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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

तृतीयोऽध्यायः - कर्मयोगः

trītiyo'dhyāyaḥ - karma yogaḥ

Chapter 3

Volume 2

श्री भगवान् उवाच śrī bhagavān uvāca

लोकेऽस्मिन्द्विविधा निष्ठा, पुरा प्रोक्ता मयानघ ।

loke'smindvividhā niṣṭhā, purā prokta mayānagha ।

ज्ञानयोगेन सांख्यानां, कर्मयोगेन योगिनाम् ॥ 3 - 3

jñāna yogena sāṅkhyānām, karma yogena yoginām ॥

न कर्मणां अनारम्भात्, नैष्कर्म्यम् पुरुषोऽश्नुते ।

na karmaṇām anārambhāt, naiṣkarmyama puruṣo'snute ।

न च संन्यसनादेव, सिद्धिं समधिगच्छति ॥ 3 - 4

na ca saṅnyasanādeva, siddhim samadhigacchati ॥

न हि कश्चित् क्षणमपि, जातु तिष्ठति अकर्मकृत् ।

na hi kaściat kṣaṇamapi, jātu tiṣṭhati akarmakṛt ।

कार्यते हि अवशः कर्म, सर्वः प्रकृतिजैः गुणैः ॥ 3 - 5

kāryate hi avaśaḥ karma, sarvaḥ prakṛtijaiḥ guṇaiḥ ॥

कर्मेन्द्रियाणि संयम्य, य आस्ते मनसा स्मरन् ।

karmendriyāṇi saṅyamya, ya āste manasā smaran ।

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ 3 - 6

indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate ॥

यस्तु इन्द्रियाणि मनसा नियम्य आरभतेऽर्जुन ।

yastu indriyāṇi manasā niyamy ārabhate'rjuna ।

कर्मेन्द्रियैः कर्मयोगं, असक्तः स विशिष्यते ॥ 3 - 7

karmendriyaiḥ karmayogaṁ, asaktaḥ sa viśiṣyate ॥



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नियतं कुरु कर्म त्वं, कर्म ज्यायो हि अकर्मणः ।

niyataṁ kuru karma tvam, karma jyāyo hi akarmaṇaḥ ।

शरिर यात्रापि च ते, न प्रसिद्धयेत् अकर्मणः ॥

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śarira yātrāpi ca te, na prasiddhayet akarmaṇaḥ ॥

Arjuna seeks श्रेयस् *śreyas* - The परम पुरुषार्थ *param puruṣārtha* - The Supreme Goal of Life - which is मोक्ष *mokṣa*,

- Absolute freedom, Everlasting Happiness and Total Fulfillment in life.

In the state of Existence called श्रेयस्-मोक्ष *śreyas-mokṣa*.

- there is no sense of emptiness, discontent or bitterness of any kind
- there is no sense of dependence on wants and desires of any kind; and
- there is no मोह *moha* or शोक *śoka* - no delusion, confusion, sorrow or distress

Thus श्रेयस् *śreyas* is Total Fullness, and perennial Happiness in every day life.

In order to gain such श्रेयस् *śreyas*, should I go on doing whatever कर्म *karma* - whatever actions are demanded of me by the situations of my daily life, or should I give up all these worldly activities, become a Sanyasi or a renunciate and concentrate exclusively on the pursuit of ब्रह्म ज्ञानं *brahma jñānaṁ* - आत्म ज्ञानं *ātma jñānaṁ* - SELF Knowledge? That is essentially Arjuna's question.

This is an extraordinary question, because, in order to ask that question, one must first realize that such श्रेयस् *śreyas* does exist, and also such श्रेयस् *śreyas* is the only state of Being worth seeking in life. Even this extent of realization is a sign of remarkable spiritual growth and maturity, which is possible only for a person who is not only totally ethical in daily life, but is also sufficiently enlightened by repeated study and significant assimilation of Upanishad knowledge.

