



ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

तृतीयोऽध्यायः - कर्मयोगः

trītiyo'dhyāyaḥ - karma yogaḥ

Chapter 3

Volume 8

अर्जुन उवाच *ajuna uvāca*

अथ केन प्रयुक्तोऽयं, पापं चरति पुरुषः ।

atha kena prayukto'yaṁ, pāpaṁ carati pūruṣaḥ ।

अनिच्छन्नपि वार्ष्णेय, बलादिव नियोजितः ॥

3 - 36

anicchannapi vārṣṇeya, balādiva niyojitaḥ ॥

श्री भगवान् उवाच *śrī bhagavāna uvāca*

काम एष, क्रोध एष, रजोगुणसमुद्भवः ।

kāma eṣa, krodha eṣa, rajoguṇa samudbhavaḥ ।

महाशनो महापाप्मा, विद्वयेनमिह वैरिणम् ॥

3 - 37

mahāśano mahāpāpmā, viddhayenamihā vairiṇam ॥

धूमेन आव्रियते वह्निः यथाआदर्शो मलेन च ।

dhūmena āvriyate vahnīḥ yathā ādarśo malena ca ।

यथा उल्बेन आवृतो गर्भः तथा तेनेदमावृतम् ॥

3 - 38

yathā ulbena āvrīto garbhaḥ tathā tenedamāvṛtam ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्य वैरिणा ।

āvṛtam jñānametena jñānino nitya vairiṇā ।

काम रूपेण कौन्तेय, दुष्पूरेण अनलेन च ॥

3 - 39

kāma rūpeṇa kaunteya, duṣpūreṇa analena ca ॥

इन्द्रियाणि मनो बुद्धिः अस्य अधिष्ठानं उच्यते ।

indriyāṇi mano buddhiḥ asya adhiṣṭhānaṁ ucyate ।

एतैः विमोहत्येषः, ज्ञानं आवृत्य देहिनम् ॥

3 - 40

etaiḥ vimohatyēṣaḥ , jñānaṁ āvrītya dehinam ॥

तस्मात् त्वं इन्द्रियाण्यादौ, नियम्य भरतर्षभ ।



ब्रह्मविद्या Brahma Vidya

tasmāt tvaṁ indriyāṅyādau, niyamyā bharataṣabha |
पाप्मानं प्रजहि ह्येनं , ज्ञानविज्ञाननाशनम् ॥ 3 – 41
pāpmānaṁ prajahi hyenaṁ, jñāna vijñāna nāśanam ||

इन्द्रियाणि पराण्याहुः, इन्द्रियेभ्यः परं मनः ।
indriyāṇi parāṅyāhuḥ, indriyebhyaḥ paraṁ manaḥ |
मनसस्तु परा बुद्धिः, यो बुद्धेः परतस्तु सः ॥ 3 – 42
manasastu parā buddhiḥ, yo buddheḥ paratastu saḥ ||

एवं बुद्धे परं बुद्ध्या, संस्तभ्य आत्मानं आत्मना ।
evaṁ buddhe paraṁ budadhvā, saṁstabhya ātmānaṁ ātmanā |
जहि शत्रुं महाबाहो, कामरूपं दुरासदम् ॥ 3 - 43
jahi śatruṁ mahābāho, kāmarūpaṁ durāsadam ||

इति श्री मद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
ita śrīmadbhagavadgītāsu upaniṣatsu brahmavadyāyāṁ yogaśāstre
श्री कृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः
śrī kṛṣṇārjunasaṁvāde karmayogo nāma tṛtīyo'dhyāyaḥ

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

अर्जुन उवाच *arjuna uvāca*
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ |
अनिच्छन्नपि वार्ष्णेय, बलादिव नियोजितः ॥ 3 - 36
anicchannapi vārṣṇeya, balādiva niyojitaḥ ||

अथ *atha* - "Then", which means simply addressing Sri Krishna
वार्ष्णेय *vārṣṇeya* - 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 नियोजितः इव



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ब्रह्मविद्या Brahma Vidya

kena prayuktaḥ, pūruṣaḥ, ayam pāpaṁ carita, anicchan api, balāt niyojitaḥ iva

केन प्रयुक्तः *kena prayuktaḥ* - Impelled by what cause, what force

पुरुषः *pūruṣaḥ* - every person, any person

अयं पापं चरति *ayam pāpaṁ carita* - does पाप कर्मस *pāpa karmas* of any kind, does improper and self-destructive actions of any kind

अनिच्छन् अपि *anicchan api* - even though one does not want to do such पाप कर्मस *pāpa karmas*

बलात् नियोजितः इव *balāt niyojitaḥ iva* - as if compelled by some force

"What makes any person do पाप कर्मस *pāpa karmas*, 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 कर्मस *pāpa karmas* - improper and self-destructive actions, fully knowing them to be so. Still one does such पाप *pāpa कर्मस karmas* in spite of one's own wishes, as if pushed into such action by some force. What is that force? That is the question.

