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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

तृतीयोऽध्यायः - कर्मयोगः

tritiyo'dhyāyaḥ - karma yogaḥ

Chapter 3

Volume 3

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्म बन्धनः ।

yajñārthātkarmaṇo'nyatra loko'yaṁ karma bandhanaḥ ।

तदर्थं कर्म कौन्तेय मुक्तसंग समाचार ॥

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tadārtham karma kaunteya muktsaṅga samācāra ॥

सहयज्ञाः प्रजा सृष्ट्वा पुरोवाच प्रजापतिः ।

sahayajñāḥ prajā sṛṣṭvā purovāca prajāpatiḥ ।

अनेन प्रसविष्यध्वं एषवोऽस्तु इष्टकामधुक् ॥

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anena prasaviṣyadhvam eṣavo'stu iṣṭa kāmadhuk ॥

देवान् भावयत अनेन, ते देवाः भावयन्तु वः ।

devān bhāvayata anena, te devāḥ bhāvayantu vaḥ ।

परस्परं भावयन्तः, श्रेयः परं अवाप्स्यथ ॥

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parasparam bhāvayantaḥ, śreyaḥ param avāpsyatha ॥

इष्टान् भोगान् हि वो देवाः दास्यन्ते यज्ञभाविताः ।

iṣṭān bhogān hi vo devāḥ dāsyante yajña bhāvatāḥ ।

तै दत्तान् अप्रदायैभ्यः यः भुङ्क्ते स्तेन एव सः ॥

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tai dattān apradāyaibhyaḥ yaḥ, bhun̄kte stena eva saḥ ॥

यज्ञशिष्टाशिनः सन्तो, मुच्यन्ते सर्वकिल्बिषैः ।

yajña śiṣṭāśinaḥ santo, mucyante sarvai kilbiṣaiḥ ।

भुञ्जते ते त्वघं पापाः, ये पचन्ति आत्मकारणात् ॥

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bhun̄jate te tvagham pāpāḥ, ye pacanti ātma kāraṇāt ॥

Let us recall the words of Sri Krishna in the last verse that we saw the last time.



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नियतं कुरु कर्म त्वं *niyataṁ kuru karma tvam* - You must do the नियतं कर्म *niyataṁ karma* - the कर्म *karma* to which you have been naturally led by virtue of your birth, education, training and other past and immediate circumstances of life. नियतं कर्म *niyataṁ karma* is not a matter of choice, it is a matter of duty. It is कर्तव्यं कर्म *kartavyaṁ karma*. It is your धर्म *dharma* - it is your sacred duty at this time and place, 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, where everyone has definite roles to play at any given time, and your role at this time and place is to do the कर्म *karma* that has been left for you to do by परमेश्वर *parameśvar*, and that is नियतं कर्म *niyataṁ karma*.

That नियतं कर्म *niyataṁ karma*, whatever that is, you must do, that is your धर्म *dharma*. So said Sri Krishna. Continuing, in today's verses, Sri Krishna says,

In order to transform that नियतं कर्म *niyataṁ karma* as कर्मयोग *karma yoga*, as a means for gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* and ultimately मोक्ष *mokṣa*, you must not only do that नियतं कर्म *niyataṁ karma* as धर्म कर्म *dharma karma*, as your sacred duty, you must also do it as a यज्ञ कर्म *yajña karma*, as a कर्म *karma* totally dedicated to परमेश्वर *parameśvar*.

कर्म *karma* totally dedicated to परमेश्वर *parameśvar* means what? Such dedication is entirely a matter of one's attitude - the disposition of one's mind and बुद्धि *buddhi*.

यज्ञ कर्म *yajña karma* is a visible expression of one's sincere sense of appreciation and gratitude to परमेश्वर *parameśvar* for the opportunity and means given to the person to uplift oneself through a symbolic act of worship of परमेश्वर *parameśvar* in which one offers one's entire नियतं कर्म *niyataṁ karma* to परमेश्वर *parameśvar* itself, from where it came.



