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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 6

प्रकृतेः क्रयमाणानि, गुणैः कर्माणि सर्वशः ।

prakṛteḥ krayamaṇāni, guṇaiḥ karmāṇi sarvaśaḥ ।

अहंकार विमूढात्मा, कर्ताहमिति मन्यते ॥

3 - 27

ahaṁkāra vimūḍhātmā, kartāhamiti manyate ॥

तत्त्ववित्तु महाबाहो, गुणकर्मविभागयोः ।

tatvavittu mahā bāho, guṇā karma vibhāgayoḥ ।

गुणा गुणेषु वर्तन्ते, इति मत्वा न सज्जते ॥

3 - 28

guṇā guṇeṣu vartante, iti matvā na sajjate ॥

प्रकृतेः गुणसंमूढाः, सज्जन्ते गुणकर्मसु ।

prakṛteḥ guṇa saṁmūḍhāḥ, sajjante guṇakarmasu ।

तान् अकृत्स्नविदो मन्दान्, कृत्स्नवित् न विचालयेत् ॥

3 - 29

tān akṛtsnavido mandān, kṛtsnavat na vicālayet ॥

मयि सर्वाणि कर्माणि, संन्यस्य अध्यात्मचेतसा ।

mayi sarvāṇi karmāṇi, saṁnyasya adhyātma cetasā ।

निराशीः निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥

3 - 30

nirāśīḥ nirmamo bhūtvā yudhyasva vigatajvaraḥ ॥

युध्यस्व विगतज्वरः *yudhyasva vigatajvaraḥ*

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



ब्रह्मविद्या Brahma Vidya

युध्यस्व *yudhyasva* - 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 *karma yoga buddhi*

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 ।

prakṛteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ ।

अहंकार विमूढात्मा, कर्ताहं इति मन्यते ॥

3 - 27

ahaṅkāra vimūḍhātmā, kartāhaṁ iti manyate ॥

In the preceding two verses, Sri Krishna pointed out the difference between विद्वान् *vidvān* and अविद्वान् *avidvān*. The विद्वान् *vidvān* - the enlightened person, is always engaged in कर्म *karma* with single-minded devotion to duty, but he remains असक्तः *asakṭḥ* - he is not bound to कर्म *karma*. On the other hand, the अविद्वान् *avidvān* - the one who is not yet an enlightened person, also is engaged in कर्म *karma* with single minded devotion to whatever he is doing, but he is असक्तः *asakṭaḥ* - he is bound to कर्म *karma* for gaining कर्म फल *karma phala*. That is the difference between a विद्वान् *vidvān* and अविद्वान् *avidvān*.

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

If only you look upon yourself as a कर्ता *kartā* - Doer of a कर्म *karma*, then there is such a thing called renunciation of कर्म *karma*, otherwise there is nothing to renounce. The notion that I am the Doer of कर्म *karma* - अहंकर्ता *ahaṁ kartā*, that notion itself



ब्रह्मविद्या Brahma Vidya

has no foundation. It is indeed the notion of a विमूढात्मा *vimūḍhātmā* - 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 *karma* and कर्ता *kartā*, and hence भगवान् *bhagavān* says:

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

The only way by which one can free oneself from the hold of कर्म *karma* and कर्म फल *karma phala* is through ज्ञानं *jñānaṁ* - Enlightenment, which means realization - clear realization of the knowledge that अहं आत्मा अहं अकर्ता *ahaṁ ātmā ahaṁ akartā* - अहं असंगः *ahaṁ asaṅgaḥ* - I, the आत्मा *ātmā* is not the doer of any कर्म *karma*. I the आत्मा *ātmā* is not bound to any कर्म *karma*. I am free. That is the knowledge to be realized by विचार *vicāra* - by enquiry through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsanaṁ* of the Gita उपनिषत् *upaniṣat* knowledge.

