessary performance for the human being.

This process is mentioned in the smṛti as well.

agnau prāstāhutiḥ samyag ādityam upatiṣṭhate
ādityāj jāyate vṛṣṭir vṛṣṭer annaṃ tataḥ prajāḥ

The offering to the fire goes to the sun. From the sun arise rain, food
and bodies of the living entities. Manu Smṛti 3.76

3.16

evam pravartitam cakram
nānuvartayatīha yaḥ |
aghāyur indriyārāmo
mogham pārtha sa jīvati ||

He who does not follow (yaḥ na anuvartayati) the movements of this cycle (evam pravartitam cakram), and instead leads a life of sin (aghāyur), (enjoying his senses) (indriyārāmo), lives in vain (sah mogham jīvati).

This verse speaks of the sin involved in not performing the sacrifice.

He who does not partake of the instituted cycle moving from beginning to end—from yajña to rain; from rain to food; from food to nourishment of men; from men to performance of yajña; from yajña to rain—he who does not institute the cycle by performance of yajña--leads a life full of sin.

Who will not sink to hell?

S'raddhā → Faith → ↗ ↘

Svabhāva → nature
vāsanās
inherencias → very pure Svabhāva

Who is qualified
to give up VA prescribed
duties?

What is Bhakti do?
① Satisfactory engagement
according to one's
nature.
② Bhakti purifies one's
nature.

3.17

yas tv ātma-ratir eva syād
ātma-triptaś ca mānavah
ātmany eva ca santustas
tasya kāryaṁ na vidyate ||

VA → purpose

- ① Satisfactory engagement
according to one's
nature.
- ② Purification of that nature.
↓
Then he can meditate
on ātmā

The human (mānavah) who is attracted to the ātmā (yaḥ tu ātma-
ratir eva syād), satisfied in the ātmā (ātma-triptah), and completely
satisfied with ātmā alone (ātmany eva ca santustah), has nothing to
do in regard to fulfilling desires (tasya kāryaṁ na vidyate).

It has now been stated that if you cannot be without desires, you can perform actions with desires.

But he who reaches the stage of jñāna because of purity of heart never performs actions out of desire.

That is expressed in two verses.

Because he is enjoying in the self, is blissful by realization of the bliss of the ātmā, he does not engage at all in the pleasure of material objects.

Being engaged only in the ātmā (ātmāny eva), he does not perform any actions related to the external objects (tasya kāryam na vidyate).

SKRY	✓ VA Pīety	✗ VA SINS
NRY	Prīyā	Sing
J-1/2	X	X
B-1	X	X

3.18

naiva tasya kṛtenārtho
nākṛteneha kaścana |
na cāsya sarva-bhūtesu
kaś cid artha-vyapāśrayah ||

He does not gain (na eva arthaḥ) by performance of action (tasya kṛtena), nor lose by not performing action (na akṛtena iha kaścana). For him (asya), nothing in this world (na kaścid sarva-bhūtesu) is worthy of pursuing for fulfilling his desires (artha-vyapāśrayah).

J-1 (ātma reṭiḥ)

VA duties.

ॐ

By performance of action there is no accrual of desired results.

And by not performing the action there is no loss, because nothing in the whole universe, from Brahmā down to the inanimate objects, is a worthy object of shelter for fulfilling his goals.

The word vyapāśraya is used similarly in the Purāṇas as follows:

vāsudeve bhagavati
bhaktim udvahatām nṛṇām
jñāna-vairāgya-vīryāṇām
neha kaścid vyapāśrayaḥ

Persons having bhakti for Vāsudeva (**vāsudeve bhagavati bhaktim udvahatām nṛṇām**), endowed with jñāna and vairāgya (**jñāna-vairāgya-vīryāṇām**), do not take shelter elsewhere (**na hi kaścid vyapāśrayaḥ**). SB 6.17.31

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their *prārabdha-karmas* (**śudhyanti**). SB 2.4.18

sargo 'syātha visargaś ca vṛtti-rakṣāntarāṇi ca
vaṁśo vaṁśānucarītaṁ samsthā hetur apāśrayaḥ

O brāhmaṇa, authorities on the matter understand a Purāṇa to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, motivation and the supreme shelter. SB 12.7.9

From these statements it is seen that the addition of apa to āśraya has the meaning of “perfect shelter.”

Concluding

Therefore

3.19

tasmād asaktaḥ satatam
kāryam karma samācara
asakto hy ācaran karma
param āpnoti pūruṣaḥ ||

Therefore (tasmād) always perform prescribed actions (satatam, kāryam, karma, samācara) without attachment (asaktaḥ). Performing action without attachment (asakto hy ācaran karma), a person attains liberation (param āpnoti pūruṣaḥ).

Therefore (tasmād) since you do not have qualification for rising to the platform of jñāna, and performing actions with desires is not suitable for you since you have spiritual intelligence, you should perform action without desire.

That is explained in this verse.

Therefore you should perform obligatory prescribed actions without attachment.

By doing this you will attain liberation (param).

3.20

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ
loka-saṅgraham evāpi
sampraśyan kartum arhasi ||

Just by performance of prescribed actions (karmaṇā eva hi), Janaka and others (janakādayaḥ) attained (success) (saṁsiddhim āsthitā). And just with the consideration of setting example for others (loka-saṅgraham evāpi sampraśyan), you should perform prescribed work (kartum arhasi).

He gives proof of such actions in the first part of the verse.

In the second part of the verse he says that if you think that you are qualified for jñāna, even then, you should perform action in order to teach the people.

3.21

yad yad ācarati śreṣṭhas
tat tad evetaro janah |
sa yat pramāṇam kurute
lokas tad anuvartate ||

Whatever actions the superior performs (yad yad ācarati śreṣṭhas), other persons will also perform (tat tad eva itarah janah). What you do according to scriptural authority (sa yat pramāṇam kurute), others follow (lokas tad anuvartate).

In this verse he explains how the people are taught: by following example.

3.22

na me pārthāsti kartavyam
triṣu lokeṣu kiñcana |
nānavāptam avāptavyam
varta eva ca karmani ||

→ I am qualified for Jñāna

For Me (**me**), O son of Pṛthā (**pārtha**), there is nothing (**na kiñcana asti**) in the three worlds (**triṣu lokeṣu**) that has to be done (**kartavyam**), that has not been attained (**na anavāptam**), or which must be attained (**avāptavyam**). But I also perform duties (**varta eva ca karmani**).

In three verses the Lord uses Himself as an example.

3.23

yadi hy aham na varteyam
jātu karmaṇy atandritaḥ |
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ ||

If I were not to engage (yadi hy aham na varteyam) in work attentively (karmaṇy atandritaḥ) at any time (jātu), men would follow My example (manuṣyāḥ mama vartma anuvartante) in all respects (sarvaśaḥ).

3.24

utsīdeyur ime lokā na
kuryām karma cet aham |
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ ||

If I were not to work (na kuryām karma cet aham), all people
would be destroyed (utsīdeyur ime lokā). I would be the cause of
mixed castes (saṅkarasya ca kartā syām), and would pollute the
descendants (upahanyām imāḥ prajāḥ).

