

3.1 - another justification for running away from action.

3.3 - two paths to accomplish the goals

union through knowledge / path of knowledge for the person of philosophical bent of mind

union through work / path of work for the practical person

3.4 - just becoming a sanyasi does not mean one attains siddhi

just wearing a doctor's apron one doesn't become a doctor

similarly, inaction doesn't mean freedom from need for action.

3.5 - when dwandva creates unintended consequences, one can default to inaction. this verse says, one can never not do karma. just living is karma in action. that is the very nature of human beings.

3.6 - true calmness / stillness should be in the mind and not just in the body.

3.7 - going to the basics of karmayoga... action without desire or attachment, here this verse is more a tactic to do that.

controlling senses is hard... so first prepare your mind. e.g. marathon, fasting, stress management all require mental preparation.

this says control senses through mental preparation and then do your karma.

e.g. going to Costco to shop groceries during fasting. this requires a good amount of mental preparation to not feel miserable when food is sampled out.

3.8 - strong opposition to inaction. even to maintain physical body needs action. there is no escape from dwandwa.

3.9 - yagna - means sacrifice... by definition... sacrifice is done with no expectations of return.

in my view... the best example of yagna is Sun. he burns himself for the benefit of others (and also unintended consequences of suffering of few)

symbolically it is throwing everything in the fire. obviously nothing can come out of what is thrown into the fire and hence Yagna is simply sacrifice mindset.

3.10 - only through sacrifice mindset can the society prosper. this is very leftist philosophy. is this natural law?

3.12 - my interpretation would simply be ... if you take everything from Sun, wind, air, water and other devas provided to you without returning things back to them by your own sacrifice e.g. tilling earth, taking care of plants and animals, or just social and ecological responsibilities, then you are a thief.

deva can be interpreted as giver. nature has many devas Sun, moon, etc.

3.13 - enjoying the fruit obtained through no sacrifice is sin. it's as good as stealing.

3.14-15 - 14 and 15 explains the cycle of sacrifice and cooperation.

everything in the world can be seen as yagna.

water is poured in the yagna of Sun, which turns into rain. wood is consumed by fire in forests to give life to new trees.

helping someone with no expectations of returns is also a yagna mindset that benefits the society.

3.16- only the consumption of objects of desire through senses without any contributions / sacrifices is sin. society of only consumers brings about chaos. producers are critical for growth.

3.17 - one who is steadfast in the self... the I'ness, is in the moment always, for such person, work, attachment, desire, sacrifice etc. has no meaning.

3.18 - for such person who stays always in the I'ness... actions and consequences have no meaning and has no attachment with the outcome.

3.19 - action without attachment is the reinforcement. Action of Sun, trees and river can be good examples of action without attachment to outcome.

3.20 - this verse ties very well with earlier verses where the Yagna mindset is explained. work for the sake of others welfare.

lokasangraha - I think this means unification of people / welfare of men. - perform action with a goal of helping others.

3.21 - leading by setting example. its probably the rule of society... we are imitating animals and this verse explains that.

3.22 - if Krishna is interpreted as - inner divine voice... then, that voice has nothing to gain when it influences action through us.

if Krishna is interpreted as the intelligent designer, even then in all this creation, there is nothing to gain... the whole system works as a closed loop symbiotic ecosystem.

3.23 - with the above Krishna interpretation, if the 'cause' is inactive, then nothing emanates there from. so again the assertion here is for action.

3.24 - following from Krishna interpretation, inaction would have adverse consequences... activity is the sign of life. if activity in life stops, the life as we know would be in ruins.

3.25 - this talks about the motivations of wise and unwise - when fruit of action driven by desire is the motivation, we know it leads to misery in the long run. when social wellbeing I.e. lokasangraha is the goal, one attains equanimity.

3.26 - change does not come about easily. to change the ignorant is perhaps a futile attempt and creates unintended consequences. best to let the ignorant be and the wise is better off serving the society then changing the ignorant.

seeking is needed before change. information does not bring about transformation.