श्रवणं *śravaṇaṁ* is listening and understanding the words of the भगवत् गीता *bhagavat gītā* 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 *parameśvar* 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 *mananaṁ* is reflection on the Gita Upanishad knowledge, so as to resolve all doubts. In मननं *mananaṁ*, there is no teacher involved. Only your mind and बुद्धि



ब्रह्मविद्या Brahma Vidya

buddhi are involved. All doubts arise only in your mind and बुद्धि *buddhi*. And all doubts have to be resolved only by your own mind and बुद्धि *buddhi*. How? परिप्रश्नेन सेवया *pari praśnena sevayā* - 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 *nididhyāsanam* - is the absorption of that clear Gita-Upanishad knowledge by which one becomes the very embodiment of that knowledge. This is accomplished through ज्ञाननिष्ठा *jñānāi niṣṭha*- reverential contemplation on आत्मा *ātmā* - The Self in every self, including oneself. Sri Krishna talks about ज्ञाननिष्ठा *jñāna niṣṭha* in detail in chapter 18 which we will see later.

ज्ञाननिष्ठा *jñāna niṣṭha* is the natural extension of कर्म योग बुद्धि *karma yoga buddhi* where श्रद्धा *śraddhā*, ईश्वर ध्यानं *īśvara dhyānam* and ईश्वर भक्ति *īśvara bhakti* are integrated through ईश्वर ज्ञानं *īśvara jñānam*, त्याग बुद्धि *tyāga buddhi*, ईशावास्यं इदं सर्वं ज्ञानं *īśāvāsyam idam sarvaṁ jñānam* and तेन त्यक्तेन भुञ्जीता बुद्धि *tena tyaktena bhunjitā buddhi*. Through ज्ञाननिष्ठा *jñānāi niṣṭhā*, one gains the certainty of knowledge of oneself being ब्रह्मन् *brahman* - one's true identity as ब्रह्मन् *brahman*. It is through such श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* that one gains freedom from the hold of कर्म *karma* and कर्म फल *karma phala*. One gains freedom from the notion of oneself as कर्ता *kartā* - Doer of कर्म *karma*.

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

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ

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



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

Therefore, we must now understand what is प्रकृति *prakṛti* and what are गुण *guṇas*. 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 *brahman* is called माया *māyā*, and all products of माया *māyā* are called प्रकृति *prakṛti*. Generally, however, anything in nature is called प्रकृति *prakṛti*. That means this entire creation, as it is, as it naturally appears to be, is प्रकृति *prakṛti*. You and I, as we are, as we naturally appear to be at any time, are प्रकृतिस *prakṛtis*. The nature of every प्रकृति *prakṛti* is made up of three गुण *guṇas*, namely सत्व गुण *satva guṇa*, रजस् गुण *rajas guṇa* and तमस् गुण *tamas guṇa*.

सत्व गुण *satva guṇa* is the ability to know, रजस् गुण *rajas guṇa* is the ability to act and तमस् गुण *tamas guṇa* is the ability to be inert or insensitive. Thus, everything in this creation, including the creation itself, has all three qualities - these three गुण *guṇas*, 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 गुण *guṇas* determine one's कर्म *karma*, both of which determine one's प्रकृति *prakṛti* throughout one's life. Thus you and I are different only in terms of our प्रकृति गुण कर्म *prakṛti guṇa karma* combinations. There is no other difference between us.

What भगवान् *bhagvān* says here is:

You are not the doer. Your प्रकृति, *prakṛti* your body-mind-intellect complex which is made up of your गुण *guṇas*, that is the doer. What you call "I" is really ब्रह्मन् *brahman* - the Atma, which is ever changeless, but your प्रकृति गुण *prakṛti guṇas* are changing continuously. It is **that** knowledge that one has to realize by विचार *vicāra* - 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 *ahaṁ kartā* - I am the doer of कर्म *karma* .