Sri Krishna's answer to this question is equally extraordinary. In this and the next 15 chapters, Sri Krishna gives the complete answer to this question, not only for the benefit of Arjuna, but also for the benefit of the entire humanity.

In brief, Sri Krishna says: "Gaining श्रेयस् *śreyas* is not a matter of choice between कर्म *karma* and आत्म ज्ञानं *ātma jñānaṁ*. It does not depend merely on what you do or what you do not do in your daily life. It does not also depend merely on your knowledge of scriptures.



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Gaining श्रेयस् *śreyas* is entirely a matter of your realizing what you really are, by the only way such realization is possible for a human being, namely through कर्मयोग *karma yoga* and ज्ञानयोग *jñāna yoga*. The श्रेयस् *śreyas* that you are seeking is not the result of any action, or the mere knowledge of scriptures. You seek श्रेयस् *śreyas* because you are, in fact, That श्रेयस् *śreyas* - whether you know it or not. You do not see your true Self now, because you have obstructions in your मनस् *manas* and बुद्धि *buddhi* - in your faculty of thinking and in your faculty of judgment, which prevent your vision of yourself, as you really are.

You have, in fact, several layers of such obstructions. You must first overcome these obstructions through कर्मयोग *karma yoga* and then use the instruments of your mind and बुद्धि *buddhi* through ज्ञानयोग *jñāna* to gain the clear vision of yourself as you are. When you thus gain clarity of vision of yourself, you will realize that you are, in fact, the very श्रेयस् *śreyas* that you are now seeking. Such realization is indeed gaining Total Freedom - Total Happiness - Total Fulfillment in Life".
So says Sri Krishna.

Sri Krishna gives this message in such a manner and in such a sequence, that makes it possible for Arjuna, and likewise you and I, to understand, appreciate and assimilate this message on reading the भगवत् गीता *bhagavat gītā* in its entirety. Let us now see in detail what exactly Sri Krishna says, and how he says it.

श्री भगवान् उवाच *śrī bhagavān uvāca*

लोकेऽस्मिन् द्विविधा निष्ठा, पुरा प्रोक्ता मयानघ ।

loke'smin dvividhā niṣṭhā, purā prokta mayānagha ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥

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jñāna yogena sām̐khyānām karmayogena yoginām ॥

Sri Krishna addresses Arjuna as अनघ *anagha* - meaning "Sinless one", one who has no obstructions to spiritual progress. With Sri Krishna as the teacher, Arjuna has now no impediments to his continued spiritual progress. In the word "अनघ *anagha*", there is a clear Vedantic message for all of us.

Throughout भगवत् गीता *bhagavat gītā*, Sri Krishna is our Teacher, our ONLY Teacher - there is really no other teacher for भगवत् गीता *bhagavat gītā*. So long as



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we give our undivided attention, meaning total commitment in thought, word and deed to Sri Krishna's teachings, there can never be any obstruction to our continued spiritual progress.

So it is with respect to one's own well-being in every day life too.

भगवत् गीता *bhagavat gītā* is entirely about one's own self. Sri Krishna - The Teacher, is already in oneself as the Best and the highest in one's own self. All the teachings of the भगवत् गीता *bhagavat gītā* are those of the best and the highest in one's own self - one's own innermost consciousness – प्रत्यग आत्मा *pratyaga ātmā*. So long as one gives one's undivided attention, total commitment in thought, word and deed to the teachings of the best and the highest in one's own self - to the teachings of one's own inner most consciousness, there can never be any obstruction to one's proper endeavor for material and spiritual progress in daily life - That is what the word "अनघ *anagha*" indicates.

Reading the भगवत् गीता *bhagavat gītā* again and again, one discovers more and more about one's own infinite Self - Infinite Dimensions - Infinite strength and Infinite potentialities, which makes the words of the भगवत् गीता *bhagavat gītā* Ever-new, Ever-enlightening and supremely inspiring. Therefore, let us listen to the words of Sri Krishna with undivided attention.