Taking Me as an example, the people, not performing dharma,
would be contaminated.

Mixed castes would result. I would be the cause of this. I would
pollute the progeny.

saktāḥ karmaṇy avidvāṃso
yathā kurvanti bhārata |
kuryād vidvāṃs tathāsaktaś
cikīrṣur loka-saṅgraham ||

Just as the ignorant (^{Just as} yathā avidvāṃsah) work with attachment (^{with attachment} saktāḥ karmaṇy kurvanti), O Bhārata (bhārata), the wise (^{in the best way} tathā vidvān) ^{performing} desirous to teach the people (loka-saṅgraham cikīrṣuh), should perform work without attachment (asaktah karmaṇy kuryād). ^{V/A duty}

He summarizes here that action should be done even by a person established in jñāna.

3.26

Instruction for a
JY on how to deal
with a SKRY

na buddhi-bhedam janayed
ajñānām karma-saṅginām |
joṣayet sarva-karmāṇi
vidvān yuktaḥ samācaran ||

The wise man (vidvān) ^{JY} should not disturb the intelligence (na buddhi-bhedam janayed) of the ignorant attached to results of work (ajñānām karma-saṅginām). Engaging in all work himself with detachment (samācaran yuktaḥ), he should engage them in activity (sarva-karmāṇi joṣayet).

You should not disturb the minds of those attached to action
because of their impure hearts by saying “This karma is despicable!
Give up action and become successful like me by the practice of
jñāna.”

Instead you should engage them in action (josayet) by saying
“Perform action without desire and become successful.”

Doing those actions, you set an example for others.

“But according to the Bhāgavatam, this is contrary to the statement of the Lord:

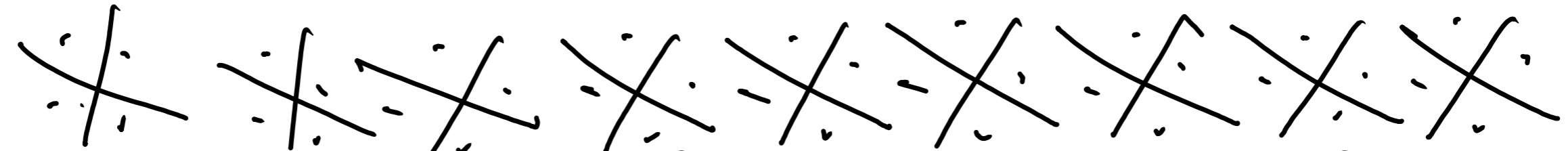
Instruction to a BY about how to deal with a KY

svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi
na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ

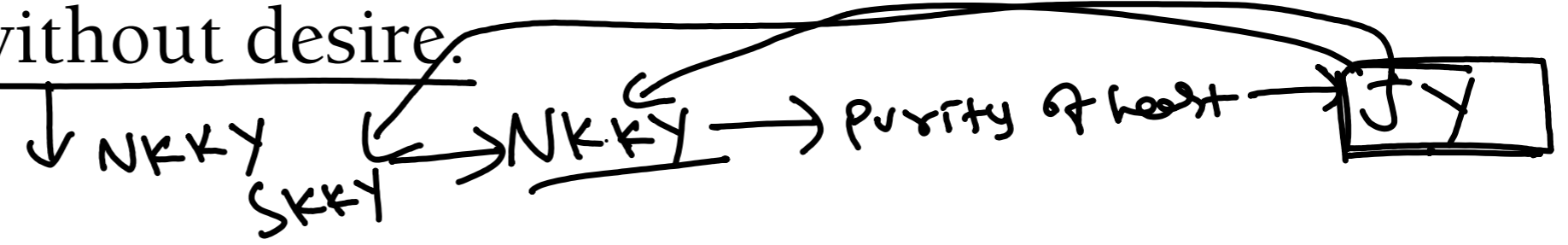
One who knows the highest good (svayaṁ niḥśreyasaṁ vidvān)
will never instruct a foolish person (na vakty ajñāya) to engage in
material enjoyment (karma hi), just as an experienced physician
(bhiṣaktamaḥ) does not give his patient (na rogiṇo rāti) food
injurious to his health (apathyaṁ), even if the patient desires it
(vāñchatah api). SB 6.9.50

True, but this is in relation to instructions given about bhakti.

It is not contradictory to giving instructions in this way about jñāna.



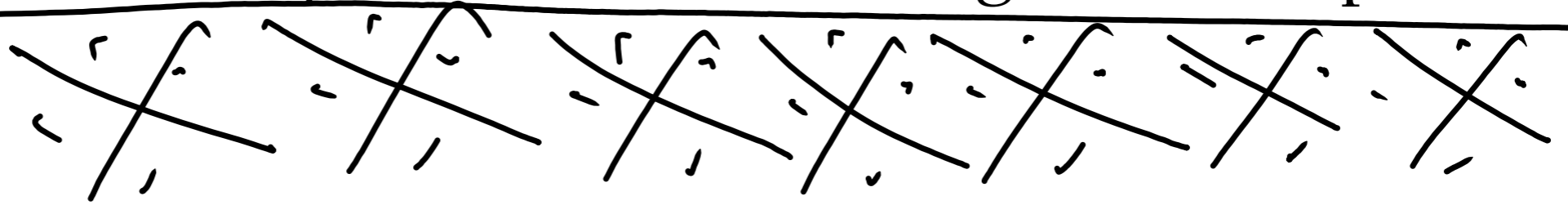
Jñāna is dependent on purity of the heart, and purity of the heart is dependent on action without desire.



But bhakti is by nature very strong, and is not dependent even on the purity of the heart.



If it is possible for you to produce faith in bhakti in other person,
then you may disturb the minds of those attached to action, for
those who have faith in bhakti have no obligation for performing
karma.



This should be understood from such statements as the following:

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

Qualification for BY

Qualification for UY

As long as one does not become detached from daily and periodic duties (na nirvidyeta yāvatā) (or) has not awakened his faith (śraddhā yāvan na jāyate) in hearing topics about me (mat-kathā-śravaṇādau vā), one must perform one's prescribed duties of varṇāśrama (tāvat karmāṇi kurvīta). SB 11.20.9

dharmān santyajya yaḥ sarvān
mām bhajet sa tu sattamaḥ

Having taken complete shelter at My lotus feet, however, a saintly
person ultimately renounces such ordinary religious duties
(**dharmān santyajya yaḥ sarvān**) and worships Me alone (**mām**
bhajet). He is thus considered to be the best among all living entities
(**sa tu sattamaḥ**). SB 11.11.32

sarva-dharmān parityajya mām ekaṁ śaraṇam vraja

Give up all dharmas (**sarva-dharmān parityajya**) and surrender to
Me alone (**mām ekaṁ śaraṇam vraja**). BG 18.66

tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

If a person having given up his duties in varṇāśrama (tyaktvā sva-dharmam), begins the worship of the Lord's lotus feet (hareh caraṇāmbujam bhajann), and happens to deviate or not reach perfection (apakvo vā atha patet tato yadi), there is no misfortune for him at all in the future (amuṣya kim kva abhadram abhūd). But what does (kah vā arthah) the person who follows all duties of varṇāśrama (sva-dharmataḥ) but does not worship the Lord (abhajatām) gain (āptaḥ)? SB 1.5.17