ब्रह्मविद्या Brahma Vidya

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

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

Such realization of आत्म ज्ञान *ātma jñānaṁ* is indeed the realization of the Upanishadic message ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*, पूर्णं अदः पूर्णं इदं *pūrṇam adaḥ pūrṇam idaṁ*. With such realization, all कर्मs *karmas* become यज्ञ कर्मs *yajña karmas* and you become असक्तः *asaktaḥ* - free from the bondage of कर्म *karma*, and as Sri Krishna said earlier:

असक्तः आचरन् कर्म, परं आप्नोति पूरुषः *asaktaḥ ācaran karma, param āpnoti pūruṣaḥ* - Doing कर्म *karma*, free from bondage, you gain परं *paraṁ*, you gain श्रेयस् *śreyas* - you gain Absolute Freedom. For gaining such श्रेयस् *śreyas*, you must grow up, and the means of growing up is only through कर्म योग *karma yoga*. That is the meaning of the verse

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ।

अहंकार विमूढात्मा कर्ताहं इति मन्यते ॥

3 - 27

ahaṁkāra vimūḍhātmā kartāhaṁ iti manyate ॥

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



ब्रह्मविद्या Brahma Vidya

तत्त्ववित्तु महाबाहो गुणकर्म विभागयोः ।

tatvavittu mahābāho guṇa karma vibhāgayoḥ ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥

3 - 28

guṇā guṇeṣu vartante iti matvā na sajjate ॥

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

गुण कर्म विभागयोः तत्त्ववित् *guṇa karma vibhāgayoḥ tatvavit* - the तत्त्ववित् *tatvavit*, the one who understands and appreciates the true nature of the relationships between गुण *guṇa* and कर्म *karma* - namely प्रकृति गुणसु *prakṛti guṇas* and प्रकृति कर्मसु *prakṛti karmas*.

As we have seen already प्रकृति *prakṛti* is constituted of सत्त्व *satva*, रजस् *rajas*, and तमस् *tamas* गुणसु *guṇas* which give rise to the instruments of perception, action, mind, बुद्धि *buddhi*, etc. कर्मसु *karmas* are actions of those instruments. Thus प्रकृति कर्मसु *prakṛti karmas* are my body actions in daily life, performed by my body instruments born of प्रकृति गुणसु *prakṛti guṇas*.

तत्त्ववित् *tatvavit* - 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 *guṇāḥ guṇeṣu vartante* - The गुण *guṇa*-born instruments of perception and action are all doing their jobs in their गुणेषु *guṇeṣu*, meaning व्यापार विषयेषु *vyāpāra viṣayeṣu* 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 *satyam vada*, धर्मचर *dharmaṁ cara*, etc. My eyes see, my ears hear. The eyes and ears are my प्रकृति गुणसु *prakṛti guṇas*. Seeing and hearing are my प्रकृति-कर्मसु *prakṛti-karmas*.

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



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ब्रह्मविद्या Brahma Vidya

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 *guṇas* and कर्मs *karmas* 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 *ātmā*, am not bound by the गुण-कर्म *guṇa-karma* changes. I, the आत्मा *ātmā* remain independent of the गुण-कर्म *guṇa-karma* power. I, the आत्मा *ātmā* is not the कर्ता *kartā* - Doer of any कर्म *karma*. When one says "I see, I hear, I think, etc.", it does not mean that I, the आत्मा *ātmā* is the seer, hearer, thinker, etc. Such seeing, hearing, thinking, etc. are only लक्षणs *lakṣaṇas* for the आत्मा *ātmā*, which means they are tributes to the glory of the ever-present आत्मा *ātmā*, 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 *parameśvar*.

इति मत्वा *iti matvā* - so realizing, realizing the supremacy of आत्मा *ātmā* over प्रकृति गुणs *prakṛti guṇas* and प्रकृति कर्मs *prakṛti karmas*
न सज्जते *na sajjate* - the wise person does not get caught in the interwoven net of गुण *guṇa* and कर्म *karma*

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

गुणाः गुणेषु वर्तन्ते *guṇāḥ guṇeṣu vartante* - प्रकृति गुणs *prakṛti guṇas* and प्रकृति कर्मs *prakṛti karmas* 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 *parameśvar*. Further,