Addressing Arjuna as अनघ *anagha*, Sri Krishna says

लोकेऽस्मिन् द्विविधा निष्ठा, पुरा प्रोक्ता मया *loke'smin dvividhā niṣṭhaa, purā prokta mayā*

अस्मिन् लोक *asmin loke*'- In this world, in this world of all kinds of knowledge and experience

द्विविधा निष्ठा *dvividhā niṣṭhaa* - there are two निष्ठा *niṣṭhā* - states of existence.

There are two distinct well established ways of life for gaining श्रेयस् *śreyas*.

पुरा प्रोक्ता मया *purā prokta mayā* - as they have been revealed by ME, long time ago in the beginning of each cycle of creation for the benefit of humanity, in the words of the Vedas and the Upanishads

Sri Krishna is talking here as the very embodiment of परमेश्वर *parameśvar* - "As already revealed by ME - the परमेश्वर *parameśvar* - in the words of the Vedas and the Upanishads, in the beginning of this creation - there are two निष्ठा *niṣṭhās* - there



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are two distinct ways of life for those seeking श्रेयस् *śreyas*. They are ज्ञानयोग *jñāna yoga* and कर्मयोग *karma yoga*.

ज्ञानयोगेन सांख्यानां, कर्मयोगेन योगिनाम् ॥

jñāna yogena sām̐khyānām, karma yogena yoginām ॥

ज्ञान योग *jñāna yoga* is for the Sankyas - who are people well advanced in their spiritual development. And कर्म योग *karma yoga* is for the योगीस *yogīs* who are still in the early stages of spiritual development, being well committed to various worldly pursuits.

योग *yoga* is the means by which one achieves the ultimate purpose in life - namely, realization of one's natural ONENESS with oneself - the entire creation - and the creator - the परमेश्वर *parameśvar*. For achieving this ultimate purpose in life, there are only two योगस *yogas*, which are mutually distinct, namely ज्ञान योग *jñāna yoga* and कर्म योग *karma yoga*. Except ज्ञान योग *jñāna yoga*, every other kind of योग *yoga* which we commonly talk about is only another form of कर्म योग *karma yoga*.

These two distinct kinds of योगस *yogas* are meant for two distinct kinds of people, or two distinct stages in spiritual development of the same person.

ज्ञान योग *jñāna yoga* is for those who already have विवेक-बुद्धि *viveka-buddhi* discriminative judgment about आत्मा *ātmā* and अनात्मा *anātmā*, सत् *sat* and असत् *asata* - The Real and the transient - those whose minds are unbound to the objects of the senses, and those who can, and are ready to assimilate Upanishadic Knowledge - such people are called सांख्यास *sām̐khyās*.

कर्म योग *karma yoga* is for those whose mind and बुद्धि *buddhi* are still bound to कर्म विषयास *karma viṣayās* - worldly activities, even though they are spiritually mature enough to realize that what they really need is श्रेयस् *śreyas*. कर्म योग *karma yoga* - is for people like ourselves. The purpose of कर्म योग *karma yoga* is अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - restoration of the natural purity of the mind and बुद्धि *buddhi*, overcoming mental obstacles for spiritual progress in preparation for ज्ञानयोग



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jñāna yoga. Once the अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* is accomplished, the mind and बुद्धि *buddhi* become an appropriate receptacle for ज्ञानयोग *jñāna yoga*.

It is only ज्ञानयोग *jñāna yoga* that leads one to श्रेयस् *śreyas* or मोक्ष *mokṣa*, but कर्मयोग *karma yoga* is the necessary prerequisite for ज्ञानयोग *jñāna yoga*. In other words, ज्ञानयोग *jñāna yoga* is not possible unless one is fit for ज्ञानयोग *jñāna yoga*, and one becomes fit for ज्ञानयोग *jñāna yoga* only through कर्मयोग *karma yoga*. For a person like Arjuna, and likewise for almost all of us, कर्मयोग *karma yoga*, comes first and then only ज्ञानयोग *jñāna yoga*. As one matures through कर्मयोग *karma yoga*, one is naturally led into ज्ञानयोग *jñāna yoga*, which ultimately leads one to श्रेयस् *śreyas* or मोक्ष *mokṣa*, which is the Supreme Goal of life.