3 doers
 उत्तर → desiring doer → responsibility doer
 कर्तृ → sanctioning doer
 प्राकृति → P.C. forming doer
 Example: प्राकृति एतद्गुणैर्गुणैर्जन्म

Syn?ton of
 a person
 with karma
 अहंकार

3.27

prakṛteḥ kriyamāṇāni
gunaiḥ karmāni sarvaśaḥ |
ahaṅkāra-vimūḍhātmā
kartāham iti manyate ||

- ① गुणैर्जन्म → MoI
- ② तर्क (ग्राह) → MoI
- ③ सृष्टिसूत्रिका → MoP
- ④ mind → MoI
- ⑤ Intelligence → MoP

The person bewildered by pride (ahaṅkāra-vimūḍhātmā) thinks (manyate) that he is the doer (kartā aham iti) of actions (karmāni) which are being done completely (sarvaśaḥ kriyamāṇāni) by the body, senses and prāṇas made of prakṛti (prakṛteḥ gunaiḥ).

The doubt may arise: how to distinguish the person in knowledge (vidvān) from the ignorant person, if the man in knowledge also performs actions.

Two verses explain the difference.

The ignorant person thinks that he is the performer of all the actions, which are actually performed completely by the material senses, which in turn are the products of the guṇas (prakṛteḥ guṇaih).

Sy-ṁāṁ & a person
with jñāna cañāṁ?

3.28

tattvavit tu mahā-bāho
guṇa-karma-vibhāgayoh |
guṇā guṇeṣu vartanta
iti matvā na sajjate ||

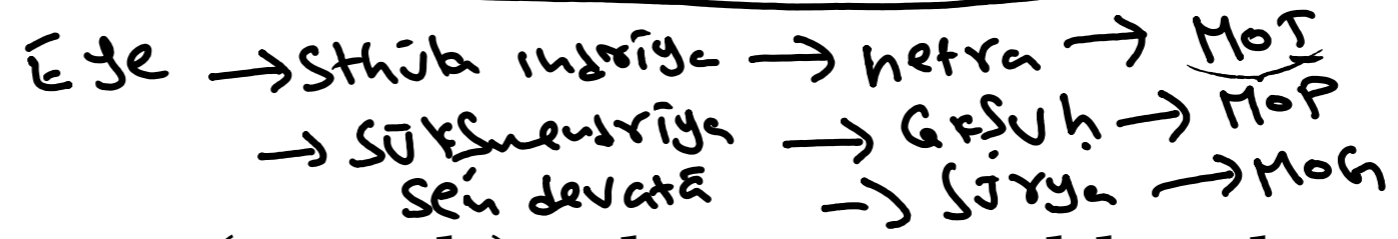
But the wise person, who knows (tattva-vit tu) that he is different from the senses and their actions (guṇa-karma-vibhāgayoh), O Mighty-armed (mahā-bāho), is not attached to the sense objects (na sajjate), understanding (matvā) that only the senses are engaged with the sense objects (guṇā guṇeṣu vartanta iti).

The intelligent person, however, knows the truth (tattva-vit) about the divisions of guṇas and actions (guṇa-karma-vibhagayoh).

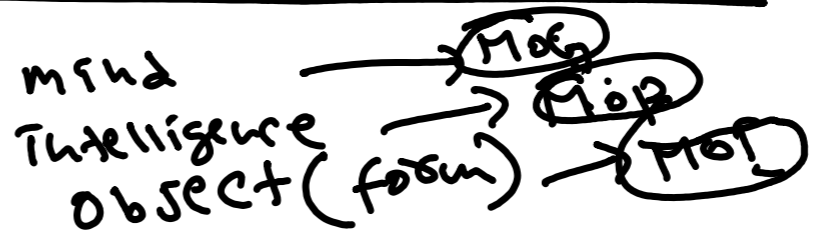
The divisions of the guṇas are sattva, rajas and tamas.

The divisions of action are according the effects of the guṇas: devatā (sattva), senses (rajas), and sense objects (tamas).

One who knows the nature of these two is called tattva vit.



The senses such as the eye (guṇāḥ) administered by their devatās are engaged with the sense objects such as form (guṇeṣu).



The intelligent person is not attached, knowing this. He thinks, "I am not at all the senses, nor the sense objects.

There is no relation between me and the senses or the sense objects at all."

3.29

Re-emphasis

prakṛter guṇa-sammūdhāḥ
sajjante guṇa-karmasu |
tān akṛtsna-vido mandān
kṛtsna-vin na vicālayet ||

Those bewildered by the senses made of prakṛti (prakṛter guṇa-sammūdhāḥ) are attached to the sense objects (sajjante guṇa-karmasu). One who knows everything (kṛtsna-vit) does not disturb (na vicālayet) those foolish persons (tān mandān) who do not know (akṛtsna-vidah).

If the jīvas are separate from the senses and the sense objects,
without relationship to them, then why is it seen that people are
attached to the sense objects?

This verse answers.

By absorption in the senses made of matter, jīvas become
bewildered.

Just like a man possessed by a ghost thinks himself a ghost, the jīvas absorbed in the senses made of matter think themselves to be the senses.

Then they become attached to the sense objects (guṇa-karmaṣu).

The man who knows all (kṛtsnavit) does not disturb those who are ignorant.

He does not attempt to make them realize that they, as jīvas, are different from the senses, that they are not the senses.

Instead he engages them in action without desire, which will remove the absorption in the senses.

- ① Doctor → Jñāna yogi
② Man possessed of ghost → Karma Sengi
③ What is the instruction → Jñāna is better than
karma & anyway
you are not the body
you are soul.

One does not cure a man possessed of a ghost even by instructing him even a hundred times, "You are a man, not a ghost!"

- ④ Mantras, jewels & medicine → Teach the
detached person
⑤ affliction. → Material attachment of duties.

Instead one cures him by use of mantras, jewels and medicines which will remove that affliction.

Direct in direction to
↑ Arjuna to 20. For
Summary of NKKY

NKKY

3.30

mayi sarvāṇi karmāni
sannyasyādhyātma-cetasā |
nirāśir nirmamo bhūtvā
yudhyasva vigata-jvarah ||

④ Freedom from lethargy in
executing duties -
perform VA occupational duties.

⑤ Perform VA occupational duties
No possessiveness &
no material desire

③ No possessiveness &
no material desire
Mind fixed on soul.
performing yūnārta
karma.

①

Offering all activities to Me (mayi sarvāṇi karmāni sannyasya),
being fixed in the soul (adhyātma-cetasā), being without
possessiveness or desire (nirāśir nirmamo bhūtvā), devoid of fever
(vigata-jvarah), fight (yudhyasva).

