

Notes on Bhagavad Gita

Chapter 3

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Based on Classes
By
Swami Paramarthananda

अध्याय ३ कर्मयोगः । KarmaYogaha

- Verses 1-2 - Arjun's question - If knowledge स्थितप्रज्ञः (ज्ञानयोगः) is better than work योगस्थः कुरु कर्माणि – why to work ?
- Verses 3-7 - Importance of कर्मयोगः for acquiring qualifications for ज्ञानयोगः
- Verses 8-20 - Topic of कर्मयोगः as ईश्वराज्ञा commandment, यज्ञः gratitude, शोधकम् purifier, धर्म
- Verse 21-29 - Duties of a ज्ञानी – setting an example, also advice to all important people राजा माता पिता गुरु
- Verse 30-35 - Summary of कर्मयोगः
Verse 30 – MIP verse – how to perform it.
- Verse 36 - Fate of those who do not follow कर्मयोगः
- Verses 37-43 - Obstacles to कर्मयोगः – कामक्रोधः (रागद्वेषः)

दमः शमः विवेकः are the disciplines to handle कामः source of all the distractions.

Karma Yogaha = proper action + proper attitude = समत्वं योगः उच्यते ।

योगः = focused life style with respect to the ultimate goal

हरिता प्रज्ञा

Aim –less life



प्रतिष्ठिता प्रज्ञा

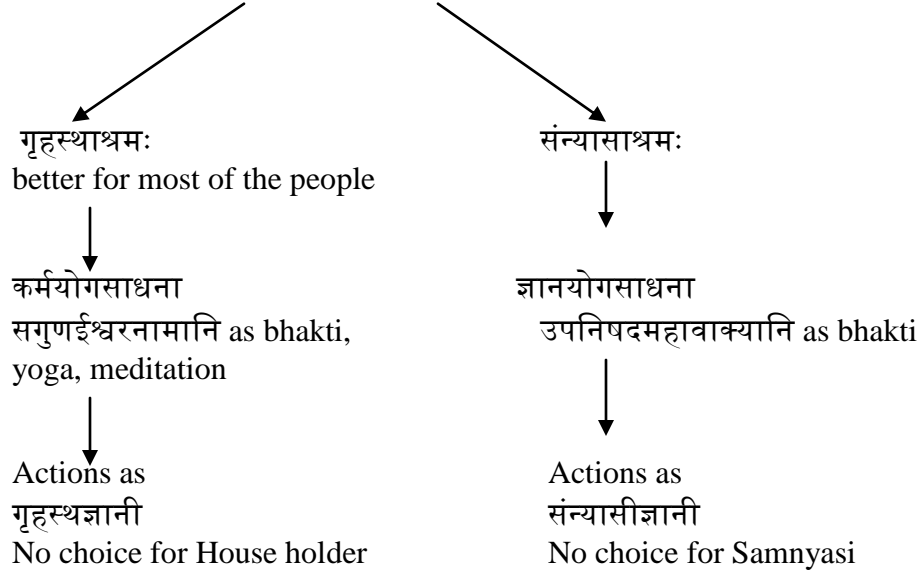
Aimed life



साधना – कर्मयोगसाधना, ज्ञानयोगसाधना । you have no choice but to do it based on your choice of the life style

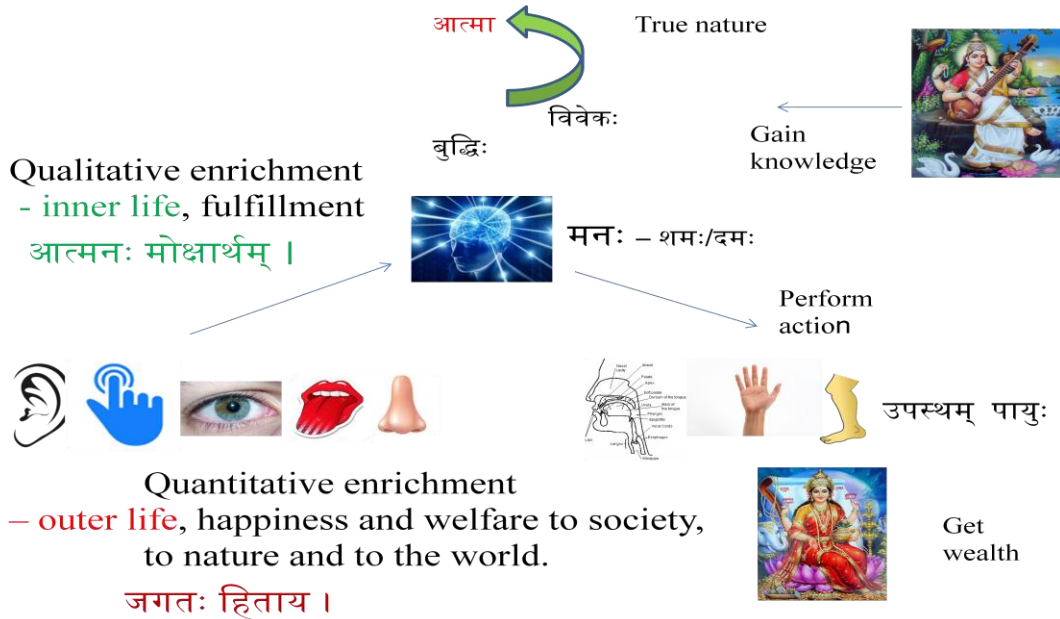
निष्ठा – गृहस्थाश्रमः, संन्यासाश्रमः । you have a choice based on your mental makeup

