

## भगवद् गीता Discourse 35

Friday 15<sup>th</sup> May 2020

### Chapter 3 कर्म योग

नाहम् कर्ता हरि कर्ता हरि प्रेरणाय हरि प्रीत्यर्थम्

**Recap:** We have had a journey through the entire second chapter सांख्य योग । Here, we have understood about the योग of numbers. Those, which are not my true self, which I by the non-apprehension of the truth or the reality or by ignorance of this truth and reality, I have misunderstood, I have misconstrued myself to be somebody else and I am continuously suffering.

We understood what is not our true self and that has to be discarded. You embrace your true self. Know that true self, what you are supposed to be, in the true sense. It is a quantum jump from the finite to the infinite. Can there be any comparison for the step you are taking from darkness into complete light?

The Lord says - I did tell you in the 2<sup>nd</sup> chapter about the आत्मज्ञान and also the बुद्धि योग । There may be a situation, where you might not have understood. The reason is - If you want a pure reflection of the sun to be clear on the surface of water, you need to ensure that the water is clean and it is stable. Similarly, the mind is like that water, the sun is the pure consciousness, the आत्मन्, the truth, which I am trying to impart to you and that reflection is your understanding. If your mind is not stable, filled with dirt and filth, it will obviously affect the reflection.

Now, Lord कृष्ण comes to chapter 3, which is known as कर्म योग, योग of action. You should not forget that whatever Lord कृष्ण is telling अर्जुन, actually, he wants to give this knowledge to his devotees in कलि युग, which is immediately after the end of महाभारत । He wanted to take care of his devotees, who are in the border line and are entering कलि युग. He says - You follow whatever I am telling you and you will be relieved of your frustrations, sufferings and agitations. I am giving this knowledge only to the rare few.

He has already mentioned in the second chapter that this is a wonder. There is someone imparting this knowledge is a wonder, people, who are listening to it, it appears as a wonder. Some people even if it is told, they do not understand it is a wonder and some people just don't want to listen it. That is also a wonder.

We come under the category, where we are eligible and we are consistently listening. This means, we have all the qualities to grasp this knowledge. From the moment you put it into use, it will start showing results immediately. The first thing that starts setting in is peace.

भगवान् श्री कृष्ण says - अर्जुन, कर्म योग is about your duties. You just continue what you are doing, but I want you to have an understanding behind what you are doing. कर्म or action is what we do maximum in our life. How to divinise that कर्म, how to make this कर्म into a worship?

Here, in the third chapter, the Lord elaborates with preciseness - The meaning of कर्म is in the intention. The intention behind each action, that is what matters. The job may look the same when two people are doing it, but with what intention are those two people doing it, defines कर्म / According to that, it gives us the result of the कर्म, which is पाप or पुण्य / Based on the result of पाप or पुण्य, you develop वासना / Then you will have to take further births to experience the good effects of पुण्य, which are happiness and bad effects of पाप, which are miseries and suffering.

Here Lord कृष्ण is more interested in we becoming one with him. Here, the rule book tells us that whatever good or bad कर्म you are doing, you have to experience the result of both. The पाप cannot be negated against पुण्य / You will have to experience the fruit of both your actions good and bad. The capital, which has been earned from millions and millions of births, a bundle of good and bad actions, you are further adding to it in every life. That is adding to the balance sheet. I do not want to add any further into that.

How do we do that? The Lord is going to reveal that secret. He says - You can swap your actions for purifying your mind, which is like that water. If the reflection has to be clear and bright, the water has to be cleaned. The Lord will tell us how to cleanse our mind. After you understand it, eventually it'll be like a child's play to you.

कर्म योग has three-fold result.

When you do an action, there is a result. If you kick a ball, it will go up to a certain distance and then it will stop. If you scold someone, they either get angry or feel miserable.

You are travelling on a highway in your car with your family. There is a car parked on the side of the road at a distance. There is something happening. It looks like a breakdown. You are thinking - What should I do? Should I stop or move on? In the meantime, your father tells you - Dear son, I think it is a breakdown and I think they need help. Why not stop there and help them?