The word adhyātma is here taken as an avyayībhāva compound,
meaning “in (adhi) the ātmā.”

The phrase adhyātmam-cetasā therefore means “with consciousness
fixed in the ātmā.”

Therefore, offering (sannyasya) all works to Me, by consciousness
fixed in the ātmā rather than in material objects, being without
desires for the results, being niṣkāma (nirāśih), devoid of
possessiveness in all respects (nirmamaḥ), fight.

3.31

ye me matam idam nityam
anutīṣṭhanti mānavāḥ |
śraddhāvanto 'nasūyanto
mucyante te 'pi karmabhiḥ ||

Only those who (ye mānavāḥ) always follow (nityam anutīṣṭhanti) my teaching (me idam matam) with faith (śraddhāvanto) and without envy (anasūyanto) are free from the bondage of actions (te karmabhiḥ mucyante).

In this verse the Lord speaks to encourage people to take up His teaching.

3.32

ye tv etad abhyasūyanto
nānutiṣṭhanti me matam |
sarva-jñāna-vimūḍhāms tān
viddhi naṣṭān acetasaḥ ||

But know (viddhi) that those who (ye tu), devoid of all knowledge (sarva-jñāna-vimūḍhān), devoid of proper consciousness (acetasaḥ), and hostile to this teaching (etad me matam abhyasūyantah), do not follow it (nānutiṣṭhanti), are lost (naṣṭān).

In this verse the Lord speaks of the bad effects of doing the opposite.

3.33

sadr̥śam ceṣṭate svasyāḥ
prakṛter jñānavān api |
prakṛtiṃ yānti bhūtāni
nigrahaḥ kiṃ kariṣyati ||

Even the man of knowledge (jñānavān api) acts (ceṣṭate) according to his nature (svasyāḥ prakṛter sadr̥śam). All living entities act according to their natures (prakṛtiṃ yānti bhūtāni). What can instructions of karma and jñāna do for the most fallen (nigrahaḥ kiṃ kariṣyati)?

Force of
Nature &
Powerful
It is
away from your doing
& enjoy your life
successful life

“Would they not be afraid of not following Your instructions, the instructions of the Supreme Lord, or the instructions of a king?”

“No, they are not afraid.”

“Those who engage their senses for enjoyment, even if they are intelligent, cannot consider the orders of the king, the Supreme Lord.”

This is because of their nature.”

The Lord explains this in this verse.

If the person of knowledge engages in sin, he will receive hellish punishment, just as a king punishes.

And he will also bear infamy.

Still, even the person of discrimination performs actions which yield a burden of suffering, following his previous sinful habits.

Therefore all follow after their natures.

The instructions of scripture (nigrahah) made by Me or the king, in the form of niṣkāma-karma-yoga, are able to purify and enlighten the impure hearted, and in the form of jñāna-yoga, are able to purify and enlighten the pure hearted.

But neither can purify the extremely impure (nigrahah kim kariṣyati).

However, bhakti-yoga arising from My unpredictable mercy can deliver even those most sinful persons.

As the Skanda Purāṇa says:

aho dhanyo 'si devarṣe kṛpayā yasya te kṣanāt
nīco 'py utpulako lebhe lubdhako ratim ucyate

My dear friend Nārada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter immediately became ecstatic. This is called bhāva or rati.

3.34

indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
tayor na vaśam āgacchet
tau hy asya paripanthinau

(A) Is Frustration
for a change of
position that is
needed to practice Niyama

Attachment and repulsion are firmly fixed (rāga-dveṣau
vyavasthitau) in each of the sense objects (indriyasya
indriyasyārthe). One should not come under control of attachment
and repulsion (tayor na vaśam āgacchet). They are the two
obstacles (tau hy asya paripanthinau).

Since the rules and restrictions of scripture do not have effect upon those of evil nature, one should limit the senses, if one is not under the influence of sinful nature arising from past sinful habits.

That is described in this verse.

The word indriya is repeated to indicate each of the sense objects of each of the senses.

Attachment (rāga) for what is forbidden by scripture, such as giving gifts to other's wives, or seeing or touching their bodies; or repulsion (dveṣa) for what is prescribed by scripture, such as distributing gifts to, serving, seeing and touching the guru, the brāhmaṇa, the holy places and visitors, are firmly fixed (viśeṣena avasthitau) in all the sense objects (form, smell, taste, touch and sound).

One should not be under the control (vaśam) of attachment and repulsion.

Another meaning is this.

Attachment means seeing a woman (object of the eye) and hatred for those that obstruct that enjoyment.

Therefore, the mind is attracted to what helps one attain one's goals.

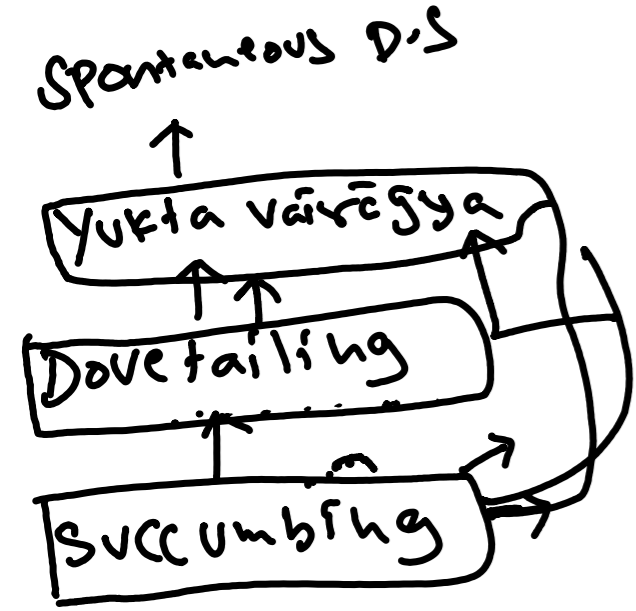
The mind is attracted to tasty, tender rice as it is favorable for one's goals, and the mind has dislike of tasteless hard rice, as it is against one's goals.

One has attachment to hearing and seeing one's own sons, but dislikes seeing or hearing the sons of one's enemies.

One should not fall under the control of such attachment and
repulsion.

3.35

śreyān sva-dharmo viguṇaḥ
para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanaṁ śreyah
para-dharmo bhayāvahaḥ



It is better to perform ones own duties even if in a faulty way (śreyān sva-dharmo viguṇaḥ), than to perform others' duties albeit very well (para-dharmāt su-anuṣṭhitāt). Destruction in the course one's duties is beneficial (sva-dharme nidhanaṁ śreyah). Performing others' duties is full of danger (para-dharmo bhayāvahaḥ).

In this verse the Lord answers those who desire to perform the duties of others such as non-violence, because it is easy to execute and also not independent of dharma, and because of inability to fight the battle due to attachment and repulsion.



One should boldly perform one's duties, even though they may have some slight fault.

This is better than performing others' duties even if those duties are executed well and are full of good qualities.

