



श्रीमद्भगवत् गीता
तृतीयोऽध्यायः - कर्मयोगः
Chapter 3
Volume 4

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Sri Krishna has been talking about कर्म योग

नियतं कुरु कर्म त्वं - Perform your नियतं कर्म - the कर्म that has come to you naturally as धर्म कर्म as a Duty to be done, and at the same time

यज्ञार्थं मुक्त संगः कर्म समाचर - Do That धर्म कर्म as यज्ञ कर्म, as कर्म totally dedicated to परमेश्वर, with no attachment whatsoever, either for the कर्म or the कर्म फल.

That is कर्म योग



ब्रह्मविद्या **Brahma Vidya**

In today's verses, Sri Krishna points out that कर्म योग is the only means available for every human being to uplift oneself to the state of an Enlightened person - to the state of a liberated person - in harmony with Nature. All existence is ONE and indivisible, which means that all changes in this creation are inter-related by the unchanging laws of nature.

Illustrating this inter-relationship and harmony in Nature, भगवान् says

अन्नात् भवन्ति भूतानि, पर्जन्यात् अन्नसम्भवः ।
यज्ञात् भवन्ति पर्जन्यो, यज्ञः कर्म समुद्भवः ॥

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अन्नात् भवन्ति भूतानि

अन्नात् - From food

भूतानि, जीव शरीरानि - the physical bodies of living beings

भवन्ति, जायन्ति - are born

All creatures, all human beings, are born of food. This physical body is born of the food eaten by one's parents. It is sustained by the food that one eats. Its physical, mental and emotional health depends on what one eats. Thus one is really an expression of what one eats. Further, for eating, one needs a body. Thus the physical body is really अनादि - it has no beginning. In this manner, every creature in this creation has no beginning. Every creature is a शरीर प्रवाह - a continuous stream of physical bodies arising from food.

Now what about the food itself?

पर्जन्यात् अन्नसम्भवः - The food is born of पर्जन्य - water coming from rain as पर्जन्य. The rain is the source of water over ground or under ground. Then again, the rain has to happen at the right time, at the right place, in the right amount, neither too much nor too little. Therefore, for the food to be born, we need

यथानुकूलं वृष्टि - a rain that is in-keeping with the need. Such rain is called पर्जन्य.

From such पर्जन्य, food is born.

Now where from does पर्जन्य come?



ब्रह्मविद्या **Brahma Vidya**

यज्ञात् भवति पर्जन्यः - That kind of rain, rain that is in-keeping with the need – पर्जन्य - happens only from यज्ञकर्म - when कर्म is performed as यज्ञ. When कर्म is performed as यज्ञ, as dedication to परमेश्वर, everything goes well. Otherwise harmony in this creation is disturbed.

If you do your कर्म as यज्ञ, as a natural expression of your sense of duty and your sense of gratitude for whatever you are blessed with, with absolutely no craving for कर्मफल - then only पर्जन्य happens, rains come at the right time at the right place, in the right amount.

Seasons are governed by all-round harmony. If you misbehave, seasons also misbehave. The example of rain here is only an उपलक्षण - an illustration. It applies to all aspects of life.

If you are not in tune with the best in this creation, you also miss the best in this creation. On the other hand, if you are in tune with the best in yourself, you also get the best out of yourself. Such is the nature of यज्ञ कर्म.

Now where from यज्ञ कर्म comes?

यज्ञः कर्म समुद्भवः

यज्ञ - is born of कर्म. यज्ञ itself is कर्म. Then what is meant by saying – यज्ञ is born of कर्म?

यज्ञ is not any कर्म. यज्ञ is the expression of धर्मज्ञत्यं and कृतज्ञत्यं - that indefinable sense of duty and gratitude which means that unseen and undefinable force which keeps harmony in this creation, because of which rain rains, sun shines, etc.

The unseen and the undefinable component of the properly performed कर्म is यज्ञ - the harmony in this creation, which is good for everybody. To promote this harmony is the overriding purpose of every यज्ञ कर्म, every kind of Havan we have.

Now what about that kind of कर्म itself, where does it come from? भगवान् says

कर्म ब्रह्मोद्भवं विद्म ब्रह्माक्षरसमुद्भवं ।



ब्रह्मचिद्या **Brahma Vidya**

तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

कर्म ब्रह्म उद्भवं विद्धि – Please understand that कर्म - such यज्ञ कर्म arises from ब्रह्म, meaning ब्रह्म ज्ञानं - appreciation of real knowledge - knowledge about the reality of existence as revealed in the Vedas and the Upanishads.