निष्ठा – life style

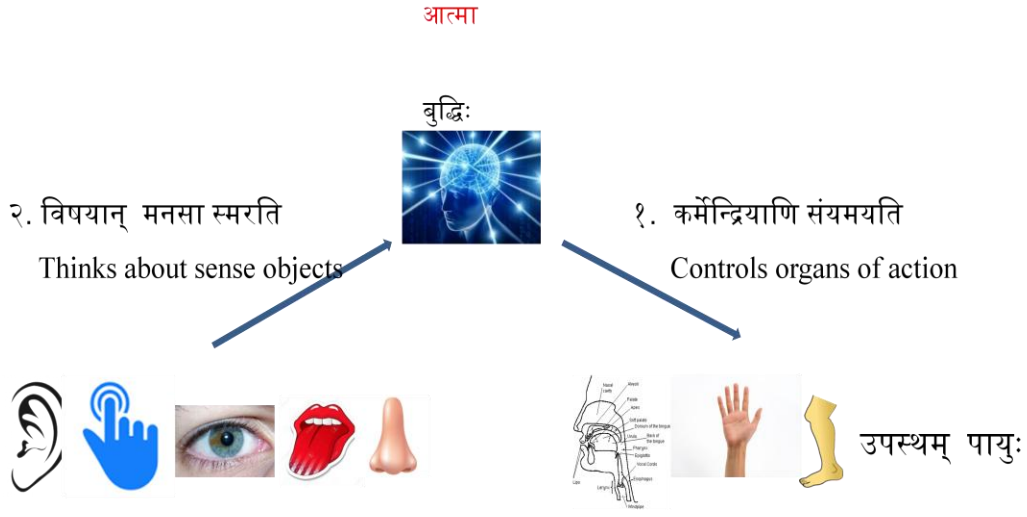


कर्मयोगः → चित्तशुद्धिः → ज्ञानयोगः → मोक्षः
(Preparation for jnana yogaha)

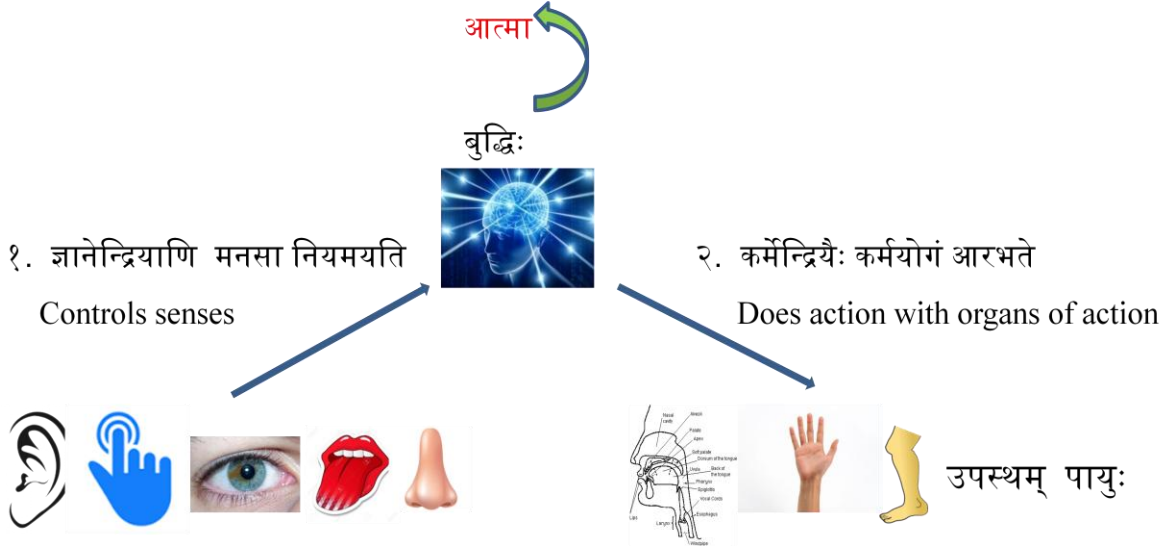
बुद्धियोगः । Quantity and quality



विमूढात्मा मिथ्याचारः । Deluded Hypocrite



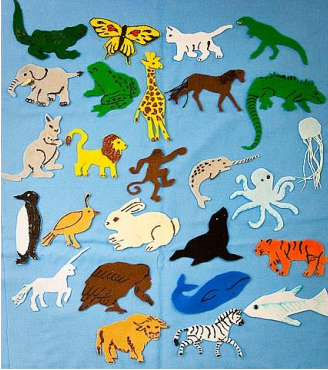

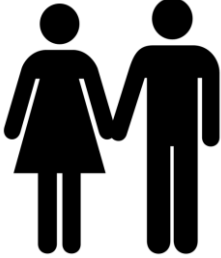
असक्तः विशिष्टः । Free excellent, works with free mind.



He work freely, gives freely. Activity we do with and in this body can be made an instrument of our own spiritual liberation

चित्तशुद्धिः = dropping selfishness, dropping ego व्यष्टिध्यानम् । Meditation on समष्टि helps drop व्यष्टिध्यानम् ।

पञ्चमहायज्ञाः । Maintain harmony

<p>No freewill, but maintain harmony</p>	<p>Have freewill do not maintain harmony</p>
 	 <p>Vedas are help</p>

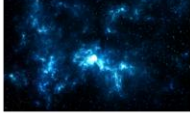
कर्माणि		
सात्त्विक	राजसीक	तामसीक
<p>निष्कामकर्म Selfless action I give more, take less न कर्मणा न धनेन त्यागेनैके अमृतत्वम् आनशुः</p>	<p>काम्यकर्म Selfish action I benefit the most, other people do not get benefit but are not harmed</p>	<p>निषिद्धकर्म Harmful action I benefit, but other people are positively harmed.</p>
<p>पञ्चमहायज्ञाः नियतम् कर्म</p> <p>Discharge of one's obligation to society, to nature and to the world without worrying about the consequences</p> <p>मुक्तसङ्गः कर्म न बन्धकम्, कर्म चित्तशोधकम् mind-purifier. One begins to grasp self-knowledge</p>	<p>कर्मबन्धकम्</p>	

Oil refinery refines crude oil and produces beautiful and useful petroleum products. Yagna helps develop character. We develop compassion, dedication, a spirit of service, and largeness of mind and heart.



Proper action: appreciation → gratitude → worship.

