



श्रीमद्भगवत् गीता  
तृतीयोऽध्यायः - कर्मयोगः  
Chapter 3  
Volume 8

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं, पापं चरति पूरुषः ।

अनिच्छन्नपि चार्ष्ण्यं, बलादिव नियोजितः ॥ 3 - 36

श्री भगवान् उवाच

काम एष, क्रोध एष, रजोगुणसमुद्भवः ।

महाशनो महापाप्मा, विद्वयेनमिह वैरिणम् ॥ 3 - 37

धूमेन आव्रियते वह्निः यथा आदर्शो मलेन च ।

यथा उल्बेन आवृतो गर्भः तथा तेनेदमावृतम् ॥ 3 - 38

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यं वैरिणा ।

काम रूपेण कौन्तेय, दुष्पूरेण अनलेन च ॥ 3 - 39

इन्द्रियाणि मनो बुद्धिः अस्य अधिष्ठानं उच्यते ।

एतैः विमोहत्येषः, ज्ञानं आवृत्य देहिनम् ॥ 3 - 40

तस्मात् त्वं इन्द्रियाण्यादौ, नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं, ज्ञानविज्ञाननाशनम् ॥ 3 - 41

इन्द्रियाणि पराण्याहुः, इन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिः, यो बुद्धेः परतस्तु सः ॥ 3 - 42

एवं बुद्धे परं बुद्ध्या, संस्तभ्य आत्मानं आत्मना ।

जहि शत्रुं महाबाहो, कामरूपं दुरासदम् ॥ 3 - 43

इति श्री मद्भगवद्गीतासु उपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे



## ब्रह्मचिद्या **Brahma Vidya**

श्री कृष्णार्जुनसंवादे  
कर्मयोगो नाम  
तृतीयोऽध्यायः

Sri Krishna has been talking about कर्म योग, but Arjuna's mind is still concerned with कर्म itself, obviously with reference to the कर्म that he has to do. Taking the earliest opportunity, Arjuna raises a specific question. Formulating his question in general terms, Arjuna asks:

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि चार्ष्णय, बलादिव नियोजित : ॥

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अथ - "Then", which means simply addressing Sri Krishna

चार्ष्णय - Krishna, I have been listening to all that you have been telling. Now I want to ask you a specific question. The question is this:

केन प्रयुक्तः, पूरुषः, अयं पापं चरति, अनिच्छन् अपि, बलात् नियोजित : इव

केन प्रयुक्तः - Impelled by what cause, what force

पूरुषः - every person, any person

अयं पापं चरति - does पाप कर्मs of any kind, does improper and self-destructive actions of any kind

अनिच्छन् अपि - even though one does not want to do such पाप कर्मs

बलात् नियोजितः इव - as if compelled by some force

"What makes any person do पाप कर्मs, improper and self-destructive actions, in spite of one's own wish, as if compelled by some force? What is that force? How does that happen?" That is the question.

Some time or other, every ordinary person does पाप कर्मs - improper and self-destructive actions, fully knowing them to be so. Still one does such पाप कर्मs in spite of one's own wishes, as if pushed into such action by some force. What is that force? That is the question.



## ब्रह्मविद्या **Brahma Vidya**

Sri Krishna has already answered this question in Chapter 2, where he described in detail how a person brings about one's own downfall. Let us briefly recall Sri Krishna's words then:

ध्यायतो विषयान् पुंसः, संगस्तेषूपजायते ।  
संगात् संजायते कामः, कामात् क्रोधोऽभिजायते ॥

क्रोधात् भवति संमोहः, संमोहात् स्मृतिविभ्रमः ।  
स्मृति भ्रशात् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥

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Dwelling on the objects of the senses, again and again one develops an attachment to such objects. When that attachment gets deeper and overpowering, a काम-desire, some inappropriate or improper desire sets in. From such काम-desire comes anger. From anger comes loss of ability to think properly. From such loss of ability to think comes loss of memory, loss of human values, education and knowledge. From such loss of memory, comes destruction of बुद्धि, one's faculty of proper judgment. When बुद्धि is destroyed, the person is as well destroyed. That is the sequence of the downfall of a person. All his downfall starts with काम and क्रोध - improper desires *and* the associated anger.