You slow down, and move to the side. You go there and see the person with his family. His son has to catch a train as he has to appear for an interview for the admissions to an Engineering College. When you go there, you see that the car has a flat tyre. You assist him with equipment from your car. You help them to change the tyre and then pack up the things so that they left on time.

This is the बाह्य effect, the external effect. It so happened that they reached the station in time. The boy appeared for the interview and he got admission in that college. It was because of your intervention, that everything worked out well and the family was happy. This is the 1<sup>st</sup> effect.

Internally, a संस्कार developed in your mind. These are subtle impressions. Your father told you to stop; an aspect of obedience set within you. As you were helping him, the aspect of helping nature and compassion started developing within you.

When you were doing this, your children, who were watching all this, it has an impact on their minds also.

These संस्कार get into your कारण शरीर and post the death of the body, the कारण शरीर travels to the next body in the next birth with all the संस्कार. This is the 2<sup>nd</sup> effect – internal, आन्तरिक /

The 3<sup>rd</sup> – कर्माशय - It has a cosmic effect. You have displayed an event of kindness, which is registered in the cosmic energy by vibrations. Like Newton's third law - every action has an equal and opposite reaction. When the right time comes, if ever you are in any problem, someone else comes and helps you. That is known as अदृष्ट, which is not seen. In local parlance, we say - इसका अदृष्ट तो बहुत बढ़िया है /

One action has 3-fold effects in life - external, internal, and cosmic effect. When we do an action, how careful we have to be in terms of doing any action. We have to understand this. You think something about someone, you say something about someone and you do something – मनसा वाचा कर्मण- by thought, by speech and by action. All the 3 have to be balanced when you are constantly performing कर्म / Even your thoughts are action. Negative thoughts are negative कर्म /

This chapter shows how to cleanse our actions, how to divinise our actions. How can you make it worth and something great?

There is a textile mill. It has huge capacity. They have some problem with the production. The initial, first phase of the unit has got some technical problem. There are about 3000 workers in this factory. The production manager tries to rectify the problem, but nothing happens. The director production tries, but that is also not successful. Then the senior MD and other senior officers come and try, but there is no success at all.

It is already 3 days, the factory is shut and it is the festival time, They have to meet out the orders, otherwise they will lose on business. A large stock is waiting to be produced and because of this snag there is total shutdown. Many engineers came and tried without any success. One of the production managers says - I know one person, who can come and locate the problem. He is good in his work, but generally he doesn't come that easily. The senior officers tell him to go to him. Let us try. The production manager goes to his house, pleads with him and that technician agrees to come.

Just as all the others had done previously, he also goes around the plant, tapping and listening and observing for an hour or so. He understood the problem, took a spanner tapped in one corner of a particular machine. The moment he tapped in that corner, the whole machine started functioning and the moment it started, the rest of the machinery also started working. Once the machine started working, the technician asked for payment. He asked for Rs. 2 lakhs. The owner was very happy. He said – Pay him with all the gratefulness.

This production manager, who was also there, was little upset. Later on, he fought with the manager. When our technicians hit these machineries with the spanner a hundred times a day, you pay them just Rs. 300 a day and this person, who was there for hardly one, one and a half hour, he took away Rs. 2 lakhs!! You gave it to him. This is unfair on the technicians! The MD of the company said - I do not doubt that you people do the tapping many times a day, but this person tapped with knowledge. That is the reason I gave him this price. When you tapped, you just did that only as an action. What was the outcome? Did I stop you from repairing it? He knew where the problem was. Action + right knowledge takes you to a different level.

When we do an action, how we could divinise our action to get this kind of multi-fold result, which not only gives prosperity in our life, but also peace of mind right from the time it is done.

