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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

तृतीयोऽध्यायः - कर्मयोगः

trītiyo'dhyāyaḥ - karma yogaḥ

Chapter 3

Volume 4

अन्नाद्भवन्ति भूतानि, पर्जन्यात् अन्नसम्भवः ।

annādbhavanti bhūtāni, parjanyaāt anna sambhavaḥ ।

यज्ञाद्भवति पर्जन्यो, यज्ञः कर्म समुद्भवः ॥

3 - 14

yajñādbhavati parjanyo, yajñāḥ karma samudbhavaḥ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षर समुद्भवम् ।

karma brahodbhavaṁ viddhi brahmākṣara samudbhavam ।

तस्मात् सर्वगतं ब्रह्म, नित्यं यज्ञे प्रतिष्ठितम् ॥

3 - 15

tasmāt sarvagataṁ brahma, nityaṁ yajñe pratiṣṭhitam ॥

एवं प्रवर्तितं चक्रं, नानुवर्तयतीह यः ।

evaṁ pravartitaṁ cakram, nānuvartayatiha yaḥ ।

अघायुः इन्द्रियारामः, मोघं पार्थ स जीवति ॥

3 - 16

aghāyuḥ indriya-ārāmaḥ, moghaṁ pārtha sa jīvati ॥

यस्तु आत्मरतिरेव स्यात्, आत्मतृप्तश्च मानवः ।

yastu ātmaratireva syāt, ātma tṛptaśca mānavaḥ ।

आत्मन्येव च संतुष्टः, तस्य कार्यं न विद्यते ॥

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ātmanyeva ca saṁtuṣṭaḥ, tasya kāryaṁ na vidyate ॥

नैव तस्य कृतेनार्थो, नाकृतेनेह कश्चन ।

naiva tasya kṛtenārtho, nākṛteneha kaścana ।

न चास्य सर्वभूतेषु, कश्चिदर्थव्यपाश्रयः ॥

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na cāsyā sarva bhūteṣu, kaścīdarthavyapāśrayaḥ ॥

तस्मात् असक्तः सततं, कार्यं कर्म समाचर ।



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tasmāt asaktaḥ satataṁ, kāryaṁ karma samācara |

असक्तो हि आचरन् कर्म, परं आप्नोति पूरुषः ॥

3 - 19

asakto ha ācaran karma, paraṁ āpnoti pūruṣaḥ ||

Sri Krishna has been talking about कर्म योग *karma yoga*

नियतं कुरु कर्म त्वं *niyataṁ kuru karma tvaṁ* - 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, and at the same time

यज्ञार्थं मुक्त संगः कर्म समाचर *yajñārthaṁ mukta saṅgaḥ karma samācara* - Do

That धर्म कर्म *dharma karma* as यज्ञ कर्म *yajña karma*, as 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 yoga*

In today's verses, Sri Krishna points out that कर्म योग *karma yoga* 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 *bhagavān* says

अन्नात् भवन्ति भूतानि, पर्जन्यात् अन्नसम्भवः ।

annāt bhavanti bhūtāni, parjanyaāt anna sambhavaḥ |

यज्ञात् भवन्ति पर्जन्यो, यज्ञः कर्म समुद्भवः ॥

3 - 14

yajñāt bhavanti parjanya, yajñaḥ karma samudbhavaḥ ||

अन्नात् भवन्ति भूतानि *annāt bhavanti bhūtāni*

अन्नात् *annāt* - From food

भूतानि *bhūtāni*, जीव शरीरानि *jīva śarīrāni* - the physical bodies of living beings

भवन्ति *bhavanti*, जायन्ति *jāyanti* - are born



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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 *anādi* - it has no beginning. In this manner, every creature in this creation has no beginning. Every creature is a शरीर प्रवाह *śarīra pravāha* - a continuous stream of physical bodies arising from food.

Now what about the food itself?

पर्जन्यात् अन्नसम्भवः *parjanyaāt anna sambhavaḥ* - The food is born of पर्जन्य *parjanya* - water coming from rain as पर्जन्य *parjanya*. 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 *yathānukūlaṁ vṛṣṭi* - a rain that is in-keeping with the need. Such rain is called पर्जन्य *parjanya*. From such पर्जन्य *parjanya*, food is born.

Now where from does पर्जन्य *parjanya* come?

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

If you do your कर्म *karma* as यज्ञ *yajña*, 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 *karma phala* - then only पर्जन्य *parjanya* 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 *upalakṣaṇa* - an illustration. It applies to all aspects of life.



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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 *yajña karma*.

Now where from यज्ञ कर्म *yajña karma* comes?

यज्ञः कर्म समुद्भवः *yajña karma samudbhavaḥ*

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

यज्ञ *yajña* is not any कर्म *karma*. यज्ञ *yajña* is the expression of धर्मज्ञत्वं *dhamajñatvaṁ* and कृतज्ञत्वं *kṛtajñatvaṁ* - 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 *karma* is यज्ञ *yajña* - the harmony in this creation, which is good for everybody. To promote this harmony is the overriding purpose of every यज्ञ कर्म *yajña karma*, every kind of Havan we have.