Maintain harmony परस्परं भावयन्तः helping each other



आकाशः



वायुः



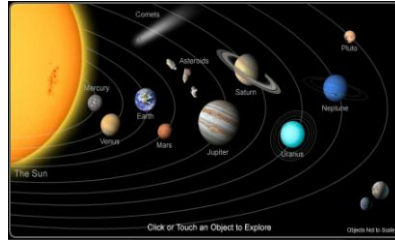
अग्निः



जलम्



पृथिवी



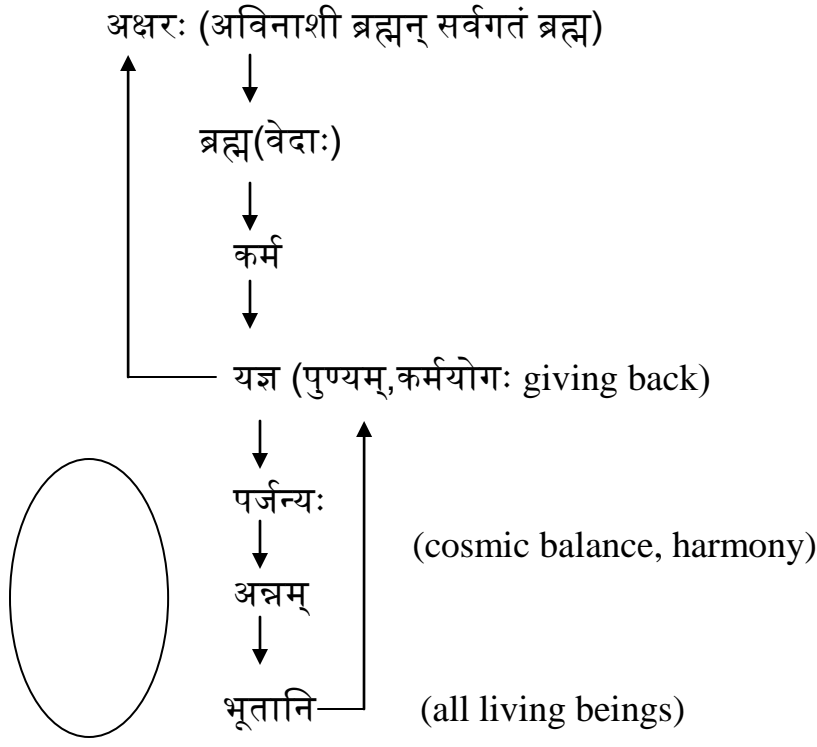
Society

परोपकारः

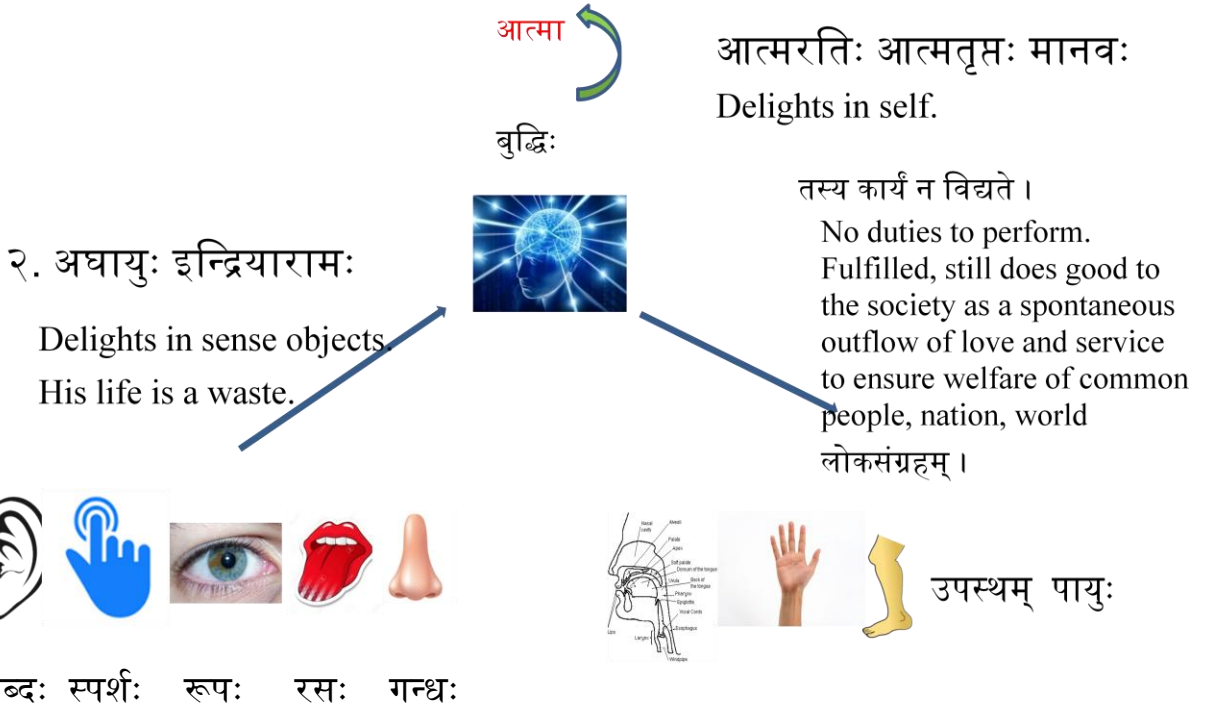
परोपकारः कर्तव्यः प्राणैरपि धनैरपि । परोपकारजं पुण्यं न स्यात्कृतुशतैरपि ॥
धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत् । तन्निमित्तो वरं त्यागो विनाशे नियते सति ॥
रविचन्द्रो घना वृक्षा नदी गावश्च सज्जनाः । एते परोपकाराय युगे दैवेन निर्मिताः ॥
तृणं चाहं वरं मन्ये नरादनुपकारिणः । घासो भूत्वा पशून्पाति भीरून्पाति रणाङ्गणे ॥
परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः । परोपकाराय दुहन्ति गावः परोपकारार्थमिदं शरीरम् ॥

परोपकृतिकैवल्ये तोलयित्वा जनार्दनः । गुर्वीमुपकृतिं मत्वा ह्यवतारान्दशाग्रहीत् ॥
आत्मार्थं जीवलोकेऽस्मिन्को न जीवति मानवः । परं परोपकारार्थं यो जीवति स जीवति ॥
परोपकारशून्यस्य धिडमनुष्यस्य जीवितम् । यावन्तः पशवस्तेषां चर्माप्युपकरिष्यति ॥
भवन्ति नम्रास्तरवः फलोद्भूमैः नवाम्बुभिर्भूरिविलम्बिनो घनाः ।
अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एषैव परोपकारीणाम् ॥
क्षेत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कङ्कणेन । विभाति कायः खलु सज्जनानां परोपकारैर्न तु चन्दनेन ॥
पद्माकरं देनकरो विकचीकरोति चन्द्रो विकासयति कैरवचक्रवालम् ।
नाभ्यर्थितो जलधरऽपि जलं ददाति सन्तः स्वयं परहितेषु कृताभियोगाः ॥

