



श्रीमद्भगवत् गीता
तृतीयोऽध्यायः - कर्मयोगः
Chapter 3
Volume 6

प्रकृतेः क्रयमाणानि, गुणैः कर्माणि सर्वशः ।
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गुणा गुणेषु वर्तन्ते, इति मत्वा न सज्जते ॥ 3 - 28

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युध्यस्व विगतज्वरः

विगतज्वरः - Freeing yourself, releasing yourself, uplifting yourself from the ज्वर - the ailment of confusion and depression which has now descended upon you

युध्यस्व - fight this war with your full force. Do what you must do as your duty, at this time and place, and do it as well as you can with कर्म योग बुद्धि

That is Sri Krishna's advice to Arjuna in today's verses. In giving this advice, Sri Krishna also points out the means by which he can uplift himself from his present state of confusion and depression. Sri Krishna says:

प्रकृतेः क्रियमाणानि, गुणैः कर्माणि सर्वशः ।
अहंकार विमूढात्मा, कर्ताहं इति मन्यते ॥ 3 - 27

In the preceding two verses, Sri Krishna pointed out the difference between विद्वान् and अविद्वान्. The विद्वान् - the enlightened person, is always engaged in कर्म with single-minded devotion to duty, but he remains असक्तः - he is not bound to कर्म. On the other



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hand, the अविद्वान् - the one who is not yet an enlightened person, also is engaged in कर्म with single minded devotion to whatever he is doing, but he is सक्तः - he is bound to कर्म for gaining कर्म फल. That is the difference between a विद्वान् and अविद्वान्.

Now, how does one get bound to कर्म? It is not by doing कर्म or not doing कर्म, that a person gets bound to कर्म. The whole bondage of कर्म depends upon the कर्ता - the Doer of the कर्म. The one who looks upon oneself as the doer of कर्म, is bound to कर्म. The renunciation of कर्म is only for the one who looks upon oneself as the कर्ता - the doer of कर्म.

If only you look upon yourself as a कर्ता - Doer of a कर्म, then there is such a thing called renunciation of कर्म, otherwise there is nothing to renounce. The notion that I am the Doer of कर्म - अहंकर्ता, that notion itself has no foundation. It is indeed the notion of a विमूढात्मा - one whose mind is naturally confused.

With respect to one's own self, the confusion between "I" and "mine" is there for everybody since childhood. This confusion causes other confusions about कर्म and कर्ता, and hence भगवान् says:

अहंकार विमूढात्मा, कर्ता अहं इति मन्यते - A person whose mind is confused by अहंकार - egoism, that person thinks अहं कर्ता - I am the Doer of कर्म. That is how one gets bound to कर्म. By imposing a doership on आत्मा, one becomes a कर्ता. Once you become a कर्ता, whether you do something or you do nothing, you are bound. Once you accept yourself as a कर्ता - Doer of कर्म - there is no way of escaping कर्म, and consequently, also कर्म फल.

The only way by which one can free oneself from the hold of कर्म and कर्म फल is through ज्ञानं - Enlightenment, which means realization - clear realization of the knowledge that अहं आत्मा अहं अकर्ता - अहं असंग : - I, the आत्मा is not the doer of any कर्म. I the आत्मा is not bound to any कर्म. I am free. That is the knowledge to be



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realized by विचार - by enquiry through श्रवणं मननं and निदिध्यासनं of the Gita उपनिषत् knowledge.

श्रवणं is listening and understanding the words of the भगवत् गीता and the Upanishads through an appropriate teacher. We must realize that whoever or whatever be the form of that teacher, there is really only one teacher, and that is Sri Krishna - the परमेश्वर who is already in oneself, as the best and the highest in one's own self. You do not go in search of a teacher. When you are ready for this knowledge, the teacher is already there, in some form.

मननं is reflection on the Gita Upanishad knowledge, so as to resolve all doubts. In मननं, there is no teacher involved. Only your mind and बुद्धि are involved. All doubts arise only in your mind and बुद्धि. And all doubts have to be resolved only by your own mind and बुद्धि. How? परिप्रश्नेन सेवया - by repeated questioning and analysis of your own thoughts and conclusions, based on your own experiences, all the time remaining totally committed to knowledge and service at the highest possible level, thereby gaining a clarity of Gita-Upanishad knowledge, and finally

निदिध्यासनं - is the absorption of that clear Gita-Upanishad knowledge by which one becomes the very embodiment of that knowledge. This is accomplished through ज्ञाननिष्ठा - reverential contemplation on आत्मा - The Self in every self, including oneself. Sri Krishna talks about ज्ञाननिष्ठा in detail in chapter 18 which we will see later.