The reason is given.

Destruction in the course of performing one's duties is better.

Performing others' duties is dangerous.

The Seventh Canto of Bhāgavatam speaks of performing others' duties, para dharma, as irreligion:

॥ 7.15.12 ॥

vidharmaḥ para-dharmaś ca
ābhāsa upamā chalah
adharna-śākhāḥ pañcemā
dharna-jño 'dharmavat tyajet

The knower of dharma (dharna-jñāḥ) should avoid (adharmavat tyajet) five forbidden types of adharna (pañca imā adharna-śākhāḥ) known as vidharma, para-dharma, ābhāsa-dharma, upamā-dharma and chala-dharma.

3.36

balād iva niyojitaḥ

svabhāva

S'radhā

pāpam

anicchann

arjuna uvāca

atha kena prayukto 'yam
pāpam carati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ

Arjuna said: O descendent of the Vṛṣṇis (vārṣṇeya), by what (atha kena prayuktaḥ) does man engage in sin (ayam pūruṣaḥ pāpam carati), though unwilling (anicchann api), as if by force (balād iva niyojitaḥ)?

Referring to verse 34 about rāga and dveṣa, in this verse Arjuna asks about the attachment to the objects of the senses such as enjoyment with others' wives, even though it is forbidden by scripture.

Though without desire to engage in sin because of knowledge of the rules and prohibitions of the scriptures (anicchan), by what influence (kena prayuktaḥ) does one engage in the act as if by force?

This means that the desire for the object strongly arises under the influence of the object's stimuli.

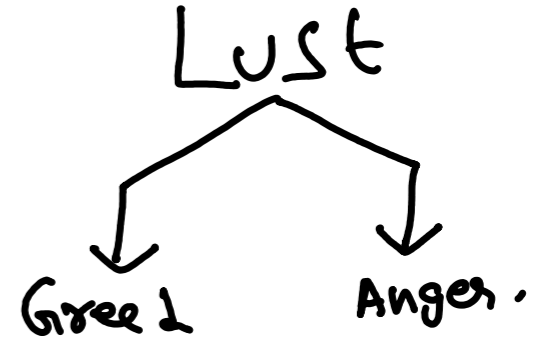
3.37

śrī-bhagavān uvāca
kāma eṣa krodha eṣa
rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam

The Lord said: It is lust and then anger (kāma eṣa krodha eṣa), arising from the mode of passion (rajo-guṇa-samudbhavaḥ). Know this (viddhy enam) as the great devourer (mahāśano), the great ferocious one (mahā-pāpmā), the enemy (vairiṇam).

Lust, composed of the desire for the sense objects, impels a man to sin.

A man, being urged by lust, engages in sin.



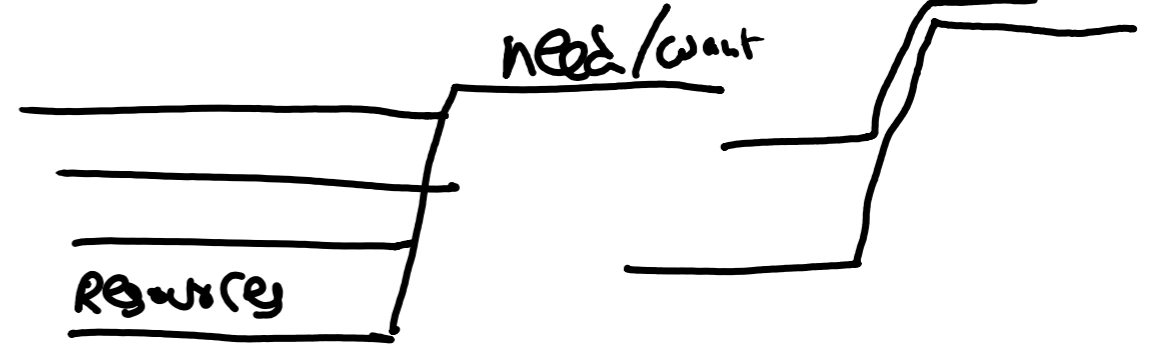
This lust, appearing in a different form, becomes visible as anger.

This means that lust, being obstructed by someone, transforms into anger.

Lust arises from the mode of passion, and from lust in mode of passion arises anger in the mode of ignorance.

“But after the fulfillment of desire, the desire should be finished.”

“No, this lust is a great devourer. It is impossible to satisfy the expectations of desire.”



As the smṛti says,

yat pṛthivyām vrīhi-yavam hiraṇyam paśavaḥ striyaḥ
nālam ekasya tat sarvam iti matvā śamaṁ vrajet

Understanding that all that is available on earth in the form of food,
gold, animals and women is not enough for one person, one should
go about with peaceful mind. Mahābhārata, Anuśāśana Parvā, Ch.13
[Note: There is a similar verse in Bhāgavatam 9.19.13]

“If it is not possible to make an alliance with lust by giving (dāna), then is it possible to bring under control by sāma and bheda?”

“No, lust is a very great demon (mahā-pāpmā).”

3.38

dhūmenāvriyate vahnir
yathādarśo malena ca
yatholbenāvṛto garbhas
tathā tenedam āvṛtam

As fire is covered by smoke (yathā dhūmena āvriyate vahnir), the mirror by dust (ādarśo malena ca), or embryo by the womb (yathā ulbena āvṛto garbhah), so the universe is covered by lust (tathā tena idam āvṛtam).

Lust is not just an enemy for some, but an enemy for all.

This is explained with examples.

The examples illustrate various degrees of lust: shallow, deep and very deep. The fire, though covered by smoke, still performs its function of burning.

Because of the disappearance of its natural clarity, the mirror covered by dust does not carry out its function of reflecting images properly, though it is known as a mirror by its form (in spite of the dust covering it).

The fetus covered by the womb cannot perform its functions of stretching its hands and feet.

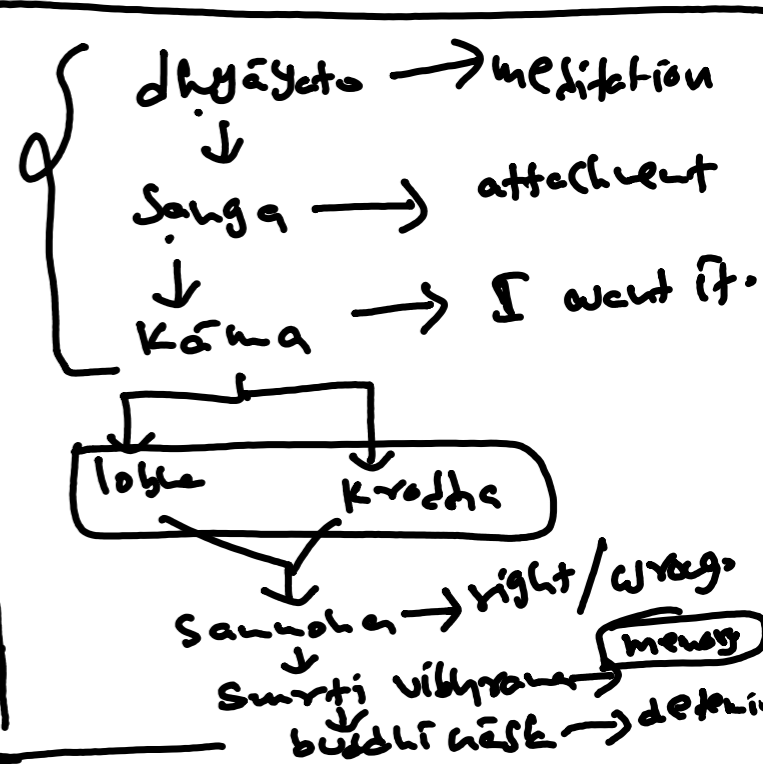
Its true form cannot be understood within that covering.