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By such act of worship of परमेश्वर *parameśvar*, through one's नियतं कर्म *niyatam karma* as a यज्ञ कर्म *yajña karma*, one gains ईश्वर प्रसादं *īśvara prasādam* - The Grace of परमेश्वर *parameśvar* in the form of अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*, restoration of natural purity of one's mind and बुद्धि *buddhi*, which makes one's अन्तःकरण *antaḥ karaṇa* an appropriate receptacle for gaining ईश्वर ज्ञानं *īśvara jñānam*, आत्म ज्ञानं *ātma jñānam* - Self-Knowledge, and ultimately, श्रेयस् *śreyas* - Total Fulfillment in life. That परमेश्वर *parameśvar* to whom one is dedicating one's नियतं कर्म *niyatam karma* is already within oneself.

Therefore, through the integrated attitude of धर्म कर्म *karma* and यज्ञ कर्म *yajña karma*, which is कर्म योग *karma yoga*, one is naturally enabled to move closer and closer to ONENESS with That परमेश्वर *parameśvar*, which means closer and closer to one's own true self.

Sri Krishna talks about यज्ञ कर्म *yajña karma* again and again, in different ways, in the later chapters of the भगवत् गीता *bhagvat gītā*. Here, He is just introducing the topic.

In the language of the वेद *ved*, any ceremonial ritual dedicated to परमेश्वर *parameśvar* is a यज्ञ *yajña*. In any यज्ञ *yajña*, by virtue of the dedication involved, the कर्ता *kartā* - the Doer of the यज्ञ, *yajña* the भोक्ता - the enjoyer, namely परमेश्वर *parameśvar*, and the कर्म *karma*, the ceremonial action involved in the ritual, all become one, which means यज्ञ *yajña* and परमेश्वर *parameśvar* are identical. That is why our Upanishads say यज्ञो वै विष्णुः *yajño vai viṣṇuḥ* - यज्ञ *yajña* is indeed महाविष्णु *mahā viṣṇu*- The All-pervading, All-inclusive परमेश्वर *parameśvar*.

Thus a यज्ञ कर्म *yajña karma* is ईश्वर कर्म *īśvar karma*. Do the नियतं कर्म *niyatam karma* as यज्ञ कर्म *yajña karma*, because, Sri Krishna says

यज्ञार्थात् कर्मणोऽन्यत्र, लोकोऽयं कर्मबन्धनः ।
yajñārthāt karmaṇo'nyatra, loko'yaṁ karma bandhanaḥ ।
तदर्थं कर्म कौन्तेय, मुक्तसंगः समाचर ॥

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tadarthaṁ karma kaunteya, mukta saṅgaḥ samācara ॥

यज्ञार्थात् कर्मणः अन्यत्र यajñārthāt karmaṇaḥ anyatra - Any कर्म karma other than यज्ञ कर्म yajña karma, any action other than that which is totally dedicated to परमेश्वर parameśvar, is called अन्यत्र कर्म anyatra karma, or "other कर्म karma".

लोकः अयं lokaḥ ayaṁ - the person who does the other कर्म karma

कर्म बन्धनः karma bandhanaḥ - gets bound to that कर्म karma, which means that यज्ञ कर्म yajña karma, कर्म karma totally dedicated to परमेश्वर parameśvar is the only कर्म karma that cannot bind you in any way. Every other कर्म karma necessarily binds you in some way. Therefore, भगवान् bhagavān says

तदर्थं कर्म कौन्तेय मुक्त संगः समाचर

tadarthaṁ karma kaunteya mukta saṅgaḥ samācara

तदर्थं tadarthaṁ means यज्ञार्थं yajñārthaṁ - ईश्वरार्थं īśvarārthaṁ - Totally dedicated to परमेश्वर parameśvar in attitude

मुक्त संगः mukta saṅgaḥ means कर्म फल संग वर्जितः karma phala saṅga varjitaḥ - free from any kind of attachment to fruits of action

कौन्तेय kaunteya, कर्म समाचर karma samācara - सम्यक् आचार samyak ācāra - O! Arjuna, DO the कर्म karma as a यज्ञ कर्म yajña karma as well as you can, as best as you can.