Sri Krishna points this out again, so that once you know who your enemy is, you can equip yourself properly to handle the enemy. Answering Arjuna's specific question here, भगवान् says

श्री भगवानुवाच

काम एष क्रोध एष, रजोगुण-समुद्भवः ।  
महाशनो महापाप्मा, विद्वयेनमिह वैरिणम् ॥

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To your question केन प्रयुक्तः - impelled by what force does a person commit पाप कर्मs, the answer is

काम एष क्रोध एष ।

एषः कामः - That is काम desire

एषः क्रोधः - That is associated anger



## ब्रह्मविद्या **Brahma Vidya**

काम and क्रोध are not two different forces. They are two different expressions of the same force. If the काम-desire meets with any obstruction in its path, it turns into anger – क्रोध. This काम-क्रोध force is the enemy of every person. It can bring only sorrow and distress in life. It has immense strength, and it is the one that forces a person to do पाप कर्म s - improper and self-destructive actions, even against one's own will.

रजोगुणसमुद्भवः -The काम-desire and the associated anger arise naturally from the रजस् गुण of माया प्रकृति - human nature. Every person has all the three गुणs (सत्त्व, रजस् and तमस् गुणs) to different extents. But it is the रजस् गुण which generates the काम desire, and the associated क्रोध - anger, followed by subsequent पाप कर्मs - improper and self-destructive actions.

Once the काम-desire is generated, it stimulates the further growth of रजस् followed by more काम, more क्रोध and more पाप कर्मs. Thus the रजस् - काम, क्रोध, पापकर्म cycle becomes endless. Therefore the intrinsic nature of काम-desire is:

महाशनः - great eater, insatiable. The काम desire cannot be quenched by meeting its demands. The more you meet the काम desire, the more it demands. The demands of काम-desire can never be satisfied. Further,

महापाप्मा - The काम-desire and the associated क्रोध - anger, impel you to do पापकर्मs - improper and self-destructive actions, even when you know them to be so, and even if you do not wish to do such actions, which means that when you face the काम-क्रोध force, you find yourself powerless. Therefore,

विद्धि- please understand, please recognize

एनं इह वैरिणं - इह here, in your everyday life, the काम-desire, काम-क्रोध force is your real enemy.

Be clear in your mind that, the काम-desire - the काम क्रोध force is the enemy that you have to deal with, every day of your life. That is essentially Sri Krishna's answer to Arjuna's question. Speaking on the nature of काम क्रोध force, and how to deal with it, Sri Krishna continues:

धूमेन आव्रियते वह्निः यथा आदर्शो मलेन च ।

यथा उल्बेन आवृतो गर्भः तथा तेनेदमावृतम् ॥

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## ब्रह्मविद्या **Brahma Vidya**

यथा धूमेन वह्निः आव्रियते - Just as fire is covered by smoke

यथा आदर्शः मलेन आव्रियते - Just as the surface of a mirror is covered by dust

यथा उल्बेन गर्भः आवृतः - Just as an embryo is covered by womb

तथा - in a similar manner

तेन (कामेन) इदं (चिवेक ज्ञानं) आवृतं - the चिवेक ज्ञानं - the faculty of discriminative judgment of a person is covered by काम - desire.

One's चिवेक ज्ञानं - one's ability to decide what is right and what is wrong - one's discriminative knowledge is covered by, is enveloped by the काम-desire, the desire for external objects, the sense of dependency on external objects for one's happiness. How strong the cover is, how strong the envelope is, is indicated by three illustrations, applicable to three different classes of people, or three different stages of the same person.

When a person is predominantly governed by सत्व गुण, the काम-desire is like smoke covering the fire. A little blowing is enough to eliminate the smoke, and light up the fire, which means that a little effort is all that is necessary to regain चिवेक ज्ञानं.

On the other hand, when रजस् गुण dominates a person, the काम-desire is like dust sticking to the surface of a mirror, which means a little more effort is needed to wipe the dust and make the mirror reflect your true self as you are.

But, when the तमस् गुण dominates a person, the काम-desire is like the womb enveloping the live embryo, which means that considerable time, care and effort are needed to fully develop the embryo, and ultimately get it delivered safely as a baby.

Whatever be the type of काम-desire that one has, the nature of काम is

आवृतं ज्ञानमेतेन, ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेण अनलेन च ॥

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कौन्तेय - O! Arjuna

ज्ञानं आवृतं एतेन (कामेन) - the चिवेक ज्ञानं is covered by this काम-desire. What kind of काम -desire?

कामरूपेण (कामेन) - the काम-desire which takes a variety of forms



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दुष्पूरेण (कामेन) - the काम-desire which is ever difficult to fulfill or satisfy  
अनलेन (कामेन)- the काम-desire which remains insatiable at all times, and  
ज्ञानिनः नित्यवैरिणा (कामेन) the काम-desire which is the constant enemy for every knowledgeable person. For an अज्ञानी - for an ignorant person, the काम appears as a friend in the beginning. Only when it ultimately brings sorrow and distress, काम becomes an enemy.