श्लोक - 1, 2

अर्जुन उवाच

न्यायसी चेत् कर्मणः ते मता बुद्धिः जनार्दन ।  
तत् किम् कर्मणि घोरे माम् नियोजयसि केशव । ।  
व्यामिश्रेण इव वाक्येन बुद्धिम् मोहयसि इव मे ।  
तत् एकम् वद निश्चित्य येन श्रेयः अहम् आप्नुयाम् । ।

अर्जुन first says जनार्दन and then he says केशव in one श्लोक itself. This is because he wants some favour from कृष्ण । अर्जुन first says - हे जनार्दन! All this while you said knowledge, ज्ञान योग is superior to कर्म योग । Now why are you asking me to get into this war? हे केशव! You know me, you are my childhood friend. You are my brother-in-law; you know me so well. So, why do you want me to fight with my relatives? Please tell me what is good for me.

Once during Second World War, there were a lot of deaths during that time. There were huge recruitments happening by the government. There was a compulsion that all men had to join the war. They took Laurel and Hardy also to be recruited in the army. As per the timetable, they have to be up and about early in the morning. The first thing they had to do was the march past drill.

They had to stand in a particular formation and then the officer made them march. He would give the command - left right, left right, left right, turn right. Then again left right, left right, turn left. Then again turn right. It went on very well. Laurel and Hardy being who they were, stopped suddenly. Just as Laurel and Hardy stopped, everybody fell over each other rows after rows. The captain came to them and said - What is this? What happened? Why are you so confused? Why aren't you following the commands? Both Laurel and Hardy answered - First you decide what you want. Should we turn left or turn right? Why can't you make up your mind and tell what you want us to do!

Similarly, अर्जुन is trying to tell कृष्ण - Please don't confuse me. You decide what I should do? I surrender to you.

This is with reference to पंचकोष विवेक ध्यान ।

There was a businessman in Delhi. This businessman was in deep trouble. His business was not going well, expenses were mounting, money was scarce, no fresh lenders were coming in, all the commitments were failing. He was extremely perturbed and disturbed. One of his friends told him to go and meet one स्वामीजी in the Himalayas. He said – He is a very powerful स्वामीजी । He will probably guide in such situation. Go and take his blessings and advice.

This businessman went to the Himalayas right away. On meeting the स्वामीजी, he offered his प्रणाम । स्वामीजी, I want to tell you about my situation. This is my current situation. It is extremely bad. I am so sad that many times I feel like committing suicide.

स्वामीजी - How do you know you are sad?

Businessman – स्वामीजी, I can see that my mind is very sad and I can feel it. That is why I have come to you. I want to get rid of that.

स्वामीजी - If you can see your mind and feel your mind is sad, it means that you are the seer and the mind is the seen. The mind is different from you. You are the witness of the mind.

The business understood that and he went back. Over a period of time, the things changed and the business came back to the right track. The businessman felt happy and he had a sense of gratitude. So, he went back to the Himalayas and met स्वामीजी ।

Businessman – स्वामीजी, it is because of your guidance I was able to tide over that drastic situation. I am so happy that I met you. I am feeling happy and really feeling good.

स्वामीजी – No, you are not feeling happy; your mind is happy and you are the witness of that happiness in your mind. Remember the mind is an object you are seeing. The mind is the seen and you are the seer. You are the witness and the mind is the witnessed.

Always have that attitude that the mind is different from you; create that gap. Who is that onlooker? That pure consciousness within you, which is giving life to all the other organs of the body; they are gross objects, स्थूल । We have identified ourself so much with the mind, because the mind can survive only by giving us pain, sorrow, frustration and anxiety. This is how it gets stronger and stronger, but you are not that. You are that consciousness, which is within you.

उपनिषद् are shouting again and again and telling us - Why are you considering yourself as to be this body and mind? Upgrade yourself, you are the consciousness within yourself.

This cannot go by telling once. You need to keep telling your mind again and again in a calm, peaceful and loving way that you are not this, you are not that. You are just an instrument for that consciousness, which is immortal and eternal.

श्री कृष्णार्पणमस्तु इदम् नमम ।

