

is in absolute measure. Such a person is Bhagawan.

Even though I have nothing to accomplish, still I am busy doing my duty as per my Varna and Ashrama. If I can't escape from my duties, how can you?

Shloka #23:

Arjuna said: O Krishna, I do not work tirelessly, men will in all possible ways, tread that path of mine. 3.23

Indeed Arjuna! if at any time, I do not work tirelessly, men will in all possible ways, tread that path of mine.

Here Sri Krishna says: O Arjuna, What will happen if elders are irresponsible? Society wants to follow sheepishly the role models. If role model's are not good, there will be confusion. Violation of harmony occurs at many levels.

If I don't discharge my duties enthusiastically, sincerely, whole heartedly, I am teaching others as well. Whole society is waiting to follow me. If I go wrong it, will affect entire society.

There was a Brahmin who went to Rameshwaram to take a bath. He took along a copper vessel. He was worried it would be stolen. He buried it in the beach sand and erected a Shiva Linga over it as an identifier. Another Brahmin came along saw the Shiv Linga and thought it was custom to erect one. He also erected one. Soon everybody who came erected a Linga. The Brahmin when he came back saw Lingas all over the beach.

The whole world is sheepish. No human being likes to think. So, if children follow you, it is an advantage as well as a disadvantage. You can teach them more by your actions, which is an advantage.

Shloka # 24:

Arjuna said: O Krishna, I do not work tirelessly, men will in all possible ways, tread that path of mine.

If I don't work the worlds will perish; I may cause confusion, and may ruin these living beings.

Here Sri Krishna says, once I violate my Svadharma (Pancha Maha Yagna included), others will also do it. Consequences won't be immediate. Consequences will come slowly, after some time. Even ecological disharmony will not happen immediately. When trees are cut and cars increase on the road the result will deteriorate slowly and sometimes irreversibly. There is in Bombay a phenomenon called the Chembur fog, caused by pollution. People live with it. We will be destroying the creation gradually. Nowadays "natural" food costs more. Many diseases are caused by our unhealthy way of living. If I do not set an example I will destroy by creating confusion in society with respect to their duties.

What should be the basis for choice of a profession? Varnashrama has an answer. All areas such dance, music, etc., must be protected. Shastra says, when one chooses a profession it should be based upon:

1) One's inclinations or Guna Anusari karma.

Here I will enjoy what I am doing and money is incidental. I look forward to Monday. When I hate what I am doing, I look forward to Friday. Many teachers come for salary without any love for the job. This affects the children.

2) Janma: Based upon caste or birth. If you can't choose based on Guna this is an option. The child is exposed to father's profession at an early age. It is the same with a musician's child. Advantage is all professions are protected.

Shastra says preference of a profession should preferably not be based on money. In many professions people want less work and more money. Brahmins today have taken to many professions such as those of Vaishya and Kshatriya. Increasingly Brahmins

are walking away from their own profession of learning and teaching Vedas and Sanskrit. If this will continue, both Vedas and Sanskrit will die and with it the religious mantras as well. So, money based preference is not good. Svadharma should be based upon Guna or father's Profession.

Arjuna, your Guna is of a warrior. You are a Kshatriya. So, stand up and fight.

Shloka # 25:

ॐ नमो भगवते वासुदेवाय ॥ ३.२५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३.२५ ॥

Prince of Bharatha line! Just as the ignorant work with attachment to that work, so should the wise work, unattached, seeking the world's integration.

Sri Krishna has pointed out that Arjuna and Gyani both should perform Karmas. Their reasons though are different. Agyani wants purity and liberation. Gyani should perform Karma to be a role model to society. If both are performing karma what is the difference in their respective attitudes.

Sri Krishna says, since Agyani has not got liberation, he is not happy with himself. So all his actions are to discover fullness and happiness. In these actions there is anxiety. Everything is done out of incompleteness. Thus, actions are performed because of a lack of wealth, money, children etc. In all actions there is attachment.

A Gyani is one with knowledge. His nature is of fullness and freedom. I am free. Aham Purnaha Asmi. He performs actions with happiness (not for happiness). This is the only difference.

When I do it for happiness, it is a struggle. When I do it in happiness it is a Leela. This is the attitudinal difference.

With Best Wishes,

Ram Ramaswamy