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

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवं ।

karma brahmodbhavaṁ viddhi brahmākṣara samudbhavaṁ ।

तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

tasmāt sarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam ॥

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



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

Now, what is the source of ब्रह्म ज्ञानं *brahma jñānaṁ*?

ब्रह्म अक्षर समुद्रव्यं *brahma akṣara samudbhavaṁ*

The source of ब्रह्म ज्ञानं *brahma jñānaṁ* - वेद ज्ञानं *veda jñānaṁ* - is only That अक्षर पुरुष *akṣara puruṣa*, That unchanging, unchangeable Being namely ईश्वर *īśvara* - the परमेश्वर *parameśvar* -The Lord. Thus, the आचार्य *ācārya* - the परम गुरु *param guru* the real teacher for ब्रह्मज्ञानं *brahma jñānaṁ* is only परमेश्वर *parameśvar*. The Vedas are revealed by Rishis who are ब्रह्मनिष्ठः *brahmaniṣṭās* - the SELF-realized ones who are in harmony with the entire ईश्वर सृष्टि *īśvara śṛṣṭi*, the entire creation, which is non-separate from परमेश्वर *parameśvar*.

The Vedas are concerned with all पुरुषार्थः *puruṣārthas*, all human endeavours for fulfillment in life, namely धर्म *dharma*, अर्थ *artha*, काम *kāma* and मोक्ष *mokṣa*, all of which include कर्तव्य कर्मः *kartavya karmas* - कर्मः *karmas* to be done, नियतं कर्मः *niyataṁ karmas* and ईश्वर कर्मः *īśvara karmas* in all forms and names.

तस्मात् *tasmāt* - Therefore

सर्वगतं ब्रह्म *sarvagataṁ brahma* - In every kind of यज्ञ कर्म *yajña karma*, there is ब्रह्म ज्ञानं *brahma jñānaṁ*, which means that in every kind of यज्ञ कर्म *yajña karma*, there is identity with परमेश्वर *parameśvar*.

नित्यं यज्ञे प्रतिष्ठितम् *nityaṁ yajñe pratiṣṭhitam* - Thus ब्रह्म ज्ञानं-ईश्वर ज्ञानं *brahma jñānaṁ-īśvara jñānaṁ* God-consciousness is always well-rooted in every यज्ञ कर्म *yajña karma*. If you appreciate the presence of ईश्वर *īśvara* in every कर्म



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karma you do, then that कर्म *karma* becomes यज्ञ कर्म *yajña karma*, an act of worship of परमेश्वर *paramēśvar* - that is how work becomes worship.

As stated earlier, यज्ञ कर्म *yajña karma* gives पर्जन्य *parjanya* - timely rains, which give rise to अन्नं *annam* - food, which gives rise to birth of a जीव *jīva* - the individual, who does again यज्ञ कर्म *yajña karma*, giving rise to पर्जन्य *parjanya*, food, birth, etc. again and again. That is how the wheel of creation, the जगत् चक्रं *jagrat cakram* goes on all the time.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

evam pravartitam cakram nānuvartayatīha yaḥ ।

अघायुः इन्द्रिय-आरामः मोघं पार्थ स जीवति ॥

3 - 16

aghāyuh indriya-ārāmaḥ mogham pārtha sa jīvati ॥

एवं प्रवर्तितं चक्रं *evam pravartitam cakram* - In this manner, the wheel of creation - जगत् चक्रं *jagat cakram* is set in motion through कर्म योग *karma yoga* and ब्रह्म ज्ञानं *brahma jñānam*.

यः तत् चक्रं न अनुवर्तयति इह *yaḥ tat cakram na anuvartayati iha* - 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 *aghāyuh* - means पाप जीवनः *pāpa jīvanaḥ* - 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 *indriya ārāmaḥ* - the one who vainly goes after one kind of pleasure to another, only to end in sorrow and distress

मोघं स जीवति *mogham sa jīvati* - that person lives a dissipating life. मोघं *mogham* means वृथा *vṛthā* - that person lives a life in vain

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



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

यस्तु आत्मरतिरेव स्यात्, आत्मतृप्तश्च मानवः ।

yastu ātma ratāreva syāt, ātma tṛptaśca mānavaḥ ।

आत्मन्येव च संतुष्टः, तस्य कार्यम् न विद्यते ॥

3 - 17

ātmanyeva ca saṁtuṣṭaḥ, tasya kāryam na vidyate ॥

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

यः मानवः *yaḥ mānavaḥ* – That person, any human being

आत्मरतिः एव स्यात् *ātmaratih eva syāt* - the one who has already become an आत्मरति *ātmarati*, 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 *atmani eva ratih na viṣayeṣu ratih* - 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 *ātma tṛptaḥ ca* meaning आत्मनि एव तृप्तः *ātmani eva tṛptaḥ* the one who discovers that fulfillment in life in oneself

आत्मनि एव च संतुष्टः *ātmani eva ca saṁtuṣṭaḥ* - 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 विद्यते *tasya kāryam na vidyate* - for such a person, there is really no कर्म *karma* to be done, no work to be accomplished, in order to gain श्रेयस् *śreyas*.