3.27 - pottery - if I think I made the pot, it's pure ignorance.

it's mother nature that works through me to become something that she wants to be. all I can derive joy is in the process. if I get attached to the outcome especially in the sense of ownership, there is only pain.

detachment is the key.

I am the doer is an illusion. if skills are a part of nature I.e. prakruthi, then skills make the action happen. some are born talented to sing. it's not self but mother nature gift the makes the song beautiful.

3.28 - taking the skill and object example above. inherent skill for pottery and pots, talent for music and the instrument, tendency for action and the objects upon which acted are all connected without the doer. it's the interplay of prakruthi (in form of gunas) and karma / actions.

3.29 - don't try to change the foolish. you are better off serving than changing minds. such knowledge of detachment is to be practiced and not taught unless sought.

3.30 - applying the Krishna interpretation, actions performed staying in the I'ness. without attachment to the outcome or towards selfish ends, one fight life's battle. this attitude to remain in I'ness is a battle of life for the self. this helps purify chitta.

3.31 - practice of detachment through I'ness (knowledge of guna and karma interaction which binds the ego) is critical. just knowledge without practice is useless. also Shraddha is critical since it helps the aspirant stick with the practice against all odds.

brahmacharya - deeply experiencing and seeing the pain of the end state 'param' strengthens the Shraddha in the practice.

3.32 - those who don't practice stand to lose.

3.33 - if nature in form of gunas and karma does not let folks follow the path / Practice, there should be an explanation for that.

if everything occurs in accordance with the interaction of guna and karma, then what is the use of personal exhortation? is there such concept as free will?

3.34 - this again asserts that it is far easier to let the senses not fall on the object than control the mind when senses come in contact with objects.

law of nature I.e. guna and karma operates at the level of senses.

3.35 - dharma by earlier definition is the characteristics of being. if one changes the fundamental characteristics of one's being, that is dangerous 'bhayanaka'

if an engineer starts to perform surgeries, it's truly dangerous.

3.37 - Rajo gunas causes desire which causes anger. these are sin and are the enemies.

concept of Buddhism over well connected to Sankhya philosophy.

3.39 - desire envelops knowledge. it asserts again what dhyato vishayan verse conveys.

when you look at the objects of desire, the drifting of mind, wanting, etc. are just automatic...

the best way to solve this are two ways -

- don't get into the situation I.e. it's easy to control senses than control the mind once the object of desire and senses come together. Guna and Karma takes over that are mostly driven by nature.

- see the param I.e. mentally see and emotionally experience / feel the end state of misery... beautiful woman... extra martial affair, Clinton, Tiger Woods cases.

desire is like anila... fire... it's keeps consuming everything that's thrown in it. there is no satisfaction for fire.

3.40 - brilliant shloka.

desire operates through senses (coming in contact with sense objects), senses passes on the message to mind, that in turn forms mental images and stories / imaginations forcing the intellect to make a decision...finally the intellect makes a decision to indulge in it based on memories and other past experiences.

the dweller of the body... the self assumes the body / ego to be itself and hence gets deluded by the sense, mind, intellect interaction.

food example fits really well here.

3.41 - easier to control the senses from contacting the sense objects than controlling the mind after getting into the situation.

desire is considered as sin.

jnana - knowledge acquired by reading and passed on from others

vignana - personal knowledge acquired through observation and experience.

3.42 - this is important to understand in the context of the next verse. this explains who has control over whom.

senses more powerful than body

mind more powerful than senses

intellect more powerful than mind

self is more powerful than intellect

if one is steadfast in the self, other facilities can be controlled. it's very difficult to understand or operate from the center of self. in ordinary living, we just operate at the levels of body, senses, mind and intellect.

this verse sets the stage for further questions on the self.

3.43 - restraining self by the self - how to do this?

fasting - it's some sort of internal restraint that helps do fasting without much pain. even though food is everywhere and no one is stopping you from having the food, it's some sort of internal restraint that makes fasting happen.

probably this is the closest I can think of for restraining self by the self.