On the other hand, for a knowledgeable and well-educated person, काम is a constant enemy, because as soon as the काम-desire springs up in his mind, he knows that काम-desire is his enemy, and that yielding to काम-desire will only bring him दुःख and शोक - sorrow and distress, and yet, pushed by the काम-force, he does पापकर्मs and suffers the consequences.

Thus, being under the influence of काम-desire, a well educated person, a knowledgeable person, suffers all the way through, from the moment the काम-desire sets in his mind. On the other hand, once you know where the काम-desire is located and who are its allies, then you can deal with it effectively. Therefore, भगवान् says :

इन्द्रियाणि मनो बुद्धिः, अस्य अधिष्ठानं उच्यते ।

एतैः विमोहयत्येषः, ज्ञानं आवृत्य देहिनं ॥

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इन्द्रियाणि मनः बुद्धिः अस्य

अधिष्ठानं उच्यते - अधिष्ठानं means आश्रयस्थानं - Its location, the place from where काम-desire operates. That place for काम is

इन्द्रियाणि मनः बुद्धिः - all organs of perception and action, including mind and बुद्धि, the faculties of deliberation and decision, are the अधिष्ठान for काम-desires. The काम - desires have struck an alliance with इन्द्रियs and अन्तः करण - all organs of perception and action, mind and बुद्धि, and it operates with their own strength, at their own locations



## ब्रह्मचिद्या **Brahma Vidya**

एतैः एषः (कामः) विमोहयति - Through the strength of the sense organs, mind and बुद्धि, the काम desire deludes a person in various ways, incapacitating the person through loss of memory, destruction of बुद्धि, etc.

ज्ञानं (विवेक ज्ञानं) आवृत्य देहिनं - Thus the काम-desire covers, envelopes the विवेक ज्ञानं - the faculty of discriminative judgment of the जीव in the body, which means, it deludes the जीव by veiling one's wisdom.

Therefore, this is what the काम-desire does: It first conquers and captivates the senses, mind and बुद्धि, because they are weak. Then it enslaves them to serve its purpose. It orders and sends out the इन्द्रियs - the organs of perception and action, on improper अधर्म - पापकर्म missions. It makes the mind dwell deeply and get bound to those missions, and it makes the intellect to decide to accomplish those missions through the organs of action and every other means at its disposal.

Thus, the very instruments which are meant to be used to develop the means for your Freedom and Happiness, are used by the काम force to enslave your body, mind and intellect, and ultimately bring sorrow, distress and their consequences.

तस्मात् त्वं इन्द्रियाण्यादौ, नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं, ज्ञानविज्ञान नाशनं ॥

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तस्मात् - Therefore

भरतर्षभ- O! Arjuna, as a distinguished soldier born in the line of Bharatas

त्वं इन्द्रियाणि आदौ नियम्य - you get your इन्द्रियs - all organs of perception and action including mind and बुद्धि under total control

आदौ - even from the very beginning, even before the काम-desire, intensified by the राग-द्वेष वासनाs acquire power to captivate them, get your organs of perception and action under full control, using all the six-fold means of discipline, namely

शम, दम, उपरम, तितिक्षा, श्रद्धा, समाधानं

- शम is the control over one's mind, one's ways of thinking, reducing the mind to the level of an instrument only



## ब्रह्मविद्या **Brahma Vidya**

- **दम** is control over one's external organs of perception and action, control over all levels of external expressions
- **उपरम** is the practice of one's own **धर्म** - one's own duties, whatever they are, diligently at all times
- **तितिक्षा** is happy endurance of whatever comes one's way, and doing whatever needs to be done, and developing a frame of mind which recognizes and appreciates the transient nature of all pleasures and pains
- **श्रद्धा** is unqualified faith in the Best in oneself, in the knowledge and the ultimate goal that one seeks, and absolute faith in one's ability to reach that goal, and
- **समाधानं** is the single-minded devotion to the ultimate goal that one seeks.

**Thus** controlling and mastering your organs of perception and action, and mind and intellect,

**पाप्मानं ज्ञान विज्ञान नाशनं एनं कामं प्रजहि** - Destroy, which means conquer and incapacitate, the **काम**-desire in its bud, even before it gains enough strength to overpower your senses, because, the nature of **काम**-desire is **पाप्मानं** - it pushes you into the path of **अधर्म** - improper ways of life. Also **ज्ञान विज्ञान नाशनं** - it denies you the benefit of knowledge and wisdom

Therefore, from the very beginning, from the moment you realize that your real need is **मोक्ष-श्रेयस्** - freedom from all sorrow and distress, bring your inner and outer instruments of perception and action under control, and annihilate the **काम**-desire in its bud, and make it powerless, fully realizing that **काम**-desire is your ever present enemy, that it pushes you into **पाप कर्म** and that it denies you the benefit of knowledge and wisdom.