When lust is shallow, it is possible to remember the spiritual goals.

When lust is deep, it is not possible.

When it is very deep, one becomes unconscious.

In this way, the universe (idam) is covered by lust



Pratyakṣa

3.39

āvṛtaṁ jñānam etena
jñānino nitya-vairiṇā
kāma-rūpeṇa kaunteya
duṣpūreṇānalena ca

The knowledge of the knower (jñāninaḥ jñānam) is covered (āvṛtaṁ) by this eternal enemy (etena nitya-vairiṇā) in the form of lust (kāma-rūpeṇa), which is like an unsatisfied fire (duṣpūreṇa analena).

This verse explains that lust is indeed ignorance of the jīva, for it covers the knowledge of the jīva.

The phrase “eternal enemy” indicates that lust must by all means be killed.

By this ignorance in the form of lust, compared to an unsatisfied fire, knowledge is covered.

It is said:

na jātu kāmahaḥ kāmānām upabhogena śāmyati
haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate

As fire (kṛṣṇa-vartma iva) increases more and more (bhūya eva abhivardhate) by supplying oblations (haviṣā), lust (kāmānām kāmahaḥ) can never be pacified (na jātu śāmyati) by enjoyment (upabhogena). SB 9.19.14

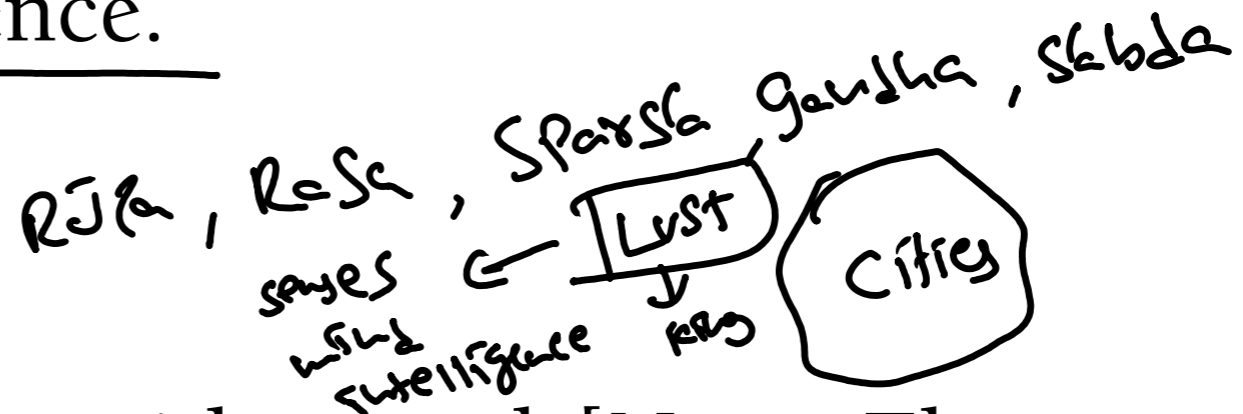
3.40

indriyāṇi mano buddhir
asyādhiṣṭhānam ucyate
etair vimohayaty eṣa
jñānam āvṛtya dehinam

The senses, mind and intelligence (indriyāṇi mano buddhir) are the seats of this lust (asya adhiṣṭhānam ucyate). By these (etair), lust, covering the knowledge of the soul (jñānam āvṛtya dehinam), bewilders the soul (vimohayaty eṣa).

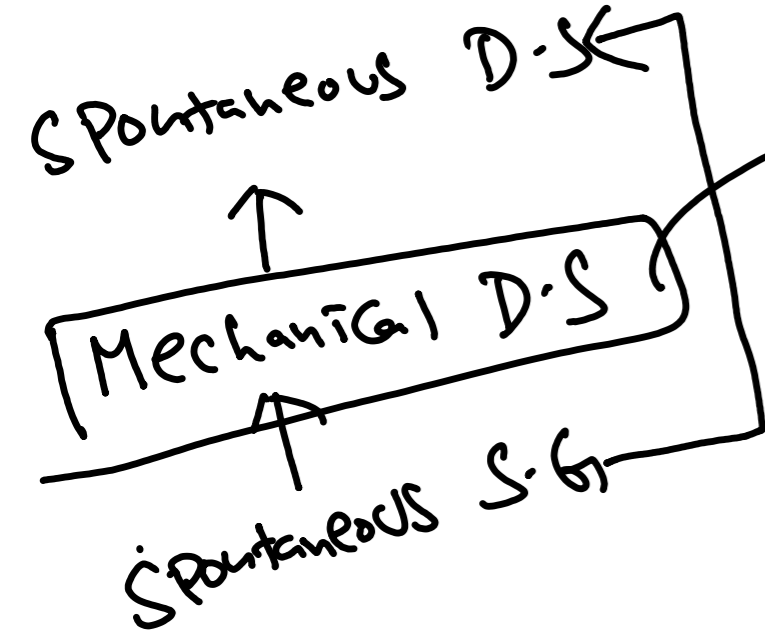
Where is this lust situated? This verse explains.

The great fortresses and cities of this enemy lust (adhishthānam) are the senses, mind and intelligence.



And the sense objects starting with sound [Note: The sense objects or viṣaya, are sound, touch, form, taste and smell.] are the provinces [Note: The provinces nourish to the cities.] ruled by the king called lust.

Lust bewilders the jīva (dehinam), by covering knowledge, using the senses, mind and intelligence.