Sri Krishna does not say "Don't expect कर्म फल karma phala". Every कर्म karma will yield a कर्म फल karma phala, whether you expect or not, whether you want it or not. भगवान् bhagavān says "Do not go after कर्म फल karma phala, because कर्म फल karma phala does not belong to you. If you go after कर्म फल karma phala, you will be disappointed.

With ईश्वर अर्पित बुद्धि īśvara arpita buddhi, with your बुद्धि buddhi firmly fixed on परमेश्वर parameśvar, **do** whatever कर्म karma you need to do in your particular situation. The result will automatically take care of itself in such a way that it will ultimately lead you to श्रेयस् śreyas - मोक्ष mokṣa - liberation from every kind of



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sorrow and distress. This entire creation is non-separate from ईश्वर *īśvara*, ईश्वर *īśvara* is Ever-existent, and ईश्वर's *īśvara*'s creation is always "ON", cycle after cycle.

Every जीव *jīva* - every person, is an active participant in this creation. The role of every person is the role assigned by ईश्वर *īśvara*. Therefore every कर्म *karma*, every धर्म कर्म *dharma karma* that has been left for one to do is only ईश्वर कर्म *īśvara karma*. Doing that ईश्वर कर्म *īśvara karma*, one is always in tune with the creation as well as ईश्वर *īśvara*. Such कर्म *karma* is यज्ञ कर्म *yajña karma* in daily life.

There is also another reason why every human being should naturally do यज्ञ कर्म *yajña karma*.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ ।

अनेन प्रसविष्यध्वं एषवोऽस्तु इष्टकामधुक् ॥

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anena prasaviṣyadhvaṁ eṣavo'stu iṣṭa kāmadhuk ॥

सहयज्ञाः प्रजाः सृष्ट्वा *sahayajñāḥ prajāḥ sṛṣṭvā* - Having created प्रजा *prajā* mankind, along with यज्ञ कर्म's *yajña karmas*

पुरा उवाच प्रजापतिः *purā uvāca prajāpatiḥ* - the प्रजापति ईश्वर *prajāpati īśvara* as the creator

उवाच *uvāca* - said, which means ईश्वर *īśvara* revealed through the Vedas and Upanishads, what?

अनेन प्रसविष्यध्वं, एषः वः अस्तु इष्टकामधुक्

anena prasaviṣyadhvaṁ, eṣaḥ vaḥ astu iṣṭakāmadhuk

अनेन यज्ञेन *anena yajñena* - by doing the नियतं कर्म *niyatam karma* as धर्म कर्म *dharma karma* and यज्ञ कर्म *yajña karma*

प्रसविष्यध्वं *prasaviṣyadhvaṁ* - may you multiply and grow up to maturity

एष वः अस्तु *eṣaḥ vaḥ astu* - Let the यज्ञ कर्म *yajña karma* be for you

इष्टकामधुक् *iṣṭa kāmadhuk*- the bestower of all that you desire, whether it is धर्म *dharma*, अर्थ *artha*, काम *kāma* or मोक्ष *mokṣa*, depending on your spiritual maturity.



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In each cycle of creation, the creator - the ईश्वर *īśvara* having created people, who are meant to do कर्म *karmas*, who are meant to perform actions, declared through the words of the Vedas "performing कर्म *karmas* as यज्ञकर्म *yajña karma*, may you all multiply, grow up, mature, and gain whatever पुरुषार्थ *puruṣārtha* - the Goal of life that you seek".