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 ।

dhyāyato viṣayān puṁsaḥ, saṁgasteṣūpajāyate ।

संगात् संजायते कामः, कामात् क्रोधोऽभिजायते ॥

saṁgāt saṁjāyate kāmaḥ, kāmāt krodho'bhijāyate ॥

क्रोधात् भवति संमोहः, संमोहात् स्मृतिविभ्रमः ।

krodhāt bhavati saṁmohaḥ, saṁmohāt smṛtivyibhramaḥ ।

स्मृति भ्रशात् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥

2 - 63

smṛti bhraśāt buddhināśo buddhināśāt praṇaśyati ॥

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 *kāma* - desire, some inappropriate or improper desire sets in. From such काम *kāma* - desire



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ब्रह्मविद्या **Brahma Vidya**

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 *buddhi*, one's faculty of proper judgment. When बुद्धि *buddhi* is destroyed, the person is as well destroyed. That is the sequence of the downfall of a person. All his downfall starts with काम *kāma* and क्रोध *krodha* - 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 *bhagavān* says

श्री भगवानुवाच *śrī bhagavānuvāca*

काम एष क्रोध एष, रजोगुण-समुद्भवः ।

kāma eṣa krodha eṣa, rajoguṇa-samudbhavaḥ ।

महाशनो महापाप्मा, विद्वयेनमिह वैरिणम् ॥

3 - 37

mahāśano mahāpāpmā, viddhayenamihā vairiṇam ॥

To your question केन प्रयुक्तः *kena prayuktaḥ* - impelled by what force does a person commit पाप कर्मस *pāpa karmas*, the answer is

काम एष क्रोध एष ।

एषः कामः *eṣa kāmah* - That is काम *kāma*-desire

एषः क्रोधः *eṣa krodhah* -That is associated anger

काम *kāma* and क्रोध *krodha* are not two different forces. They are two different expressions of the same force. If the काम *kāma*-desire meets with any obstruction in its path, it turns into anger – क्रोध *krodha*. This काम-क्रोध *kāma-krodha* 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 कर्मस *pāpa karmas* - improper and self-destructive actions, even against one's own will.

रजोगुणसमुद्भवः *rajoguṇa samudbhavaḥ* - The काम *kāma*-desire and the associated anger arise naturally from the रजस् गुण *rajas guṇa* of माया प्रकृति *māyā prakṛti* - human nature. Every person has all the three गुणस *guṇas* (सत्त्व *satva*, रजस् *rajas* and तमस् गुण *tamas guṇas*) to different extents. But it is the रजस् गुण



ब्रह्मविद्या Brahma Vidya

rajas guṇa which generates the काम *kāma*-desire, and the associated क्रोध *krodha* - anger, followed by subsequent पाप कर्मस *pāpa karmas* - improper and self-destructive actions.

Once the काम *kāma*-desire is generated, it stimulates the further growth of रजस् *rajas* followed by more काम *kāma*, more क्रोध *krodha* and more पाप कर्मस *pāpa karmas*. Thus the रजस् *rajas* - काम *kāma*, क्रोध *krodha*, पापकर्म *pāpa karma* cycle becomes endless. Therefore the intrinsic nature of काम *kāma* - desire is:

महाशनः *mahāśanaḥ* - great eater, insatiable. The काम *kāma*-desire cannot be quenched by meeting its demands. The more you meet the काम *kāma*-desire, the more it demands. The demands of काम *kāma*-desire can never be satisfied. Further, महापाप्मा - The काम *kāma*-desire and the associated क्रोध *krodha* - anger, impel you to do पापकर्मस *pāpa karmas* - 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 *kāma-krodha* force, you find yourself powerless. Therefore,

चिद्धि - *viddhi* please understand, please recognize

एनं इह वैरिणं *enam iha vairiṇam* - इह *iha* here, in your everyday life, the काम *kāma*-desire, काम-क्रोध *kāma-krodha* force is your real enemy.

Be clear in your mind that, the काम *kāma*-desire - the काम क्रोध *kāma-krodha* 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 *kāma-krodha* force, and how to deal with it, Sri Krishna continues:

धूमेन आव्रियते वह्निः यथा आदर्शो मलेन च ।

dhūmena āvriyate vahn iḥ yathā ādarśo malena ca ।

यथा उल्बेन आवृतो गर्भः तथा तेनेदमावृतम् ॥

3 - 38

yathā ulbena āvṛto garbhaḥ tathā tenedamāvṛtam ॥

यथा धूमेन वह्निः आव्रियते *yathā dhūmena vahniḥ āvriyate* - Just as fire is covered by smoke



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ब्रह्मविद्या Brahma Vidya

यथा आदर्शः मलेन आव्रियते *yathā ādarśaḥ malena āvriyate* - Just as the surface of a mirror is covered by dust

यथा उल्बेन गर्भः आवृतः *yathā ulbena garbhaḥ āvṛtaḥ* - Just as an embryo is covered by womb

तथा *tathā* - in a similar manner

तेन *tena* (कामेन *kāmena*) इदं *idaṁ* (विवेक ज्ञानं *viveka jñānaṁ*) आवृतं *āvṛtaṁ* - the विवेक ज्ञानं *viveka jñānaṁ* - the faculty of discriminative judgment of a person is covered by काम *kāma*-desire.