Therefore, Sri Krishna teaches कर्मयोग *karma yoga* to Arjuna at this time.

न कर्मणां अनारम्भात् नैष्कर्म्यं पुरुषोऽश्नुते ।

na karmaṇāṃ anārambhāt naiṣkarmyaṃ puruṣo'śnute ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

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na ca saṁnyasanādeva siddhiṃ samadhigacchati ॥

कर्मणां अनारम्भात् पुरुषः नैष्कर्म्यं न अश्नुते ।

karmaṇāṃ anārambhāt puruṣaḥ naiṣkarmyaṃ na aśnute ।

कर्मणां अनारम्भात् *karmaṇāṃ anārambhāt* - By not beginning, by not initiating कर्म *karmas* - actions that are to be done. कर्म *karma* means कर्तव्यं कर्म *kartavyaṃ karma*, तेन त्यक्तेन कर्म *tena tyaktena karma*, ईश्वर प्राप्ति कर्म *īśvara prāpti karma* - कर्म *karma* that has been left for you to do by परमेश्वर *parameśvar*.

Every कर्म *karma* has to be begun first before it gets done. The nature of कर्म *karma* is such that one has to decide first to do the कर्म *karma*, because कर्म *karma* is पुरुष तन्त्रं *puruṣa tantraṃ*, which means that doing a कर्म *karma* is centered on one's will. Therefore,



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कर्मणां अनारम्भात् *karmanām anārambhāt* - by not beginning the कर्मs *karmas*
one needs to do as धर्म *dharma* - as a matter of one's duty

पुरुषः नैष्कर्म्यं न अश्नुते *puruṣaḥ naiṣkarmyaṁ na aśnute*

पुरुषः *puruṣaḥ* - a person,

न अश्नुते *na aśnute* - does not gain

नैष्कर्म्यं *naiṣkarmyaṁ* - Absolute Actionlessness - Absolute Sanyasa. A person does not gain Absolute Actionlessness - True Sanyasa - True Renunciation by not beginning the कर्तव्यं कर्म *kartavyaṁ karma* - the कर्म *karma* to which one is duty-bound.

Everybody has to go through कर्मयोग *karma yoga* first, because कर्मयोग *karma yoga* - action, as duty performed with attitude of total dedication to परमेश्वर *parameśvar* - duty performed with ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi*, ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi* - has the ability to bring about अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - which is the essential prerequisite for आत्म ज्ञानं *ātma jñānaṁ* to take place in one's mind and बुद्धि *buddhi*. Therefore कर्मयोग *karma yoga* fixes the mind ready for ज्ञानयोग *jñāna yoga*. Without prior कर्मयोग *karma yoga* - either in this birth or in the previous birth, ज्ञानयोग *jñāna yoga* is not possible.

Arjuna has been playing in his mind with the popular notion of ordinary संन्यास *saṁnyāsa* - renunciation of worldly activities and worldly obligations as the solution to his problems. Sri Krishna puts him straight.

नैष्कर्म्यं *naiṣkarmyaṁ* - The state of Absolute Actionlessness is the state of true sanyasa - true renunciation, and That is the state of being a ज्ञानयोगी *jñāna yogī*. That state of Absolute Actionlessness is not literal inactivity. Literal inactivity is an absolute impossibility for any human being, whether one is a ज्ञानी *jñānī* or अज्ञानी *ajñānī* - whether one is wise or unwise. The Actionlessness of a ज्ञानयोगी *jñāna yogī* arises from one's realization that "I am आत्मा-सत् चित् आनन्द स्वरूप आत्मा *ātmā-sat cit ānand svarūp ātmā* "

आत्मा *ātmā* has no notion of Doership, and hence आत्मा *ātmā* is not involved in any action. आत्मा *ātmā* is अचलं *acalaṁ*- unmoving and immovable. That means the



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नैष्कर्म्यं *naiṣkarmyam* - the Actionlessness of a ज्ञानयोगी *jñāna yogī* is not the absence of कर्म *karma*, but it is the absence of the notion that "I am the Doer of a कर्म *karma* "

By being active, which is the natural order of a human being, by doing whatever is one's duty to do, the ज्ञानयोगी *jñāna yogī* still remains the very embodiment of actionlessness - one is led to this state of actionlessness - only through कर्मयोग *karma yoga*.