That is वेद वाक्य *veda vākya* - Vedic statement. One can understand the above statement in terms which are appropriate to one's own spiritual maturity.

यज्ञ कर्म *yajña karma* is ईश्वर अर्पित कर्म *īśvara arpita karma* - totally dedicated to परमेश्वर *parameśvar*, which by its very nature means मुक्त संगः *mukta saṅgaḥ* - free from attachment to कर्म फल *karma phala* - fruits of action.

Even if one's कर्म *karma* is a काम्यकर्म *kāmya karma*, a कर्म *karma* prompted by one's राग-द्वेष *rāga-dveṣa* forces, forces of likes and dislikes, so long as that कर्म *karma* is done as a यज्ञकर्म *yajña karma*, that काम्यकर्म *kāmya karma* also cannot bind a person, cannot cause any obstruction to one's spiritual progress. That is the glory of यज्ञकर्म *yajña karma*.

In our tradition, Vedas are looked upon as ब्रह्मणो मुखः *brahmaṇo mukhaḥ* - as Revelations by परमेश्वर *parameśvar*. One need not be skeptical about this concept. It is a perfectly valid concept, because knowledge does not belong to any body. Knowledge is Ever existent. The knowledge about creation was there even before creation.

There can be no creation without prior knowledge. Knowledge is the very nature of ईश्वर *īśvara*. ईश्वर *īśvara* is ज्ञानस्वरूपं *jñāna svarūpaṁ* - All knowledge; any knowledge comes from ईश्वर *īśvara*. That is why we worship ईश्वर *īśvara* as knowledge, as Saraswati, as ज्ञानलक्ष्मि *jñāna lakṣmi* - as Goddess Uma.

ईश्वर *īśvara* manifests as creation, as human beings, indeed, as all beings, as actions - कर्म *karmas*. Through कर्म *karmas* - actions, human beings enjoy all that is in this creation, realize their oneness with the creation, and realize their oneness with परमेश्वर *parameśvar* itself.



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That is the Vedic vision of कर्म *karma*, जीव *jīva*, जगत् *jagat* and ईश्वर *īśvara*.

Focusing attention on this Vedic vision of existence, our Vedas say (so says भगवान् *bhagavān*)

देवान् भावयत अनेन, ते देवाः भावयन्तु वः ।

devān bhāvayata anena, te devāḥ bhāvayantu vaḥ ।

परस्परं भावयन्तः, श्रेयः परं अवाप्स्यथ ॥

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parasparam bhāvayantaḥ, śreyaḥ param avāpsyatha ॥

देवान् भावयत अनेन *devān bhāvayata anena*

अनेन *anena* means अनेन यज्ञेन *anena yajñena* - By performing actions as यज्ञकर्म *yajña karma* - as dedication to परमेश्वर *parameśvar*,

देवान् भावयत *devān bhāvayata* - recognize and express your sense of appreciation and gratitude to all the देवताs *devatās* and the functionaries of ईश्वर *īśvara*, इन्द्र *indra*, अग्नि *agni*, वायु *vāyu*, वरुण *varuṇa* - etc., all presiding deities of the laws of nature.

By worshipping the various देवताs *devatās* in a यज्ञकर्म *yajña karma*, by saying "Thank you" to all the presiding deities of the unchanging laws of nature, you recognize the ईश्वर *īśvara* behind all the देवताs *devatās*, behind all the laws of nature and natural phenomenon in this creation. Thus, through the यज्ञकर्म *yajña karma* - by touching the देवताs *devatās*, you touch परमेश्वर *parameśvar* itself.

The word भावयत *bhāvayata* here refers to the देवता आराधन *devatā ārādhana* we do in any यज्ञकर्म *yajña karma*, in any ceremonial ritual wherein we propitiate the देवताs *devatās* by offering oblations to them. It is simply a way of expressing our deep sense of appreciation and gratitude to them for the parts that they play in this creation.