Every यज्ञ कर्म arises only from an appreciation of ब्रह्म ज्ञानं. Appreciation means understanding, dedication and development. Understanding the true nature of existence dedication is commitment to सत्यं - the truth, and development is conscious endeavor to realize the ONENESS with the truth, and that is धर्मं चर - to follow धर्म.

Now, what is the source of ब्रह्म ज्ञानं ?

ब्रह्म अक्षर समुद्भवं

The source of ब्रह्म ज्ञानं - वेद ज्ञानं - is only That अक्षर पुरुष, That unchanging, unchangeable Being namely ईश्वर- the परमेश्वर -The Lord. Thus, the आचार्य - the परम गुरु the real teacher for ब्रह्मज्ञानं is only परमेश्वर. The Vedas are revealed by Rishis who are ब्रह्मनिष्ठाs - the SELF-realized ones who are in harmony with the entire ईश्वर सृष्टि, the entire creation, which is non-separate from परमेश्वर.

The Vedas are concerned with all पुरुषार्थs, all human endeavours for fulfillment in life, namely धर्म, अर्थ, काम and मोक्ष, all of which include कर्तव्य कर्मs - कर्मs to be done, नियतं कर्मs and ईश्वर कर्मs in all forms and names.

तस्मात् - Therefore

सर्वगतं ब्रह्म – In every kind of यज्ञ कर्म, there is ब्रह्म ज्ञानं, which means that in every kind of यज्ञ कर्म, there is identity with परमेश्वर.

नित्यं यज्ञे प्रतिष्ठितम् - Thus ब्रह्म ज्ञानं-ईश्वर ज्ञानं God-consciousness is always well-rooted in every यज्ञ कर्म. If you appreciate the presence of ईश्वर in every कर्म you do, then that कर्म becomes यज्ञ कर्म, an act of worship of परमेश्वर - that is how work becomes worship.



ब्रह्मविद्या **Brahma Vidya**

As stated earlier, यज्ञ कर्म gives पर्जन्य - timely rains, which give rise to अन्न - food, which gives rise to birth of a जीव - the individual, who does again यज्ञ कर्म, giving rise to पर्जन्य, food, birth, etc. again and again. That is how the wheel of creation, the जगत् चक्र goes on all the time.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुः इन्द्रिय-आरामः मोघं पार्थ स जीवति ॥

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एवं प्रवर्तितं चक्रं - In this manner, the wheel of creation - जगत् चक्रं is set in motion through कर्म योग and ब्रह्म ज्ञानं.

यः तत् चक्रं न अनुवर्तयति इह - The one who does not follow the operational mode of the wheel of creation, the one who does not live a life of work governed by knowledge, propriety and gratitude

अघायुः - means पाप जीवनः - the one who leads only a sinful life; the one for whom everything in this creation becomes an obstruction to true happiness, the one for whom everything somehow turns into a source of sorrow and distress

इन्द्रिय आरामः - the one who vainly goes after one kind of pleasure to another, only to end in sorrow and distress

मोघं स जीवति - that person lives a dissipating life. मोघं means वृथा - that person lives a life in vain

पार्थ - O! Arjuna. Every human being is qualified to do कर्म. Do that कर्म as it has been left for you to do by ईश्वर. Do that कर्म as यज्ञ, do that कर्म as कर्म योग. Do your duty as well as you can, and with a sense of gratitude. Recall

योगः कर्मसु कौशलं - Excellence in action is कर्म योग. That is the way to gain श्रेयस्, that is the road to true happiness - total fulfillment to life. Performing कर्म as कर्म योग, one ultimately matures into a ज्ञानी - an Enlightened person. The ज्ञानी is described in the next verse, so that one may not prematurely mistake oneself other than what one really is. Who is a ज्ञानी ? भगवान् says:

यस्तु आत्मरतिरेव स्यात्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टः, तस्य कार्यम् न विद्यते ॥

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ब्रह्मचिद्या **Brahma Vidya**

The one who is an आत्मरतिः आत्मतृप्तः and आत्म संतुष्टः - that person is a ज्ञानी, an enlightened person. Such a person has already been described before as स्थितप्रज्ञ. Recalling the characteristics of a स्थितप्रज्ञ, भगवान्, says:

यः मानवः – That person, any human being

आत्मरतिः एव स्यात् - the one who has already become an आत्मरति, the one who enjoys the true nature of one's own Self, the one who has discovered the supreme joy of being the Self in oneself.

अत्मनि एव रतिः न विषयेषु रतिः - the one who has no need to look outside of oneself; the one who has no need to go after external objects to experience the supreme joy of life.