न च संन्यसनादेव सिद्धिं समधिगच्छति

na ca saṁnya sanādeva siddhiṁ samadhigacchati

संन्यसनादेव *saṁnya sanādev* - Simply, by just giving up all actions without Enlightenment of आत्मज्ञानं *ātma jñānam*, सिद्धिं न समधिगच्छति *siddhiṁ na samadhi gacchati* - one does not gain, one cannot gain, the ultimate Goal of Life, which is श्रेयस् *śreyas* - Freedom, Happiness, Total Fulfillment in Life.

One cannot pursue ज्ञानयोग *jñāna yoga* simply by abstaining from actions to be done. ज्ञानयोग *jñāna yoga* becomes ज्ञानयोग *jñāna yoga* only when the pursuit of आत्मज्ञानं *ātma jñānam* overrules every other pursuit - not by sheer will, but because of one's natural maturity of mind born of कर्मयोग *karma yoga*.

The Actionlessness of a ज्ञानयोगी *jñāna yogī* has nothing to do with the actionlessness of an ignorant or lazy person. In fact, literal actionlessness is not possible.

न हि कश्चित् क्षणं अपि जातु तिष्ठति अकर्मकृत् ।

na hi kaśvit kṣaṇam api jātu tiṣṭhati akarmakṛt |

कार्यते हि अवशः कर्म सर्वः प्रकृतिजैः गुणैः ॥

3 - 5

kāryate hi avaśaḥ karma sarvaḥ prakṛtijaiḥ guṇaiḥ ||

A person without आत्मज्ञानं *ātma jñānam* cannot gain नैष्कर्म्यं *naiṣkarmyam* - Absolute Actionlessness, by mere renunciation of worldly actions - one's obligatory actions, हि *hi* because



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कश्चित् क्षणं अपि, जातु न तिष्ठति अकर्मकृत्
kaścit kṣaṇam api, jātu na tiṣṭhati akarmakṛt
कश्चित् *kaścit* - any person
क्षणं अपि *kṣaṇam api* - even for a moment
जातु *jātu* - at any time
न तिष्ठति *na tiṣṭhati* - does not remain
अकर्मकृत् *akarmakṛt* - not performing some action.

Even for a moment, a person cannot remain without performing some action - that is again, हि *hi* because

सर्वः अवशः प्रकृतिजैः गुणैः कर्म कार्यते
sarvaḥ avaśaḥ prakṛtijaiḥ guṇaiḥ karma kāryate
सर्वः *sarvaḥ* - every person
अवशः *avaśaḥ* - necessarily - there is no choice,
कर्म कार्यते *karma kāryate* - is impelled to act, is engaged in action,
प्रकृतिजैः गुणैः *prakṛtijaiḥ guṇaiḥ* - by the सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* गुणः *guṇaḥ* arising from one's in-born nature.

Everybody is impelled to act, at all times, in accordance with one's in-born nature, which is in the form of सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* qualities of the person. That is the Nature of प्रकृति *prakṛti* - the in-born nature of a human being. Nobody escapes कर्म *karma*, whether one is a ज्ञानी *jñānī* or अज्ञानी *ajñānī*.

But the ज्ञानी *jñānī* - the Enlightened person, does not look upon oneself as the कर्ता *kartā* - the Doer of a कर्म *karma*. Therefore, he is unaffected by both कर्म *karma* and कर्मफल *karma phala* - both action and the result of action. ज्ञानी *jñānī* or अज्ञानी *ajñānī*.