Whether one says "Thank You" or not, the sun rises, the rain rains and the wind blows. But by recognizing their functions in this creation, and by expressing one's deep appreciation and gratitude to them, one recognizes the true nature of one's own function in this creation, one becomes an active participant in this creation, and one



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progressively identifies oneself with the creation and the creator - The परमेश्वर *parameśvar* itself.

When you express your appreciation and gratitude to the देवताs *devatās*, what do the देवताs *devatās* do to you?

ते देवाः भावयन्तु वः *te devāḥ bhāvayantu vaḥ* - Having been properly propitiated,
ते देवाः - may those देवताs *devatās*,
भावयन्तु वः *bhāvayantu vaḥ* - protect you, nourish you, by their own functions.

Thus, may all the laws of nature - by their own natural functions, uplift you by being an asset to you in your endeavors for gaining your overriding पुरुषार्थ *puruṣārtha* of life, namely मोक्ष *mokṣa*.

By doing every कर्म *karma* as यज्ञकर्म *yajña karma* totally dedicated to परमेश्वर *parameśvar*, everything in this creation becomes an asset to you for your own upliftment in life, for your own true progress in life, for a life of non-binding, everlasting prosperity, success and happiness, leading ultimately to श्रेयस् *śreyas* - मोक्ष *mokṣa* - Total Fulfillment in life.

Therefore, the वेद *veda* says

परस्परं भावयन्तः, परं श्रेयः अवाप्स्यथ *parasparaṁ bhāvayantaḥ, paraṁ śreyaḥ avāpsyatha*

परस्परं भावयन्तः *parasparaṁ bhāvayantaḥ* - Mutually interacting with each other,
परं श्रेयः अवाप्स्यथ *paraṁ śreyaḥ avāpsyatha* - may you reap the supreme good,
may you gain श्रेयस् *śreyas*, may you gain मोक्ष *mokṣa*.

In terms of Vedic life, ceremonial यज्ञ *yajña* is a नित्यकर्म *nitya karma*. Offering oblations to देवताs *devatās* as an expression of appreciation and gratitude to them is a daily activity. This is what one does in any Havan. By doing Havans often, one learns to do all कर्मs *karmas* in one's life - professional life, social life and private life as यज्ञकर्मs *yajña karmas*.



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All the देवताs *devatās* function naturally as they should, whether we appreciate them or not. The Vedic advice is NOT for the देवताs *devatās*. It is for us human beings.

The Vedic advice is - Remember the देवताs *devatās* every day. Express your appreciation and gratitude to them properly. By so doing, you will be protected and uplifted by them.

What about the person who never says a prayer, who has no sense of gratitude, but only wants to enjoy whatever he can get out of this world? About that person. the Veda says:

इष्टान् भोगान् हि वो देवाः दास्यन्ते यज्ञभाविताः ।
iṣṭān bhogān hi vo devā, dāsyante yajñabhāvitāḥ ।
तैः दत्तान् अप्रदाय एभ्यः, यः भुङ्क्ते स्तेन एव सः ॥ 3-12
taiḥ dattān apradāya ebhyaḥ, yaḥ bhun̄kte sthena eva saḥ ॥

यज्ञभाविताः, देवाः दास्यन्ते च इष्टान् भोगान् - हि
yajña bhāvitāḥ, devāḥ dāsyante vaḥ iṣṭān bhogān - hi
हि *hi* - certainly

यज्ञ भाविताः *yajña bhāvitāḥ* - interacted by your expressions of appreciation and gratitude in the यज्ञकर्म *yajña karma* that you do,
देवाः दास्यन्ते च इष्टान् भोगान् *devāḥ dāsyante vaḥ iṣṭān bhogān* - the देवताs *devatās* give you, bless you with all the desired enjoyments of life. On the other hand,

तैः दत्तान् भोगान् अप्रदाय एभ्यः, यः भुङ्क्ते स्तेन एव सः *taiḥ dattān bhogān apradāya ebhyaḥ, yaḥ bhun̄kte stena eva saḥ*

अप्रदाय एभ्यः *apradāya ebhyaḥ* - Without offering them a sincere expression of appreciation and gratitude

यः भुङ्क्ते तैः दत्तान् भोगान् *yaḥ bhun̄kte taiḥ dattān bhogān* - the one who enjoys the pleasures of life by the blessings given to the person by the देवताs *devatās*
स्तेन एव सः *stena eva saḥ* - that person is only a thief.