Such a person has already gained श्रेयस् *śreyas*.

Such a person is a ज्ञानी *jñānī* - an Enlightened person.



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नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

naiva tasya kṛtenārtho nākṛteneha kaścana ।

न चास्य सर्वभूतेषु कश्चिदर्थं व्यपाश्रयः ॥

3 - 18

na cāsyā sarvabhūteṣu kaścīdartha vyapāśrayaḥ ॥

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

कर्तृत्व अभावात् *katṛtva abhāvāt* - because of the absence of the notion of Doership in himself - a ज्ञानी *jñānī* does कर्म *karma* without being a कर्ता *kartā* - Doer. For such a person, who is already a पूर्ण आत्मा *pūrṇa ātmā* - fulfilled person

नैव तस्य कृतेन अर्थं *naiva tasya kṛtena artha* - एव *eva* indeed, तस्य कृतेन अर्थः न अस्ति *tasya kṛtena arthaḥ na asti* there is nothing for him to seek, by doing a कर्म *karma*. An Enlightened person is not seeking any object by doing some कर्म *karma* न अकृतेन इह कश्चन अर्थः *na akṛtena iha kaścana arthaḥ* - by not doing some कर्म *karma*, such a person does not become anything less either.

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

न च अस्य सर्वभूतेषु कश्चित् अर्थं व्यपाश्रयः *na ca asyā sarvabhūteṣu kaścīd artha vyapāśrayaḥ*

च अस्य *ca asyā* - Again, for that person

कश्चित् अर्थं व्यपाश्रयः *kaścīd artha vyapāśrayaḥ* - any sense of dependence

सर्वभूतेषु *sarvabhūteṣu* - in all beings

न अस्ति *na asti* - there is none

For a पूर्ण आत्मा *pūrṇa ātmā* - 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 *ātma*



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ratih, आत्मतृप्तः *ātmatṛptaḥ*. That person has already gained liberation from all dependence. He is already ONE with परमेश्वर *parameśvar* Itself.

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

तस्मात् असक्तः सततं, कार्यम् कर्म समाचर ।
tasmāt asaktaḥ satataṁ, kāryam karma samācara ।
असक्तो हि आचरन् कर्म परं आप्नोति पूरुषः ॥ 3 - 19
asakto hi ācaran karma paraṁ āpnoti pūruṣaḥ ॥

तस्मात् असक्तः सततं कार्यं कर्म समाचर
tasmāt asaktaḥ satataṁ kāryaṁ karma samācara

तस्मात् *tasmāt* - Therefore, because you have not yet become a ज्ञानी *jñānī*, therefore
असक्तः *asaktaḥ* - meaning संगवर्जितः *saṅga varjitaḥ* being free from any kind of attachment which binds you to कर्म फल *karma phala*

सततं *satataṁ* - always

कार्यं कर्म *kāryaṁ karma* - meaning कर्तव्यं कर्म तेन त्यक्तेन कर्म *kartavyaṁ karma tena tyaktena karma* - the कर्म *karma* - the action that is to be done by virtue of your particular situation in life

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

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

असक्तः हि आचरन् कर्म परं आप्नोति पूरुषः *asaktaḥ hi ācaran karma paraṁ āpnoti pūruṣaḥ* - Sri Krishna advocates कर्म योग *karma yoga* again and again, हि *hi* because,

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



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ब्रह्मविद्या **Brahma Vidya**

आचरन् कर्म *ācaran karma* - performing कर्म *karma* dedicated to परमेश्वर *parameśvar* - performing कर्म *karma* as यज्ञ कर्म *yajña karma*
परं आप्नोति पूरुषः *paraṁ āpnoti pūruṣaḥ* - पूरुषः *pūruṣaḥ* means पुरुषः एव *pūruṣaḥ eva*. Any ordinary human being, doing कर्म *karma* as कर्म योग *karma yoga* - can ultimately gain श्रेयस् -मोक्ष *śreyas -mokṣa*. So assures Sri Krishna.

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

Do नियतं कर्म *karma* as यज्ञ कर्म *karma*. Do your duty as total dedication to परमेश्वर *parameśvar*, because that is what you are fit for at this time. Performing कर्म *karma* as कर्म योग *karma yoga*, you will in due course become fit for gaining आत्म ज्ञानं *ātma jñānam*, and hence श्रेयस् *śreyas*. Thus कर्म योग *karma yoga* is the only means available to you to gain the श्रेयस् *śreyas* 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 *karma yoga* continues which we will see next time.