On the other hand, the अज्ञानी *ajñānī* - the person who is still struggling to grow up spiritually, has to develop the कर्मयोग बुद्धि *karma yoga buddhi* first before he can become unaffected by कर्मफल *karma phala*. Therefore an ordinary human being has to start with कर्मयोग *karma yoga* and gain अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* before entering the stage of life of a ज्ञानी *jñānī*.



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कर्मेन्द्रियाणि संयम्य, य आस्ते मनसा स्मरन् ।

karmendriyāṇi saṁyamya, ya āste manasā smaran ।

इन्द्रियार्थान् विमूढात्मा, मिथ्याचारः स उच्यते ॥ 3 - 6

indriyārthān vimūdhātmā, mithyācāraḥ sa uvyate ॥

While still being an अज्ञानी *ajñānī* - while still being bound to कर्मविषयस *karma viṣayas* - matters of worldly activities, if one tries to abandon कर्मस *karmas* that one must do as one's duty, as one's धर्म *dharma*, then one is only inviting more sorrow and distress.

कर्म-इन्द्रियाणि संयम्य, यः मनसा इन्द्रिय - अर्थान् स्मरन् आस्ते, सः विमूढात्मा

karma-indriyāṇi saṁyamya, yaḥ manasā indriya - arthān smaran āste, saḥ vimūdhātmā

कर्म इन्द्रियाणि संयम्य *karma-indriyāṇi saṁyamya* - Withdrawing the organs of actions from activity,

यः मनसा इन्द्रिय अर्थान् स्मरन् आस्ते *yaḥ manasā indriya arthān smaran āste* - the one who sits, the one who dwells in one's mind on objects of the senses or the pleasures of the objects, even though not doing any कर्मस *karmas* by the organs of action, but if one still dwells on the objects and experiences of the senses in one's mind, सः - विमूढात्मा *saḥ vimūdhātmā* - such a person is a deluded person, a misguided person, a person overpowered by ignorance, stupidity and laziness.

सः मिथ्याचारः उच्यते *saḥ mithyācāraḥ ucyate* - That person is called a मिथ्याचार *mithyācāra* - meaning one who leads a false life.

अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - restoration of the purity of mind and बुद्धि *buddhi* cannot take place in such a person. A false life can only create more पाप *pāpa* - more obstructions to one's spiritual progress. Such a life is not conducive to any kind of positive achievements in life.

Simply abstaining from action, but thirsting for all kinds of worldly experiences and sense pleasures in your mind, cannot make you a true sanyasi. It will not lead you to श्रेयस् *śreyas*. Such a life is मिथ्याचार *mithyācāra*, meaning पापाचार *pāpācāra* - a false life of self-inflicted sorrow and distress.

यस्तु इन्द्रियाणि मनसा नियम्य आरभतेऽर्जुन ।

yastu indriyāṇi manasā niyamy ārabhate'rjuna ।



ब्रह्मविद्या Brahma Vidya

कर्मन्द्रियैः कर्मयोगं, असक्तः स विशिष्यते ॥ 3 - 7

karmendriyaiḥ karmayogaṁ, asaktaḥ sa viśiṣyate ॥

On the other hand,

यः तु नियम्य मनसा इन्द्रियाणि नियम्य, असक्तः कर्म इन्द्रियैः कर्मयोगं आरभते सः विशिष्यते
अर्जुन -

*yaḥ tu niyamya manasā indriyāṇi niyamya, asaktaḥ karma indriyaiḥ
karma yogaṁ ārabhate saḥ viśiṣyate arjuna -*

यः तु नियम्य मनसा, इन्द्रियाणि नियम्य *yaḥ tu niyamya manasā indriyāṇi
niyamya* - The one who is able to restrain the senses by the mind, which itself is held
under control, and

कर्म इन्द्रियैः कर्मयोगं आरभते *karma indriyaiḥ karma yogaṁ ārabhate* -
commences and performs all actions to be done as कर्मयोग असक्तः *karma yoga
asaktaḥ* - keeping the mind free from any thirst for the fruits of actions

सः विशिष्यते *saḥ viśiṣyate* - such a person is far superior

अर्जुन *arjuna* - O! Arjuna, that is the kind of person you should be.