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The one who enjoys all the blessings of daily life without even a sincere expression of gratitude to परमेश्वर *parameśvar* who made all such enjoyments possible, that person is indeed a thief. That is also the meaning of the Upanishad word मा गृधः कस्य स्विद्धनं *mā gṛdhaḥ kasya sviddhanam* - never be a thief.

Thus in the Vedic view, every human being is कर्मणि अधिकृतः *karmaṇi adhikṛtaḥ* - meant for action as a participant in this creation. Every one's destination is the same, namely श्रेयस् *śreyasa* - मोक्ष *mokṣa*. One reaches this destination by doing one's कर्म *karma* with the attitude of कर्मयोग *karma yoga* - which is धर्म कर्म *dharma karma* and यज्ञ कर्म *yajña karma* in ONE - कर्म *karma* as one's duty and a total dedication to परमेश्वर *parameśvar*. Further,

यज्ञ-शिष्ट-अशिनः सन्तः, मुच्यन्ते सर्व किल्बिषैः।

yajña-śiṣṭa-aśinaḥ santaḥ, mucyante sarva kilbiṣaiḥ

भुञ्जते ते तु अघं पापाः ये पचन्ति आत्मकारणात् ॥

3-13

bhujate te tu agham pāpāḥ ye pacanti ātma kāraṇāt ॥

यज्ञ-शिष्ट-अशिनः सन्तः *yajña-śiṣṭa-aśinaḥ santaḥ* - Those who have the habit of eating food only after offering it to परमेश्वर *parameśvar*, those who habitually and naturally eat only ईश्वर प्रसाद *īśvara prasād* food

मुच्यन्ते सर्व किल्बिषः *mucyante sarva kilbiṣaiḥ* - they are liberated from all sins committed by thought, word and deed, unconsciously or unintentionally, or through indifference or carelessness in daily life, which means, from all unavoidable sins.

The Vedic culture is sensitive to all beings in this creation. Those who develop no such sensitivity, those who do not care either for the देवताs *devatās*, Rishis, the sun, the moon, the earth, the wind, etc. in this creation, or for one's own kith and kin, or for other people in the society and community, or for those in whose surroundings one lives, including animals and the plant kingdom - talking about such people भगवान् *bhagavān* says,

ये पचन्ति आत्मकारणात् *ye pacanti ātma kāraṇāt* - those people who cook food only to satisfy their own needs, which means those who use their fortunes for their own pleasures only, they are



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ते पापाः *te pāpāḥ* - they are sinners. They cannot escape the many sins of daily life. They only create for themselves pains, sorrows and distress of various kinds.

Since they have no sense of gratitude for all their fortunes

तु *tu* - indeed

ते अघं भुञ्जते *te agham bhujate* – they eat only sin when they eat their food. When they enjoy their fortunes with no expression of gratitude, they only get enslaved to their fortunes, and they initiate for themselves only sorrows and distress in daily life.

So says Sri Krishna.

Let us briefly stop here to reflect on what we have been reading.

Sri Krishna unfolds कर्मयोग *karma yoga* in a two-fold manner.