3.41

tasmāt tvam indriyāṅy ādau
niyamyā bharatarṣabha
pāpmānam prajahi hy enam
jñāna-vijñāna-nāśanam

3 residences of WSE

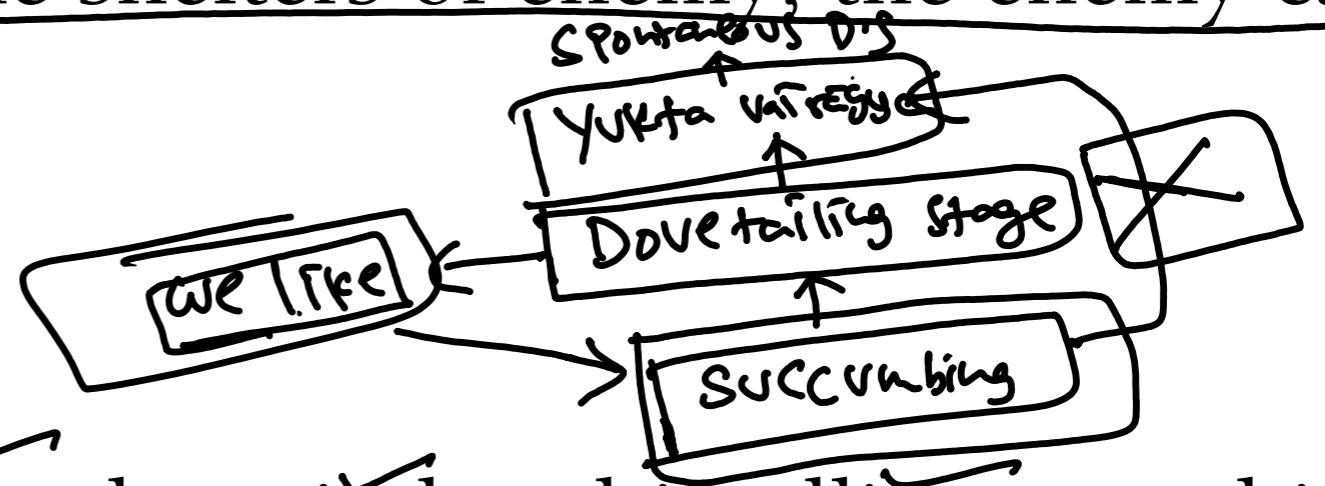
a) mind

b) Intelligence

c) senses.

Therefore (tasmāt), as a first step (ādau), by controlling the senses (indriyāṅy niyamyā), O best of the Bharata lineage (bharatarṣabha), kill this demon (tvam prajahi hy enam pāpmānam), which destroys knowledge and intelligence (jñāna-vijñāna-nāśanam).

The rule is that, by conquering the shelters of enemy, the enemy can be conquered.



The shelters of lust are the senses, the mind and intelligence, which are respectively increasing difficult to conquer.

The senses may be difficult to control, but they are easier to conquer than the other items.

Therefore, first the senses should be conquered; you should control the senses.

Though the uncontrollable mind wants to steal others' wives or properties, one should not engage the senses, by carefully considering the situation of the functioning of the senses such as eyes, ear, hands or feet.

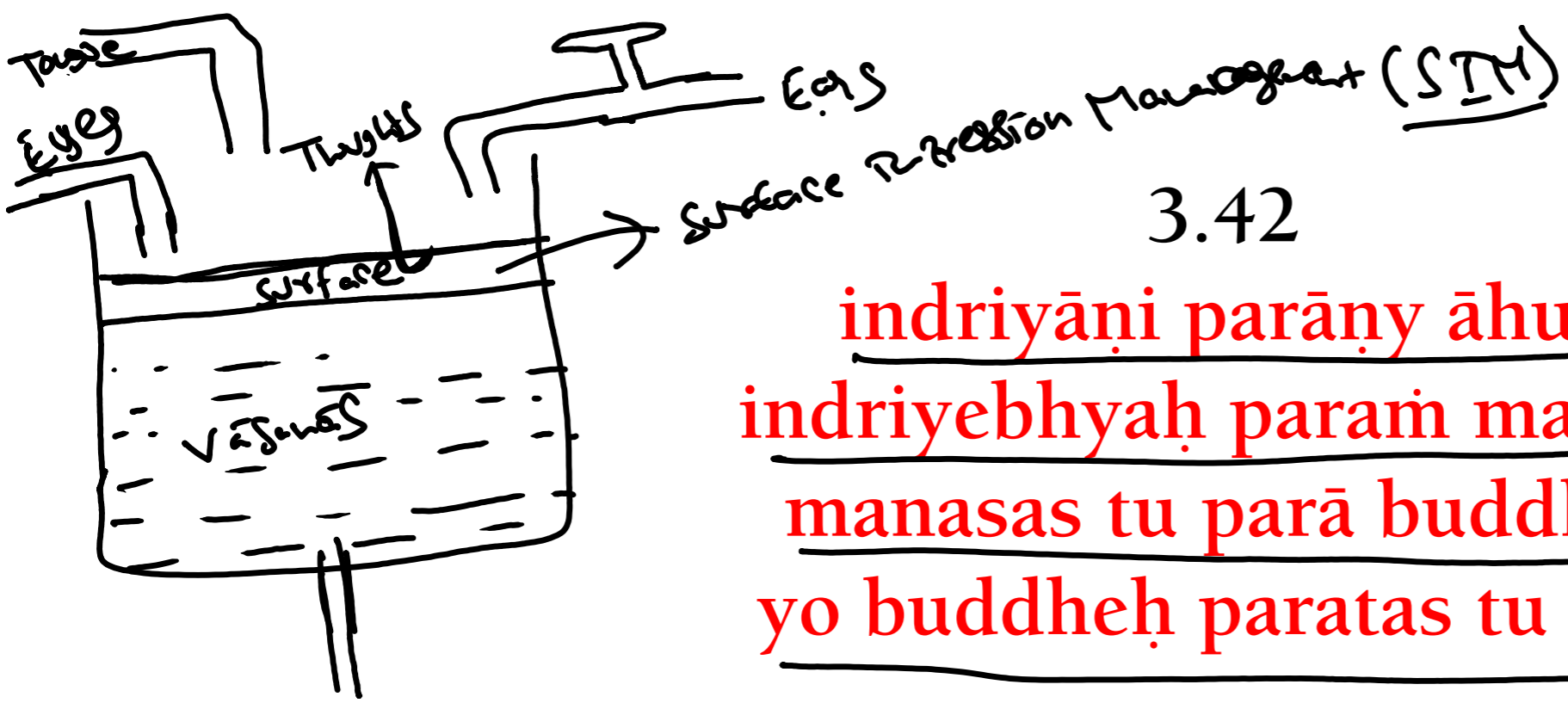
Kill this ferocious lust (pāpmānam).

This means that by restricting the senses, after some time the mind will become freed of lust.

[Note: Previously stopping the senses was not recommended, since the mind still will dwell on sense objects.]