आत्म तृप्तः च meaning आत्मनि एव तृप्तः the one who discovers that fulfillment in life in oneself

आत्मनि एव च संतुष्टः - a fulfilled person is also a happy person. Therefore, the one who discovers happiness in oneself, independent of external objects or experiences

तस्य कार्यम् न चिद्यते - for such a person, there is really no कर्म to be done, no work to be accomplished, in order to gain श्रेयस्. Such a person has already gained श्रेयस्.

Such a person is a ज्ञानी - an Enlightened person.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थं व्यपाश्रयः ॥

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A ज्ञानी also does कर्म, but he does so spontaneously and naturally without any sense of Doership. Such a person is already a मुक्त पुरुषः - a liberated person, always being in harmony with the entire creation and in unison with परमेश्वर.

कर्तृत्व अभावात् - because of the absence of the notion of Doership in himself - a ज्ञानी does कर्म without being a कर्ता - Doer. For such a person, who is already a पूर्ण आत्मा - fulfilled person

नैव तस्य कृतेन अर्थ - एव indeed, तस्य कृतेन अर्थः न अस्ति there is nothing for him to seek, by doing a कर्म. An Enlightened person is not seeking any object by doing some कर्म



ब्रह्मविद्या **Brahma Vidya**

न अकृतेन इह कश्चन अर्थः - by not doing some कर्म, such a person does not become anything less either.

A पूर्ण आत्मा - a fulfilled person has nothing wanting, has no sense of emptiness, is ever beyond the reach of पुण्य and पाप.

न च अस्य सर्वभूतेषु कश्चित् अर्थ व्यपाश्रयः

च अस्य - Again, for that person

कश्चित् अर्थ व्यपाश्रयः - any sense of dependence

सर्वभूतेषु - in all beings

न अस्ति - there is none

For a पूर्ण आत्मा - for an Enlightened person, there is no sense of dependence on anybody for anything. That person need not have to propitiate to any power, any king, any God, to gain anything because he is already an आत्म रतिः, आत्मतृप्तः. That person has already gained liberation from all dependence. He is already ONE with परमेश्वर Itself.

Arjuna has not yet become a ज्ञानी. Likewise, most of us have not yet reached that stage in our spiritual growth. Therefore, भगवान् says:

तस्मात् असक्तः सततं, कार्यम् कर्म समाचर ।

असक्तो हि आचरन् कर्म परं आप्नोति पूरुषः ॥

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तस्मात् असक्तः सततं कार्यं कर्म समाचर

तस्मात् -Therefore, because you have not yet become a ज्ञानी, therefore

असक्तः - meaning संगवर्जितः being free from any kind of attachment which binds you to कर्म फल

सततं - always

कार्यं कर्म - meaning कर्तव्यं कर्म तेन त्यक्तेन कर्म - the कर्म - the action that is to be done by virtue of your particular situation in life

समाचर- सम्यक् आचार - Do it, and do it as well as you can, with a sense of appreciation and gratitude.



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ब्रह्मचिद्या **Brahma Vidya**

Thus, again and again Sri Krishna says "Do whatever कर्म is to be done, and do it as well as you can, always remembering योगः कर्मसु कौशलं - Excellence in action is indeed कर्म योग "

असक्तः हि आचरन् कर्म परं आप्नोति पूरुषः - Sri Krishna advocates कर्म योग again and again, हि because,

असक्तः - meaning संगवर्जितः - the one who is totally free from any attachment or any craving for कर्म फल - fruits of action, the one who is not prompted by or pushed by one's likes and dislikes

आचरन् कर्म - performing कर्म dedicated to परमेश्वर- performing कर्म as यज्ञ कर्म

परं आप्नोति पूरुषः - पूरुषः means पुरुषः एव. Any ordinary human being, doing कर्म as कर्म योग - can ultimately gain श्रेयस् -मोक्ष. So assures Sri Krishna.

For any ordinary person, which means for every person who is not yet a ज्ञानी, कर्म योग is the only means available for gaining श्रेयस्.

Do नियतं कर्म as यज्ञ कर्म. Do your duty as total dedication to परमेश्वर, because that is what you are fit for at this time. Performing कर्म as कर्म योग, you will in due course become fit for gaining आत्म ज्ञानं, and hence श्रेयस्. Thus कर्म योग is the only means available to you to gain the श्रेयस् that you seek, so says Sri Krishna to Arjuna. That is also the message of Sri Krishna to all of us.

Sri Krishna's discourse on कर्म योग continues which we will see next time.