नियतं कुरु कर्म त्वं *niyataṁ kuru karma tvam* - Perform your नियतं कर्म *niyataṁ karma* - the कर्म *karma* that has come to you naturally as धर्म कर्म *dharma karma*, as a duty to be done. At the same time, यज्ञार्थं मुक्त संगः कर्म समाचर *yajñārthaṁ mukta saṅgaḥ karma samācara* – Do that धर्म कर्म *dharma karma* as a यज्ञ कर्म *yajña karma* - as a कर्म *karma* totally dedicated to परमेश्वर *parameśvar* with no attachment whatsoever, either for the कर्म *karma* or the कर्म फल *karma phala*.

That is कर्म योग *karma*. Thus कर्म योग *karma yoga* attitude is both धर्म कर्म *dharma karma* attitude and यज्ञ कर्म *yajña karma* attitude in ONE. We must understand that धर्म कर्म *dharma karma* attitude and यज्ञ कर्म *yajña karma* attitude are not mutually exclusive. They are, in fact, inseparable, both being rooted in God-consciousness.

There can be no sense of duty without God-consciousness, and there can be no sense of dedication to परमेश्वर *parameśvar* without God-consciousness. Therefore, cultivation of कर्म योग *karma yoga* attitude really means cultivation of God-consciousness at all times – मच्चित्तः सततं भव *maccittaḥ satataṁ bhava* - as Sri Krishna says in chapter 18, which we will see later.



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It is only such God-consciousness - the धर्म कर्म *dharma karma* यज्ञ कर्म *yajña karma* consciousness at all times, that ultimately makes God-Realization - Self-Realization possible.

The one who is Duty -conscious at all times is called धर्मज्ञः *dharmajñah*, and the one who is यज्ञ *yajña* - conscious at all times is called कृतज्ञः *kṛtajñah* (because यज्ञ *yajña* is a क्रिया *kriyā* - performance of action). When a person matures in being such धर्मज्ञ *dharmajña* and कृतज्ञ *kṛtajña*, that person matures in being in कर्म योग *karma yoga*, which leads one naturally to ज्ञान योग *jñāna yoga*, and ultimately to श्रेयस् *śreyasa* - मोक्ष *mokṣa*.

Consequently, at maturity, a person who is both धर्मज्ञ *dharmajña* and कृतज्ञ *kṛtajña* is indeed the very embodiment of परमेश्वर *parameśvar*. That is the potential of such doing - doing every कर्म *karma* as धर्म कर्म *dharma karma* and यज्ञ कर्म *yajña karma* at all times, and the Glory of such Being, being धर्मज्ञ *dharmajña* and कृतज्ञ *kṛtajña*.

It is the very realization of That Glory of Being धर्मज्ञ *dharmajña* and कृतज्ञ *kṛtajña* that prompted the Rishi Valmiki to ask sage Narada a question, which resulted in the emergence of Valmiki Ramayan as we have it today. This is how the Valmiki Ramayan begins. Please listen.

तपस् स्वाध्यायनिरतं, तपस्वी वाग्विदां वरं ।
tapas svādhyāyanirataṁ, tapasvī vāgvidāṁ varaṁ ।
नारदं परिपप्रच्छ, वाल्मीकिर्मुनिपुंगवम् ॥
nāradam paripapraccha, vālmīkir muni puṅgavam ॥
कोन्वस्मिन् सांप्रतं लोके, गुणवान् कश्च वीर्यवान् ।
konvasmin sāmprataṁ loke, guṇavān kaśca vīryavān ।
धर्मज्ञश्च कृतज्ञश्च, सत्यवाक्यो दृढव्रतः ॥
dharmajñaśca kṛtajñaśca, satyavākyaḥ dṛḍhavrataḥ ॥

Please note the very first word in Valmiki Ramayan – तपस् स्वाध्यायनिरतं *tapas svādhyāya nirataṁ* - Rishi Valmiki is rooted in तपस् *tapas* - discipline. What discipline? स्वाध्याय निरतं *svādhyāya nirataṁ* - Deep devotion to the Vedic advice