Let all your organs of action be fully active with whatever you need to do as your धर्म
dharma, but let your actions be done with the attitude of कर्मयोग *karma yoga* as
कर्तव्यं कर्म *kartavyaṁ karma*, कर्म *karma* as totally dedicated to परमेश्वर
parameśvar.

Actions done with the full powers of your instruments of perception and action, together
with the attitude of कर्मयोग *karma yoga* - total dedication to परमेश्वर *parameśvar*,
will release you from every kind of राग *rāga* and द्वेष *dveṣa* - passion and hatred, and
will naturally bring about अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*, making your mind
and बुद्धि *buddhi* fit for ज्ञानयोग *jñāna yoga*. Therefore

नियतं कुरु कर्म त्वं, कर्म ज्यायो हि अकर्मणः ।

niyataṁ kuru karma tvaṁ, karma jyāyo hi akarmaṇaḥ ।

शरीर यात्रापि च ते, न प्रसिद्धयेत् अकर्मणः ॥ 3 - 8

śarīra yātrāpi ca te, na prasiddhayet akarmaṇaḥ ॥



ब्रह्मविद्या Brahma Vidya

नियतं कुरु कर्म त्वं - त्वं, नियतं कर्म कुरु

niyataṁ kuru karma tvaṁ - tvaṁ, niyataṁ karma kuru

त्वं कर्म कुरु *tvaṁ karma kuru* - You must do the कर्म *karma* - what कर्म *karma*?

नियतं कर्म *niyataṁ karma* - the कर्म *karma* to which you have been naturally led, by virtue of your birth, education, training and the other circumstances of life.

नियतं कर्म *niyataṁ karma* is not a matter of choice, it is a matter of duty, a sacred duty - because it has been specially left for you to do by परमेश्वर *parameśvar* - it is तेन त्यक्तेन कर्म *tena tyaktena karma*

This entire creation is ईश्वर कर्म *īśvara karma*. You are here as a participant in this creation. Your role is only to do the कर्म *karma* that has been left for you to do by परमेश्वर *parameśvar*. That is नियतं कर्म *niyataṁ karma*. That कर्म *karma*, whatever that is, you must do.

कर्म ज्यायः हि अकर्मणः *karma jyāyaḥ hi akarmaṇaḥ* - For a person like you, a life of action is always far superior to a life of inaction. By doing the नियतं कर्म *niyataṁ karma* with the कर्मयोग *karma yoga* attitude, you not only gain अन्तःकरण शुद्धि *antaḥkaraṇa śuddhi* naturally, you also become fit for gaining the श्रेयस् *śreyas* that you seek. On the other hand,

अकर्मणः *akarmaṇaḥ* - by taking to a life of inactivity,

शरीर यान्नापि न प्रसिद्धयेत् *śarīra yātrāpi na prasiddhayet* - even mere maintenance of the body would not be possible.

A person like अर्जुन *arjuna* is simply unfit to live the life of an ordinary संन्यासी *saṁnyāsī*, going from house to house for भिक्षा *bhikṣā* for his food and spend the rest of his time on contemplation on आत्मा *ātmā*. Such a life style is totally inappropriate and also fruitless for a person like Arjuna.

Therefore, Sri Krishna says,

Be active doing your नियतं कर्म *niyataṁ karma* as best as you can, making full and effective use of all your faculties, all your abilities, and all your instruments of perception and action. But, in order to make all that कर्म *karma* as a means for gaining श्रेयस् *śreyas*



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ब्रह्मविद्या **Brahma Vidya**

śreyas, you must do - every कर्म *karma* that you do - with the attitude of कर्मयोग *karma yoga*, which means, कर्म *karma* looked upon as one's धर्म *dharma* totally dedicated to परमेश्वर *parameśvar*.

Sri Krishna's discourse on कर्मयोग *karma yoga* continues, which we will see next time.