If all my **इन्द्रिय**s - organs of perception and action including mind and **बुद्धि**, are already allied with my **काम**-desires, who can help me to fight the combined force of **काम** and **इन्द्रिय**s. Obviously, I must have the alliance of a superior power which can subdue the combined strength of **काम-इन्द्रिय**-mind-**बुद्धि** - forces. What is that power? Where is that power? **भगवान्** says

**इन्द्रियाणि पराण्याहुः, इन्द्रियेभ्यः परं मनः ।**



मनसस्तु परा बुद्धिः, यो बुद्धेः परतस्तु सः ॥

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This is an extraordinary verse whose content we will see in detail in कठोपनिषत्. Here the simple meaning is

इन्द्रियाणि पराणि आहुः - It is said (in the कठोपनिषत् for example) that the power of ज्ञान इन्द्रियs - organs of perception, namely the ear, the skin, the eyes, the tongue and the nose, and their strength, is far superior to the strength of the organs of action in the body, because the organs of perception are more subtle and more pervasive. For the same reason,

इन्द्रिभ्यः परं मनः - the power of the mind is superior to that of the organs of perception, and

मनसः तु परा बुद्धि - the power of the बुद्धि is even superior to that of the mind, because all doubts are resolved, and all decisions are made only by the बुद्धि.

But there is something, there is someone, whose power is far, far superior to that of बुद्धि, and

यः - That someone is

सः - the परमेश्वर

सः तु परतः बुद्धेः - The power of परमेश्वर, the power of ब्रह्मज्ञानं, is far, far superior to all other powers, including the power of बुद्धि. Therefore, it is ईश्वर-power that you have to seek in order to overcome the काम forces.

Don't rely on your इन्द्रिय power, मनस् power or बुद्धि power to conquer the काम forces. Hold on to परमेश्वर at all times, in thought, word and deed.

But where is that परमेश्वर ? That परमेश्वर is already in you as आत्मा. Therefore seek आत्म ज्ञानं. Cultivate your spiritual strength to protect yourself from काम-क्रोध forces.

एवं बुद्धेः परं बुद्ध्या, संस्तभ्य आत्मानं आत्मना ।

जहि शत्रुं महाबाहो, कामरूपं दुरासदम् ॥

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एवं - In this manner



## ब्रह्मविद्या **Brahma Vidya**

बुद्धे : परं बुद्ध्या - realizing that आत्म ज्ञानं - ब्रह्म ज्ञानं is the highest of all powers including बुद्धि power,

आत्मानं आत्मना संस्तभ्य - making yourself well-rooted in yourself, by yourself

महाबाहो - O! mighty armed Arjuna

जहि शत्रुं - destroy your enemy, overcome the power of your enemy, which is in the form of

कामरूपं-काम - desires, improper and self-destructive desires

दुरासदं - whose origins cannot be easily ascertained. Don't try to find out the origin of your काम desires. It is a useless exercise.

The objects of काम-desires and the varieties of such desires are endless and ever-changing. They are all rooted in प्रारब्ध कर्मs. They are the कर्मफलs - the fruits of actions done in the past. There is no need to worry about their origin at this time.

What you need now is कर्म योग बुद्धि and आत्म ज्ञानं for gaining which काम-desires - improper and self-destructive desires, are your enemies. Hold on to परमेश्वर in yourself at all times. That is your real ally and unailing source of strength at all times. By the grace of परमेश्वर, you can render the काम-क्रोध forces powerless.

Thus ends the third chapter of भगवत् गीता called कर्म योग.

This chapter is the opening discourse on कर्म योग. We are going to learn a lot more on कर्म योग as we progress. Hence it is absolutely important that we read this chapter again and again, so that we can better understand and appreciate the remaining chapters of भगवत् गीता.

As one gets more and more busy every day, as one's life seems to become more and more complicated or stressful, for any reason whatsoever, the कर्म योग disposition becomes extraordinarily meaningful and immediately relevant to one's daily life. कर्म योग is for all of us, and for all times. Therefore, let us listen with undivided attention to Sri Krishna's teachings on कर्म योग throughout the भगवत् गीता.

We will go to Chapter 4 next time.