ज्ञाननिष्ठा is the natural extension of कर्म योग बुद्धि where श्रद्धा, ईश्वर ध्यानं and ईश्वर भक्ति are integrated through ईश्वर ज्ञानं, त्याग बुद्धि, ईशावास्यं इदं सर्वं ज्ञानं and तेन त्यक्तेन भुंजीता बुद्धि. Through ज्ञाननिष्ठा, one gains the certainty of knowledge of oneself being ब्रह्मन् - one's true identity as ब्रह्मन्. It is through such श्रवणं, मननं and निदिध्यासनं that one gains freedom from the hold of कर्म and कर्म फल. One gains freedom from the notion of oneself as कर्ता - Doer of कर्म.

Now if I am not the कर्ता, the doer of the कर्मs I do, then who is the कर्ता ? Who does all the कर्मs that I do? भगवान् gives the answer in the first line

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः



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The गुणs of the प्रकृति perform all कर्मs, which means that I am not the doer of the कर्मs that I do, but my प्रकृति and my गुणs together constitute the doer of the कर्मs that I do.

Therefore, we must now understand what is प्रकृति and what are गुणs. Sri Krishna talks about these two Vedantic concepts in detail later. For now, let us try to understand the simple meanings of these two words.

The inherent, infinite power of ब्रह्मन् is called माया, and all products of माया are called प्रकृति. Generally, however, anything in nature is called प्रकृति. That means this entire creation, as it is, as it naturally appears to be, is प्रकृति. You and I, as we are, as we naturally appear to be at any time, are प्रकृतिस. The nature of every प्रकृति is made up of three गुणs, namely सत्व गुण, रजस् गुण and तमस् गुण.

सत्व गुण is the ability to know, रजस् गुण is the ability to act and तमस् गुण is the ability to be inert or insensitive. Thus, everything in this creation, including the creation itself, has all three qualities - these three गुणs, to different extents, both in the involved and evolved state, which means that all these three qualities are in every person, both implicitly and explicitly.

One's गुणs determine one's कर्म, both of which determine one's प्रकृति throughout one's life. Thus you and I are different only in terms of our प्रकृति गुण कर्म combinations. There is no other difference between us.

What भगवान् says here is:

You are not the doer. Your प्रकृति, your body-mind-intellect complex which is made up of your गुणs, that is the doer. What you call "I" is really ब्रह्मन् - the Atma, which is ever changeless, but your प्रकृति गुणs are changing continuously. It is **that** knowledge that one has to realize by विचार - enquiry. The one who has not realized that knowledge, mistakes "I" to be one's body-mind-intellect complex, and all the attributes of this body-mind-intellect complex are imposed upon "I". Therefore, whatever the body complex does, is taken as अहं कर्ता - I am the doer of कर्म .



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You never escape कर्म, so long as you consider that you are the कर्ता - the doer. A कर्ता - a doer of कर्म, is naturally bound to कर्म, whether one does कर्म or one renounces कर्म, because both are actions. The realization of the knowledge that "I the आत्मा is अकर्ता - is not the doer" immediately releases you from all the कर्मs of प्रकृति गुणs.

That realization of आत्म ज्ञानं, ब्रह्म ज्ञानं - Self-Knowledge, makes you a सर्व-कर्म संन्यासी - the one in whom all actions stand naturally renounced, by the very nature of I - the Atma - the ब्रह्मन्. As a सर्व-कर्म संन्यासी, you are already ONE with ईश्वर, and consequently also, you are one with creation. And all that you do also remains one with the creation, and one with ईश्वर .

Such realization of आत्म ज्ञानं is indeed the realization of the Upanishadic message ईशावास्यं इदं सर्वं, पूर्णं अदः पूर्णं इदं. With such realization, all कर्मs become यज्ञ कर्मs and you become असक्तः - free from the bondage of कर्म, and as Sri Krishna said earlier:

असक्तः आचरन् कर्म, परं आप्नोति पूरुषः - Doing कर्म, free from bondage, you gain परं, you gain श्रेयस् - you gain Absolute Freedom. For gaining such श्रेयस्, you must grow up, and the means of growing up is only through कर्म योग. That is the meaning of the verse

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकार विमूढात्मा कर्ताहं इति मन्यते ॥

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How does a man of wisdom look upon himself with reference to कर्म in every day life?
भगवान् says

तत्त्ववित्तु महाबाहो गुणकर्म विभागयो : ।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥

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महाबाहो - O! Mighty-armed Arjuna! Arjuna, you are a well-born क्षत्रिय, you are a great man of great actions. Therefore you must know what a wise man of actions thinks about actions themselves.