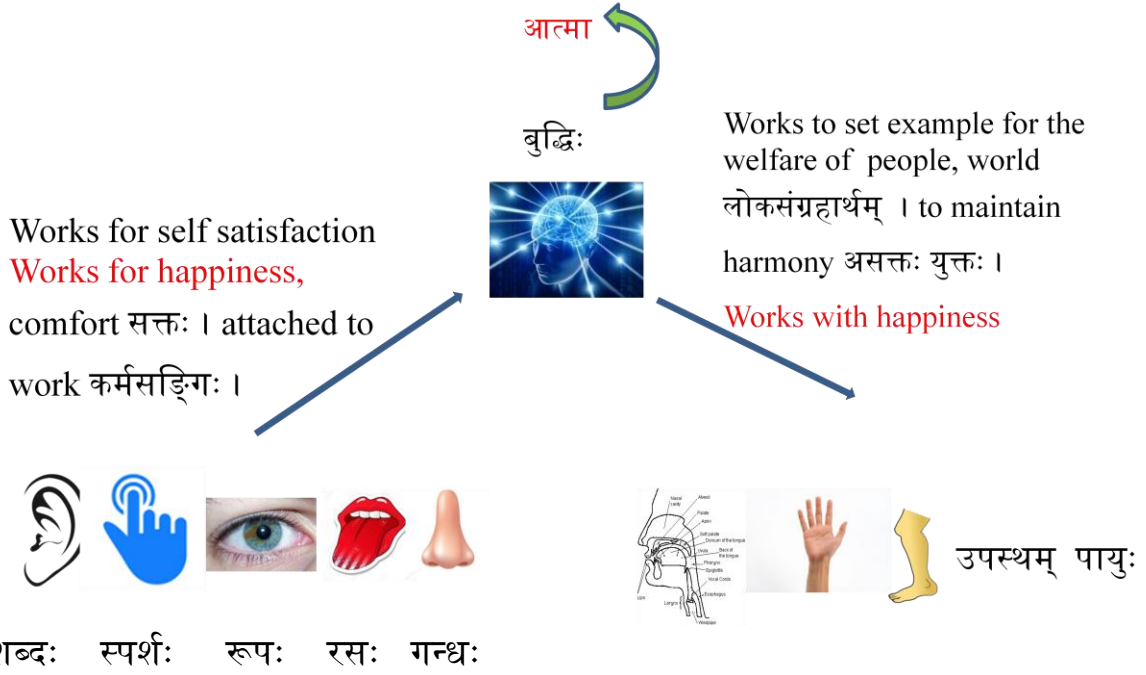
चक्रम् - ब्रह्मन् → कर्मयोगः → चित्तशुद्धिः → ज्ञानम् → ब्रह्मन्



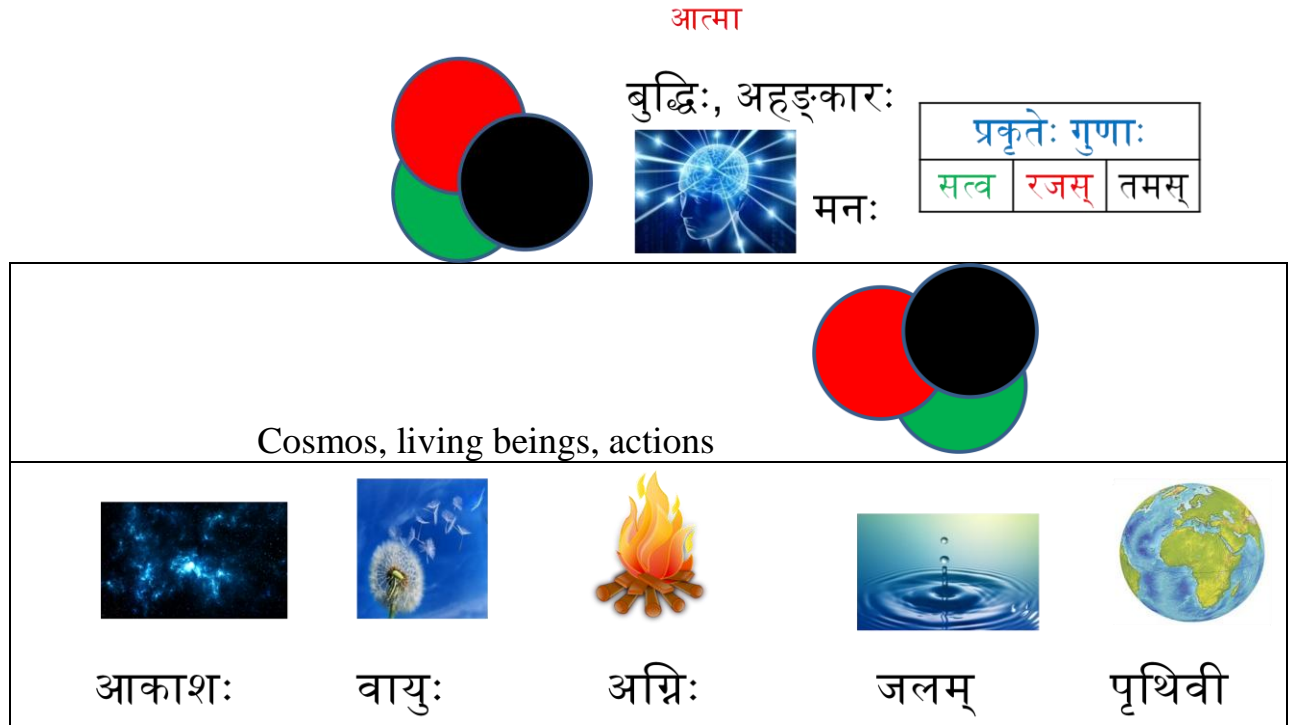
अघायुः/आत्मतृप्तः । selfish vs selfless person



कर्म of अज्ञानी/ज्ञानी



प्रकृतिगुणैः सर्वं भवति । Nature impels person to action



ज्ञानम्/विज्ञानम् for freedom from external nature प्रकृति:

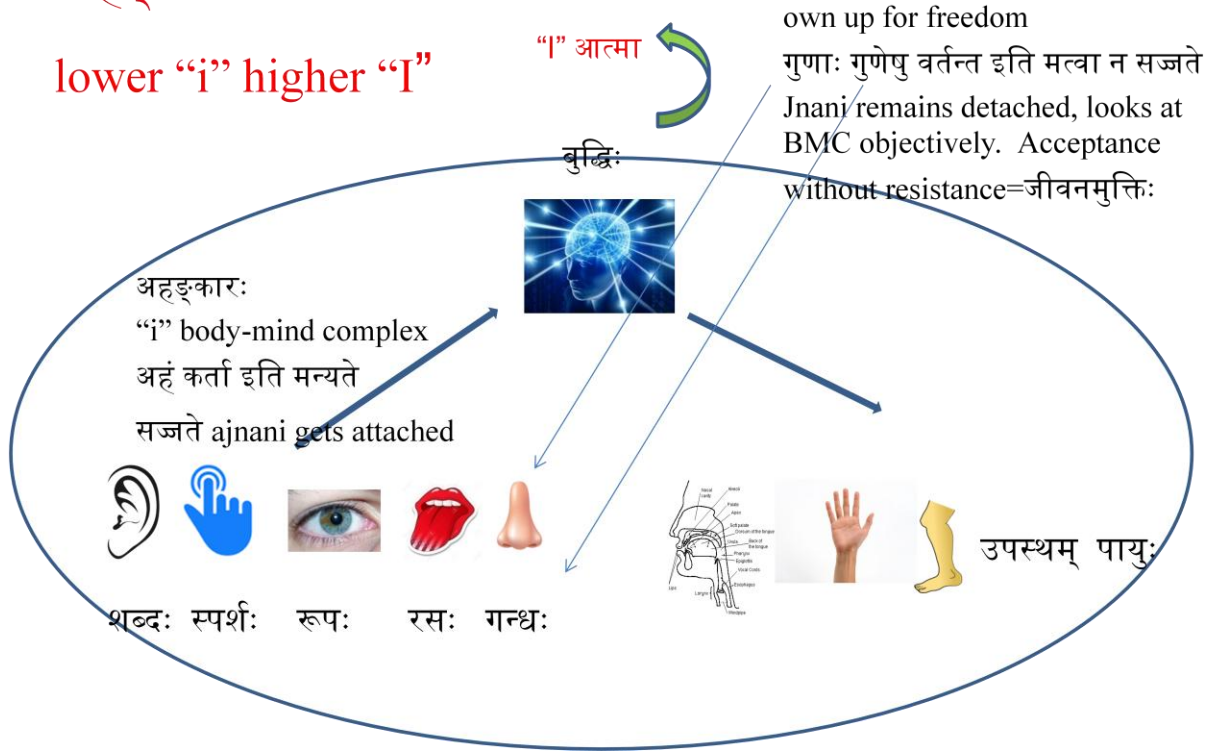
Nature impels you to do this, impels you to do that. But when you become spiritually awakened, you are able to regulate these nature's functions and make them moral and ethical and value-oriented. All values, says Vedanta, have their source in Atman

अहङ्कारः/आत्मा । lower "i" higher "I"

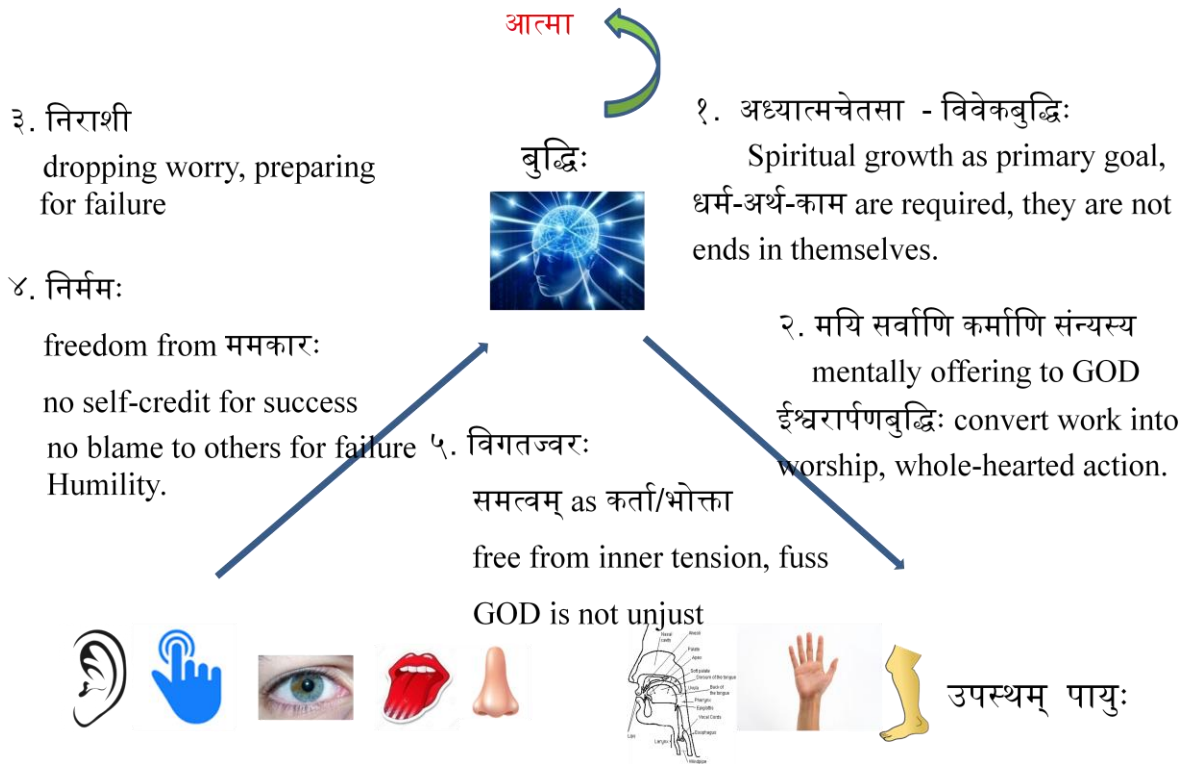
चित्तशुद्धिः = dropping selfishness, dropping ego व्यष्टिध्यानम् । Meditation on समष्टि helps drop व्यष्टिध्यानम् ।

अहङ्कारः/आत्मा



lower "i" higher "I"