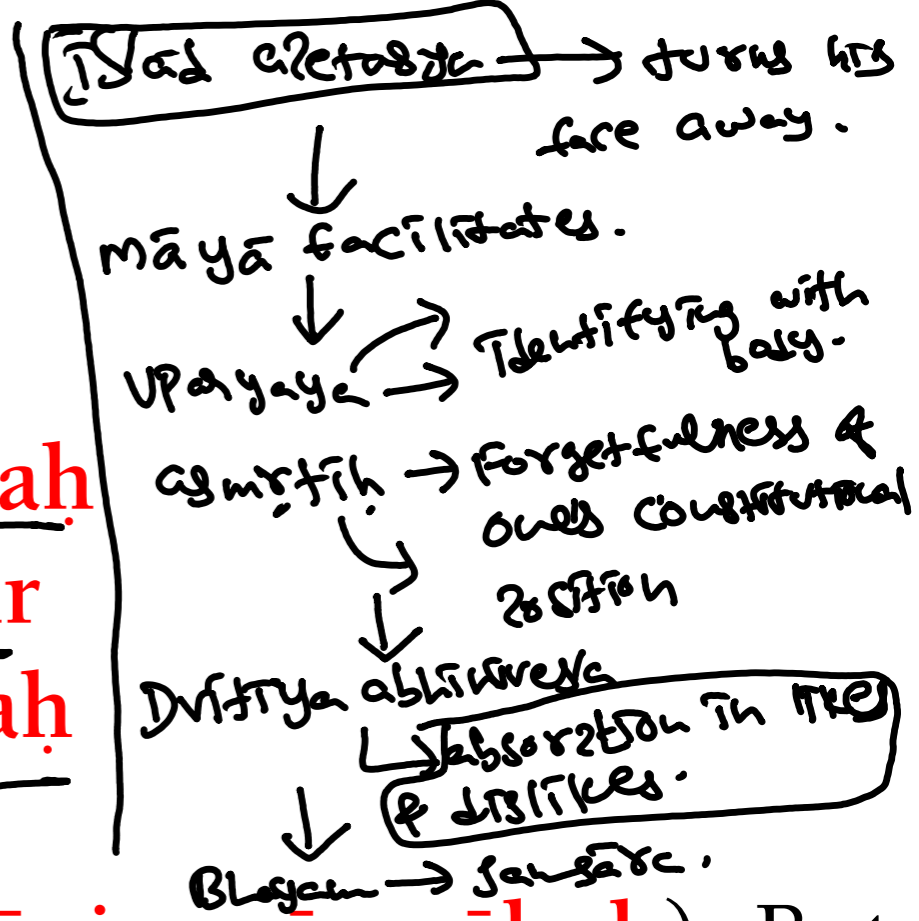
Here Kṛṣṇa is stating that the senses should be controlled by proper engagement, but not stopped, and this will help control the mind from dwelling on enjoyment.

Mind and intelligence should also be controlled by suitable engagement, but ultimately, if effort is not made to understand the ātmā and develop taste in the ātmā, all endeavors to control senses, mind and intellect will be futile.]



3.42

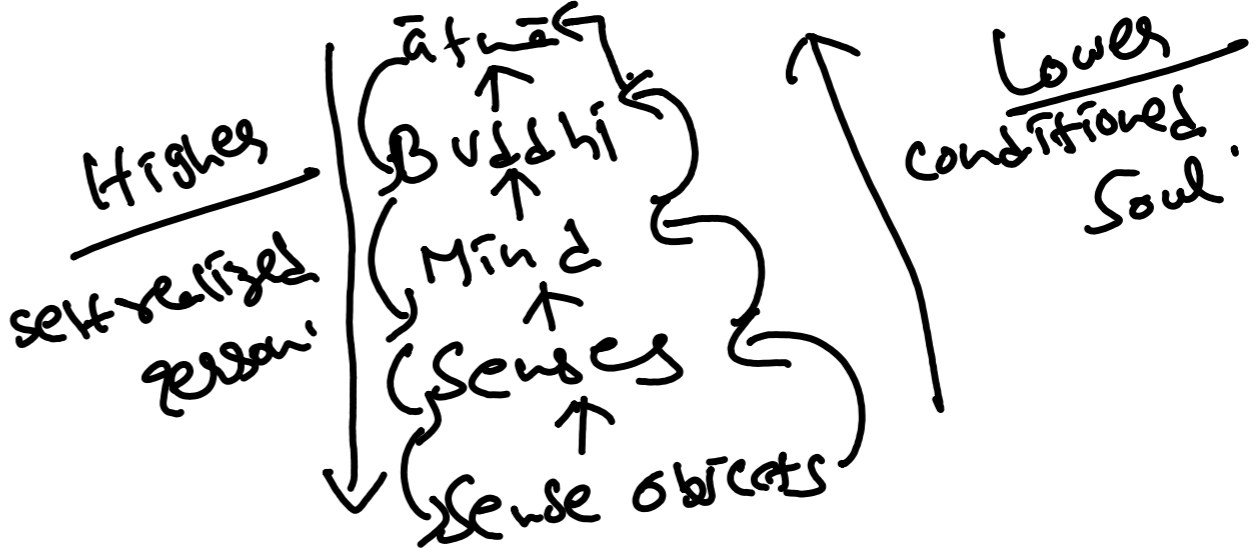
indriyāṇi parāṇy āhur
indriyebhyaḥ param manah
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ



It is said that the senses are supreme (indriyāṇi parāṇy āhur). But superior to the senses is the mind (indriyebhyaḥ param manah). Superior to the mind is the intelligence (manasas tu parā buddhir). What is superior to the intelligence is the ātmā (yo buddheḥ paratas tu saḥ).

One should not try to conquer over the mind and intelligence first, because of the impossibility.

That is conveyed in this verse.



The senses are considered superior, for they cannot be conquered even by warriors who conquer the ten directions.



But the mind is superior to the senses as it is even stronger, not being destroyed during dreams when the senses do not function.

But compared to the mind, the intelligence, with the form of vijñāna, is stronger.

During deep sleep, even the mind does not function, but the intelligence remains undestroyed, being present in general form.

But compared to the intelligence, that which is superior in strength, because it exists in you even when intelligence is destroyed by the practice of jñāna, is the famous jivātmā, which is the conqueror of lust.

After conquering the senses, mind and intelligence, the jīvātmā,
which is the most powerful than all of them, can conquer lust.

It is thus understood that is not an impossible task to conquer lust.

3.43

evam buddheḥ param buddhvā
saṁstabhyātmānam ātmanā
jahi śatrum mahā-bāho
kāma-rūpaṁ durāsadam

Thus (evam), understanding (buddhvā) that the soul is superior to the intelligence (buddheḥ param), being established in the self by the self (saṁstabhya ātmānam ātmanā), destroy the enemy (jahi śatrum) in the form of lust (kāma-rūpaṁ), which is difficult to conquer (durāsadam).

This verse concludes the topic.

Understanding that the jivātmā is superior to the intelligence,
understanding that it is separate from all coverings, destroy the
unconquerable lust by being firms in the self by the self.

ātmanā → by the ātmā (intelligence)
sāntaty-ātmanā → control the ātmā (mind)

[Note: Baladeva, Rāmānuja, Madhva and Śrīdhara all take the verse
as “fixing the mind by the intelligence.” The justification for
Viśvanātha’s version (Śaṅkāra holds the same view) could be that
the self is the strongest, and therefore should be established in its
position first. But that can only be done by itself, not by something
inferior. When the soul is firm, then it controls senses, mind,
intelligence and lust..]

This chapter chiefly speaks of niṣkāma-karma as a sādhana, and also speaks of jñāna, its goal, in a secondary way.

[Note: This refers to the verses starting from verse 39.]