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गुण कर्म विभागयोः तत्त्वचित् - the तत्त्वचित्, the one who understands and appreciates the true nature of the relationships between गुण and कर्म - namely प्रकृति गुणs and प्रकृति कर्मs.

As we have seen already प्रकृति is constituted of सत्व, रजस्, and तमस् गुणs, which give rise to the instruments of perception, action, mind, बुद्धि, etc. कर्मs are actions of those instruments. Thus प्रकृति कर्मs are my body actions in daily life, performed by my body instruments born of प्रकृति गुणs

तत्त्वचित् - the one who understands and appreciates the relationships between the various instruments of action, and the actions themselves, i.e. the wise man looks upon such actions as

गुणाः गुणेषु वर्तन्ते - The गुण-born instruments of perception and action are all doing their jobs in their गुणेषु, meaning व्यापार विषयेषु in their respective fields of action residing in this body-complex.

These instruments have no power on me. I control them, if ever they do anything improper. I am the one who gives orders to them, such as सत्यं वद, धर्मं चर, etc. My eyes see, my ears hear. The eyes and ears are my प्रकृति गुणs. Seeing and hearing are my प्रकृति-कर्मs.

It is the nature of eyes to see. Let them see, and see well.

It is the nature of ears to hear. Let them hear, and hear well.

It is the nature of my other organs of perception and action to do whatever they are endowed to do, and let them do all their functions fully, and as well as they can.

The गुणs and कर्मs interact and affect each other, but I am not affected by them. I am not governed by all that my eyes see, ears hear, mind thinks, etc. They are all instruments under my control.

I, as आत्मा, am not bound by the गुण-कर्म changes. I, the आत्मा remain independent of the गुण-कर्म power. I, the आत्मा is not the कर्ता - Doer of any कर्म. When one says "I see, I hear, I think, etc.", it does not mean that I, the आत्मा is the seer, hearer, thinker, etc. Such seeing, hearing, thinking, etc. are only लक्षणs for the आत्मा, which means



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they are tributes to the glory of the ever-present आत्मा, because of whose presence alone all actions are possible.

Therefore I need not have to close my eyes, shut my ears or stop my thinking, etc. in order to be above the bondages created by what my eyes see, ears hear, mind thinks, etc. My eyes, ears, mind etc. are my instruments which I keep always under my control and use them effectively to do whatever has been left for me to do by the very grace of परमेश्वर.

इति मत्वा - so realizing, realizing the supremacy of आत्मा over प्रकृति गुणs and प्रकृति कर्मs

न सज्जते - the wise person does not get caught in the interwoven net of गुण and कर्म

Thus the wise man's view of कर्म in daily life is:

गुणाः गुणेषु वर्तन्ते - प्रकृति गुणs and प्रकृति कर्मs interact and remain bound to each other at all times. I am not bound to them. I control them and use them to do whatever has been left for me to do, as my duty by परमेश्वर. Further,

प्रकृतेः गुणसंमूढाः सज्जन्ते गुण कर्मसु ।

तान् अकृत्स्नविदो मन्दान्, कृत्स्नवित् न विचलयेत् ॥

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प्रकृतेः गुण-संमूढाः गुणकर्मसु सज्जन्ते - On the other hand, those who are fundamentally confused by the गुणs of the प्रकृति are caught in the overpowering net of the गुण-कर्म power, the माया power of ब्रह्मन् - the सत्य-रजस्-तमस् nature of माया. The confusion in the mind caused by the प्रकृति गुणs is so much that their mind and बुद्धि seem to have lost their intrinsic capabilities. The mind should naturally be able to think and doubt and the बुद्धि should naturally be able to discover, decide and conclude.

In the case of अज्ञानीs - people who have no spiritual wisdom, the delusion caused by प्रकृति is so complete, that it does not allow any doubt at all to enter into the mind about the nature of oneself. If there is no doubt in the mind, the question of enquiry does not arise.



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Just as a ज्ञानी - a wise person is doubt-free that अहं अकर्ता - I am NOT the doer, the अज्ञानी the one who is not yet enlightened is equally doubt free that अहं कर्ता - I am the doer. To gain the ability to raise a question as to the nature of oneself is itself a significant step forward in gaining maturity in life.