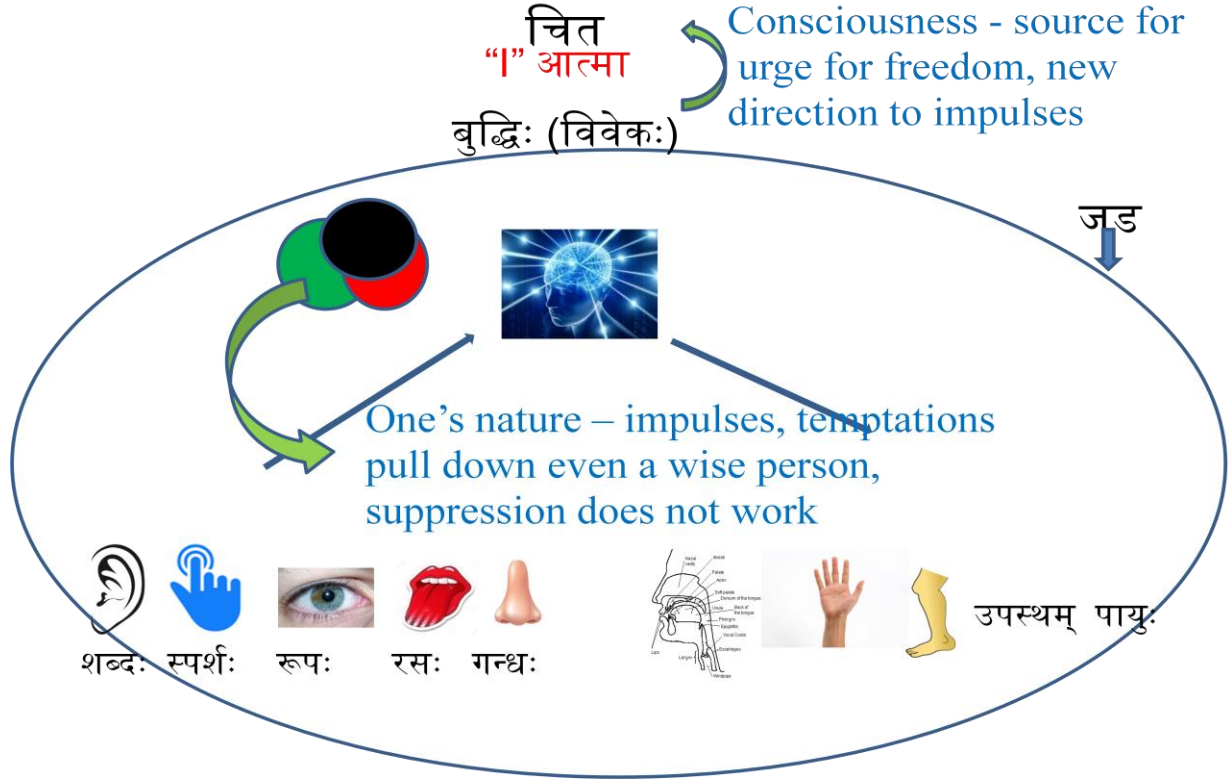
कर्मयोगः कथं कर्तव्यम्
How to perform duty



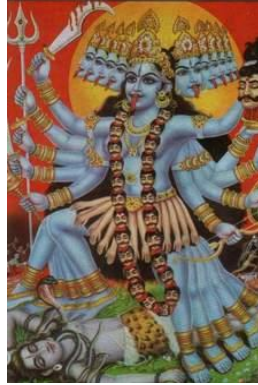
Krishna's advise, Gita - Song Celestial

Follow	Ignore
<p>नित्यम्, श्रद्धावन्तः, असूयन्तः मानवाः Always, with faith, without criticizing Gita teaching, intelligent people</p>	<p>अभ्यसूयन्तः, सर्वज्ञानविमूढाः, अचेतसः Finding faults with Gita teaching, deluded wrt self-knowledge, indiscriminate</p>
<p>glide through the work, mind purification, ultimately freedom via self-knowledge</p> 	<p>Perish spiritually, loose a precious life</p> 

चित्तजडग्रन्थिः Human System - Knot between higher “I” lower “i”



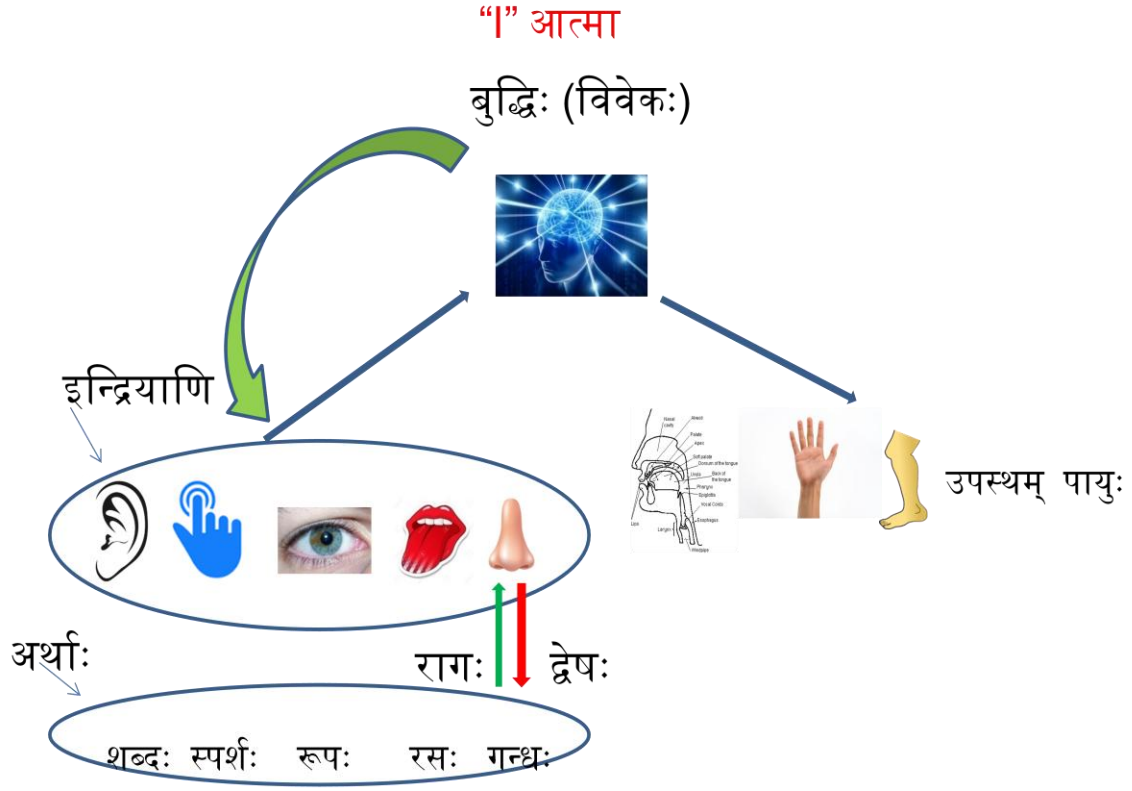
Temptations come from all ten directions. Need to work for Self-knowledge.