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स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ* - Never neglect the study and assimilation of Teachings of the Vedas and Upanishads - That is the discipline in which Rishi Valmiki is rooted. It is this discipline, and the consequent realization of the Glory of Being धर्मज्ञ *dharmajñā* and कृतज्ञ *kṛtajñā* that inspired Rishi Valmiki to ask, eagerly and earnestly, the Enlightened sage Narada the following question. The question is:

कोन्वस्मिन् सांप्रतं लोके गुणवान् कश्च वीर्यवान् ।
konvasmin sāmprataṁ loke, guṇavān kaśca vīryavān ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥
dharmajñāśca kṛtajñāśca, satya vākyaḥ dṛḍhavrataḥ ॥

अस्मिन् लोके *asmin loke* - In this world,
सांप्रतं *sāmprataṁ* - at this time, just now
कः नु *kaḥ nu* - is there any one who is
गुणवान् *guṇavān* - a person of highest moral character
वीर्यवान् *vīryavān* - a person of highest physical and spiritual strength
धर्मज्ञः च कृतज्ञः च *dharmajñā ca kṛtajñā ca* - a person who is ever धर्म *dharma* conscious and यज्ञ *yajñā* conscious, a person who is ever God-conscious
सत्यवाक्यः *satya vākyaḥ* - a person who is ever truthful in thought, word and deed and
दृढव्रतः *dṛḍhavrataḥ* - a person of highest resolve, self-discipline, etc.

Is there any such person in this world right now" asks Rishi Valmiki.

The Enlightened Sage Narada replies "Yes indeed, there is, just now, such a person in this world

इक्ष्वाकु प्रभवो, रामो नाम जनैः श्रुतः *ikṣvāku prabhavo, rāmo nāma janaiḥ śrutaḥ*
- That person is well known to people as Rama, who is born in the family of इक्ष्वाकु *ikṣvāku*, etc." Saying this, sage Narada unfolds the story of Rama briefly to Rishi Valmiki who then realizes intuitively the entire Ramayana as we have it today.

We worship श्रीमद्ब्रह्मविद्या श्रीमद्वाल्मीकि रामायण *śrīmadbṛahmavidyā śrīmadvālmīki rāmāyaṇ* and Sri Rama at this Temple. Let us do नमस्कार *namaskār* to Rishi Valmiki and Sri Rama before we conclude.



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कूजन्तं रामं रामेति मधुरं मधुराक्षरम् ।

kūjantam rāma rāmeti madhuraṁ madhurākṣaram ।

आरुह्यकविताशाखां वन्दे वाल्मीकि कोकिलम् ॥

āruhya kavitā śākhāṁ vande vālmiki kokilam ॥

श्री राघवं दशरथात्मजमप्रमेयं, सीतापतिं रघुकुलान्वयरत्नदीपम् ।

śrī rāghavam daśarathātmajama prameyam, sītā patim raghu kulānvaya ratna dīpam ।

आजानुबाहुमरविन्ददलायताक्षं, रामं निशाचरविनाशकरं नमामि ॥

ājānu bāhumara vinda dalāyataṅgaṁ, rāmaṁ niśācara vināśakaram namāmi ॥

वैदेहीसहितं सुरद्रुमतले हैमे महामण्डपे

vaidehī sahitaṁ suradrumatale haime mahāmaṇḍape

मध्येपुष्पकमासने मणिमये वीरासने सुस्थितं

madhye puṣpakamāsane maṇimaye vīrāsane susthitaṁ

अग्रे वाचयति प्रपञ्जनसुते, तत्त्वं मुनिभ्यः परं

agre vācayati prapañjanasute, tatvaṁ munibhyaḥ param

व्याख्यान्तं, भरतादिभिः परिवृतं, रामं भजे श्यामलम् ॥

vyākhyāntam, bharatādibhiḥ parivṛtam, rāmaṁ bhaje śyāmalam ॥

हरिः ॐ

hariḥ om

We will continue next time