When one is so fully deluded by प्रकृति गुणs - being totally doubt-free about the nature of oneself, and carry on the business of life for gaining and enjoying कर्म फल - fruits of various actions and experiences, to that person, if you go and tell "Don't do कर्मs, they will bring you only bondages, etc." you will be doing a disservice, both to that person and to the whole world.

Therefore, what should a wise person do with respect to अज्ञानीs? भगवान् says

तान् अकृत्स्नविदः मन्दान्, कृत्स्नवित् न विचालयत्

कृत्स्नवित् - the आत्मवित् - the Enlightened person, the wise person, the one who understands and appreciates the nature of the world of actions

न विचालयेत् - चलनं न कुर्यात् - should not uproot the बुद्धि of, should not further confuse the mind of

तान् अकृत्स्नविदः - those who do not realize the true nature of the world of actions. They are like that because they are

मन्दान् - means मन्द प्रज्ञान् - they are still immature. They are still growing up. They will certainly grow up in time. Let them take their own time to grow up. In the meantime, do not disturb their mind, but as Sri Krishna said earlier

जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् - be an example to them, by yourself doing all कर्मs properly, joyfully and enthusiastically, so that others would naturally like to follow your example.

To change the course of a river, you do not prevent its flow. You only redirect its flow, so that it is beneficial to everybody. Similarly, if you want to help a person gain श्रेयस्, gain मोक्ष, first ask him to do कर्म, and then ask him to do that कर्म according to धर्म, and then redirect that कर्म into कर्म योग. Through कर्म योग, he will certainly gain श्रेयस्, and gain मोक्ष in due course.



That is exactly what Sri Krishna does to Arjuna. Directing Arjuna's mind and बुद्धि again into the path of कर्म योग, Sri Krishna says

मयि सर्वाणि कर्माणि संन्यस्य अध्यात्मचेतसा ।
निराशीः निर्ममो भूत्वा, युध्यस्व विगतज्वरः ॥

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मयि सर्वाणि कर्माणि संन्यस्य - Dedicating all actions to me - the परमेश्वर

Please note here that dedication is not an action. It is an attitude of mind and बुद्धि, arising from knowledge born of enquiry into the nature of the world of actions.

अध्यात्मचेतसा - with the attitude born of चित्तेक बुद्धि - discriminative knowledge

The चित्तेक बुद्धि here is "Being a participant in this creation I perform this action as a tribute to the glory of परमेश्वर. I do not subject myself to the dictates of my राग and द्वेष - passion and hatred. But the action involved here is स्वधर्म - that which is governed by the needs of the situation, in which I find myself at this time and place, that is अध्यात्म चेतसा - the disposition of the mind and बुद्धि of a wise person.

निराशीः भूत्वा - with the mind not being governed by any expectations

निर्ममो भूत्वा - with the mind totally devoid of any notion, feeling or attitude as मम - Mine - there is nothing mine here in the action I do - That is कर्म योग बुद्धि.

There is a big difference between कर्म and कर्म योग. Every कर्म produces कर्म फल - results of कर्म. The कर्म फल of any कर्म is only after the action, either immediately after the action or sometime later. But the कर्म फल of कर्म योग is simultaneous, because the कर्म योग attitude itself is कर्म फल. This attitude brings about अन्तःकरण शुद्धि and That result is simultaneous with the कर्म योग attitude itself. Therefore, with the कर्म योग attitude,

युध्यस्व विगतज्वरः :



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विगतज्वरः - Freeing yourself, releasing yourself, uplifting yourself from the **ज्वर**, the ailment of confusion and depression, which has now descended upon you

युध्यस्व - fight this war with your full force. Do what you must do, as your duty, at this time and place, and do it as well as you can with **कर्म योग बुद्धि**, always remembering **योग : कर्मसु कौशलं** - overriding excellence in all actions is **कर्म योग**.

In performing one's duty, there is no place for sorrow and distress. **कर्म योग** is not for a sad person. **कर्म योग** is for the person who is in the fullness of action at all times.

You are not a **ज्ञानी**. You are not an **अज्ञानि** either. You are a **मुमुक्षु**. You are one who seeks **श्रेयस्**, therefore **कर्म योग** is for you. Be a **कर्म योगी**. Do what has been left for you to do by the grace of **परमेश्वर**. By being so, and doing so, in due course of time, you will gain **श्रेयस्** - Absolute freedom and happiness. That is Sri Krishna's message to Arjuna, and That is also **भगवान्**'s message to all of us.

We will continue next time.