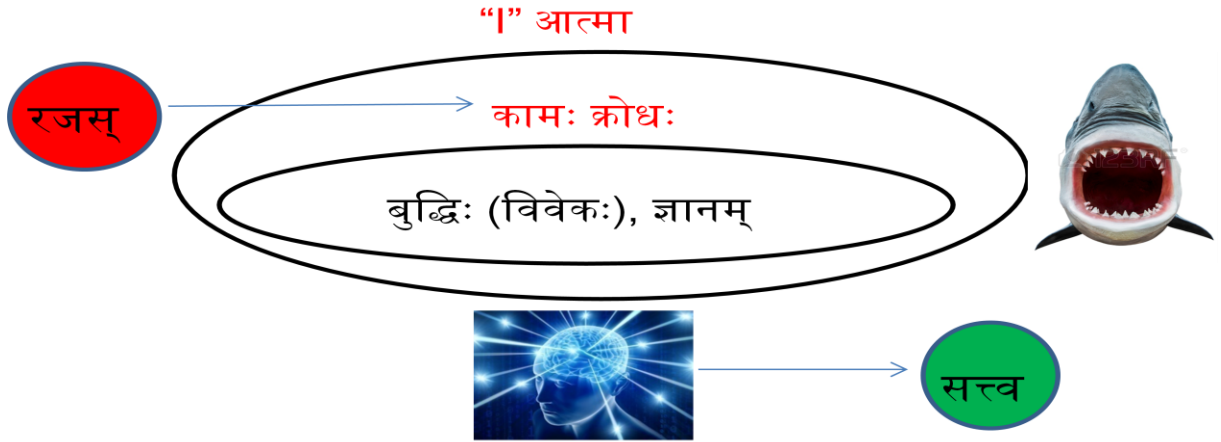
ज्ञानिनामपि चेतांसि देवी भवती हि सा । बलादाकृष्य मोहाय महामाया प्रयच्छति ॥ दे.म १-५५, ५६
She is Devi Bhagavati, who takes the consciousness of the wise. The delusive power forcibly draws the minds of the most knowledgeable people into delusion.

सैषा प्रसन्ना वरदा नृणां भवति मुक्तये । सा विद्या परमा मुक्तेर्हेतुभूता सनातनी ॥ दे.म १-५७
If she pleases, she can grant the boon of ultimate liberation to people. She is Supreme knowledge, the cause of ultimate liberation, and eternal

रागद्वेषौ परिपन्थिनौ । Attachment Aversion two highway robbers of discrimination

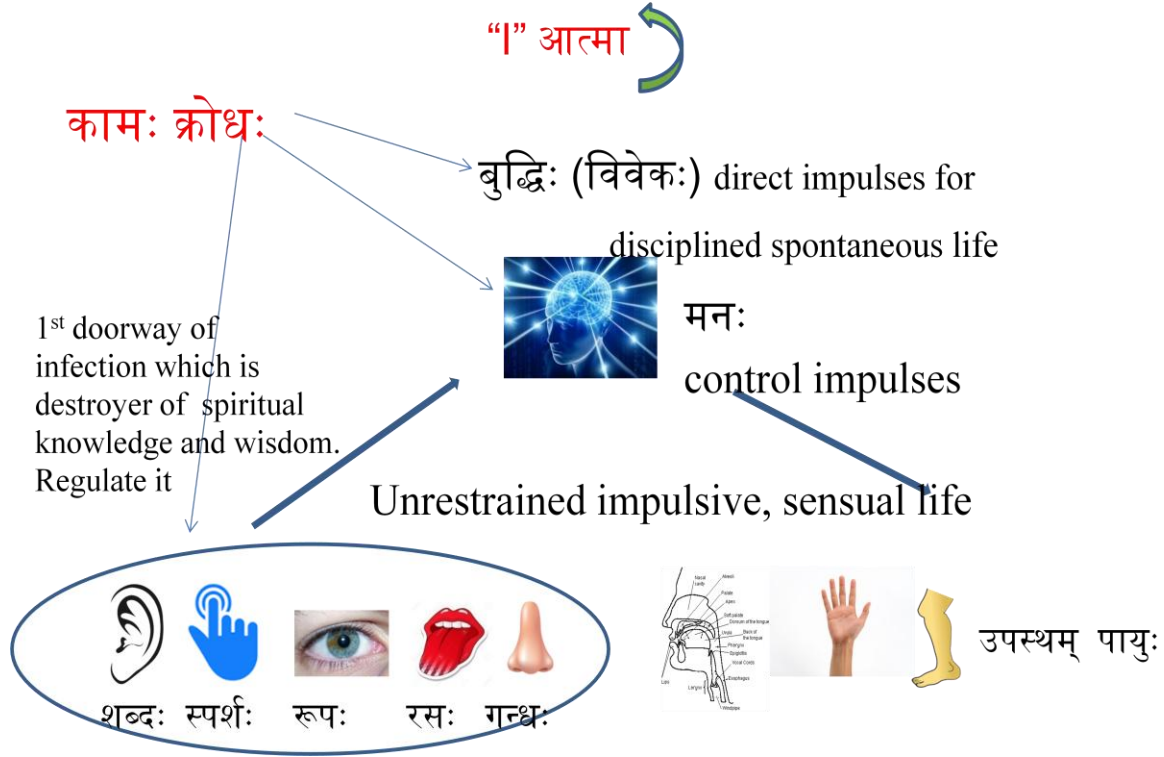


कामः क्रोधः - महाशनः महापाप्मा नित्यवैरी । Desire and anger, sources of blunders and crime in life