प्रकृतेः गुणसंमूढाः सज्जन्ते गुण कर्मसु ।



ब्रह्मविद्या Brahma Vidya

prakṛteḥ guṇa saṁmūḍhāḥ sajjante guṇa karmasu |

तान् अकृत्स्नविदो मन्दान्, कृत्स्नवित् न विचलयेत् ॥ 3 – 29

tān akṛtsnavido mandān, kṛtsnavit na vicalayet ||

प्रकृतेः गुण-संमूढाः गुणकर्मसु सज्जन्ते *prakṛteḥ guṇa-saṁmūḍhāḥ guṇa karmasu sajjante* - On the other hand, those who are fundamentally confused by the गुणs *guṇas* of the प्रकृति *prakṛti* are caught in the overpowering net of the गुण-कर्म *guṇa-karma* power, the माया power of ब्रह्मन् *brahman* - the सत्व-रजस्-तमस् *satva-rajas-tamas* nature of माया *māyā*. The confusion in the mind caused by the प्रकृति गुणs *prakṛti guṇas* is so much that their mind and बुद्धि *buddhi* seem to have lost their intrinsic capabilities. The mind should naturally be able to think and doubt and the बुद्धि *buddhi* should naturally be able to discover, decide and conclude.

In the case of अज्ञानीs *ajñānāis* - people who have no spiritual wisdom, the delusion caused by प्रकृति *prakṛti* 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.

Just as a ज्ञानी *jñānī* - a wise person is doubt-free that अहं अकर्ता *ahaṁ akartā* - I am NOT the doer, the अज्ञानी *ajñānīs* the one who is not yet enlightened is equally doubt free that अहं कर्ता *ahaṁ kartā* - 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 *prakṛti guṇas* - being totally doubt-free about the nature of oneself, and carry on the business of life for gaining and enjoying कर्म फल *karma phala* - fruits of various actions and experiences, to that person, if you go and tell "Don't do कर्मs *karmas*, 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 *ajñānīs*? भगवान् *bhagavān* says

तान् अकृत्स्नविदः मन्दान्, कृत्स्नवित् न विचालयत्



ब्रह्मविद्या **Brahma Vidya**

tān akṛtsnavidaḥ mandān, kṛtsnavit na vicālayat

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

न विचालयेत् *na vicālayet* - चलनं न कुर्यात् *calanaṁ na kuryāt* - should not uproot the बुद्धि *buddhi* of, should not further confuse the mind of

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

मन्दान् *mandān* - means मन्द प्रज्ञान् *manda praññān* - 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 *joṣayet sarvakarmāṇi vidvān yuktaḥ samācaran* - be an example to them, by yourself doing all कर्म *karmas* 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 *śreyas*, gain मोक्ष *mokṣa*, first ask him to do कर्म *karma*, and then ask him to do that कर्म *karma* according to धर्म *dharma*, and then redirect that कर्म *karma* into कर्म योग *karma yoga*. Through कर्म योग *karma yoga*, he will certainly gain श्रेयस् *śreyas*, and gain मोक्ष *mokṣa* in due course.

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

मयि सर्वाणि कर्माणि संन्यस्य अध्यात्मचेतसा ।

mayi sarvāṇi karmāṇi saṁnyasya adhyātma cetasā ।

निराशीः निर्ममो भूत्वा, युध्यस्व विगतज्वरः ॥

3 - 30

nirāśīḥ nirmamo bhūtvā, yudhyasva vigatajvaraḥ ॥

मयि सर्वाणि कर्माणि संन्यस्य *mayi sarvāṇi karmāṇi saṁnyasya* - Dedicating all actions to me - the परमेश्वर *parameśvar*

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



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ब्रह्मविद्या **Brahma Vidya**

अध्यात्मचेतसा *adhyātma cetasā* - with the attitude born of चिवेक बुद्धि *viveka buddhi* - discriminative knowledge

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

निराशीः भूत्वा *nirāśiḥ bhūtvā* - with the mind not being governed by any expectations
निर्ममो भूत्वा *nirmamo bhūtvā* - with the mind totally devoid of any notion, feeling or attitude as मम *mama* - Mine - there is nothing mine here in the action I do - That is कर्म योग बुद्धि *karma yoga buddhi*.

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

युध्यस्व विगतज्वरः *yudhyasva vigatajvaraḥ*

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



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ब्रह्मविद्या **Brahma Vidya**

युध्यस्व *yudhyasva* - 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 *karma yoga buddhi*, always remembering

योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam* - overriding excellence in all actions is कर्म योग *karma yoga*.

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

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

We will continue next time.