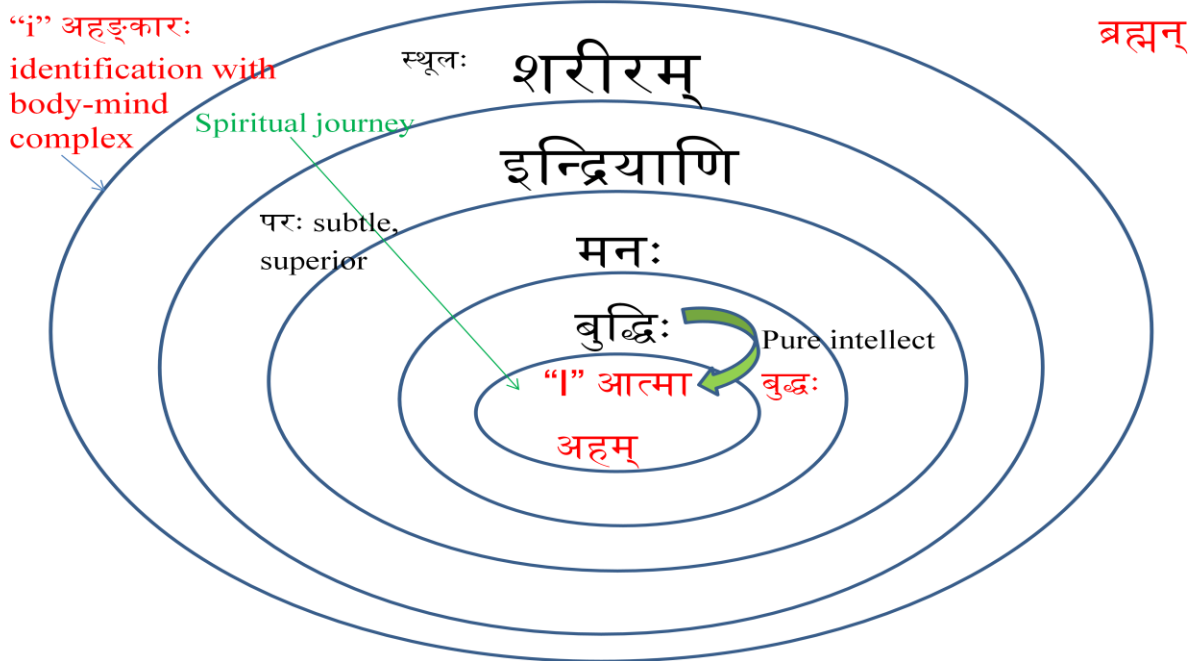


न जातु कामः कामानाम् उपभोगेन शाम्यति । हविषा कृष्णवर्तमेव भूय एवाभिवर्धते ॥ भागवतम् ९-१९.१४
Desire is not quenched by the satisfying of desire; it only gets inflamed like fire into which butter is poured to put it out. [In fact, one must voluntarily cease from material desires via training of the mind. You are the 'devil' within. You must be able to control him, direct him]

रागद्वेषयोः स्थानम् । abode of attachment and aversion

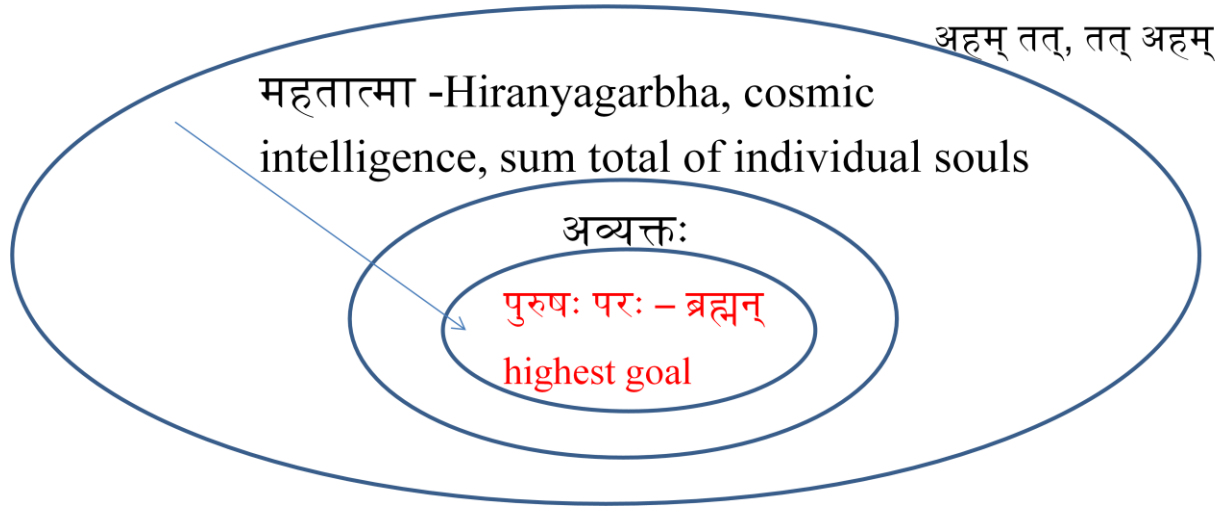


Sheaths, gradation, way to overcome crime



इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनस्तु परा बुद्धिर्भुद्धेरात्मा महान् परः ॥ क.ठो.उ १-३-१०
Superior to the sense organs are the perceived sense objects, superior to these sense objects (thoughts) is the mind, superior to the mind is the intellect, superior to the intellect is the great soul.

महतः परमव्यक्तमव्यक्तात् पुरुषः परः । पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ क.ठ.उ १-३-११
Superior to the great (mahat – cosmic intelligence) is the unmanifested (Avyakta). Superior to the Avyakta is the Supreme Purusha, superior to the Purusha is nothing, that is the end, that is the highest goal.



परः – सूक्ष्मः महान्तश्च प्रत्यगात्मश्च ।

Subtle, immense in range and power, and is more near your own true Self. It is human energy resources organized on an ascending scale of subtlety, immensity, and inwardness

तत्त्वमध्यात्मिकम् दृष्ट्वा तत्त्वम् दृष्ट्वा तु बाह्यतः ।

तत्त्विभूतस्तदारामः तत्त्वादप्रच्युतो भवेत् ॥ माण्डुक्य.उ – २-३८

Having known the Truth, internally within the body as well as the same Truth externally in the outer world, he becomes one with the Reality; and thereafter derives his pleasures from It and never does he deviate from Truth

Jesus Said, 'Thou shalt know the truth, and the 'Truth shalt make you free'