One's विवेक ज्ञानं *viveka jñānaṁ* - one's ability to decide what is right and what is wrong - one's discriminative knowledge is covered by, is enveloped by the काम *kāma*-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 सत्य गुण, the काम *kāma*-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 विवेक ज्ञानं *viveka jñānaṁ*.

On the other hand, when रजस् गुण *rajas guṇa* dominates a person, the काम *kāma*-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 *tamas guṇa* dominates a person, the काम *kāma*-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 *kāma*-desire that one has, the nature of काम *kāma* is

आवृतं ज्ञानमेतेन, ज्ञानिनो नित्यवैरिणा ।

āvṛtaṁ jñānametena, jñānino nityavairiṇā ।

कामरूपेण कौन्तेय दुष्पूरेण अनलेन च ॥

3 – 39

kāma rūpeṇa kaunteya duṣpūreṇa analena ca ॥



ब्रह्मविद्या Brahma Vidya

कौन्तेय *kaunteya* - O! Arjuna

ज्ञानं आवृतं एतेन *jñānaṁ āvṛtaṁ etena* (कामेन *kāmena*) - the विवेक ज्ञानं *viveka jñānaṁ* is covered by this काम *kāma*-desire. What kind of काम *kāma*-desire?

कामरूपेण (कामेन) *kāma rūpeṇa* (*kāmena*) - the काम *kāma*-desire which takes a variety of forms

दुष्पूरेण (कामेन) *duṣpūreṇa* (*kāmena*) - the काम *kāma*-desire which is ever difficult to fulfill or satisfy

अनलेन *analena* (कामेन *kāmena*) - the काम *kāma*-desire which remains insatiable at all times, and

ज्ञानिनः नित्यवैरिणा *jñāninaḥ nityavairiṇā* (कामेन *kāmena*) the काम *kāma*-desire which is the constant enemy for every knowledgeable person. For an अज्ञानी *ajñānī* - for an ignorant person, the काम *kāma*-appears as a friend in the beginning. Only when it ultimately brings sorrow and distress, काम *kāma*-becomes an enemy.

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

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

इन्द्रियाणि मनो बुद्धिः, अस्य अधिष्ठानं उच्यते ।

indriyāṇa mano buddhiḥ, asya adhiṣṭhānaṁ ucyate ।

एतैः विमोहयत्येषः, ज्ञानं आवृत्य देहिनं ॥

3 - 40

etaiḥ vimohayatyeṣaḥ, jñānaṁ āvṛtya dehinaṁ ॥

इन्द्रियाणि मनः बुद्धिः अस्य *indriyāṇi manaḥ buddhiḥ asya*



ब्रह्मविद्या Brahma Vidya

अधिष्ठानं उच्यते *adhiṣṭhānaṁ ucyate* - अधिष्ठानं *adhiṣṭhānaṁ* means आश्रयस्थानं *āśrayasthānaṁ* - Its location, the place from where काम *kāma*-desire operates. That place for काम *kāma* is

इन्द्रियाणि मनः बुद्धिः *indrayāṇi manaḥ buddhiḥ* - all organs of perception and action, including mind and बुद्धि *buddhi*, the faculties of deliberation and decision, are the अधिष्ठान *adhiṣṭhānaṁ* for काम *kāma*-desires. The काम - *kāma*-desires have struck an alliance with इन्द्रिय *indriyas* and अन्तःकरण *antaḥ karaṇa* - all organs of perception and action, mind and बुद्धि *buddhi*, and it operates with their own strength, at their own locations

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

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

Therefore, this is what the काम *kāma*-desire does: It first conquers and captivates the senses, mind and बुद्धि *buddhi*, because they are weak. Then it enslaves them to serve its purpose. It orders and sends out the इन्द्रिय *indriyas* - the organs of perception and action, on improper अधर्म *adharma* - पापकर्म *pāpa karma* 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 *kāma*-force to enslave your body, mind and intellect, and ultimately bring sorrow, distress and their consequences.

तस्मात् त्वं इन्द्रियाण्यादौ, नियम्य भरतर्षभ ।

tasmāt tvaṁ indriyāṅyādaū, niyamya bharatarṣabha ।

पाप्मानं प्रजहि ह्येनं, ज्ञानविज्ञान नाशनं ॥

3 - 41

pāpmānaṁ prajahi hyenaṁ, jñānavijñāna nāśanaṁ ॥



ब्रह्मविद्या Brahma Vidya

तस्मात् *tasmāt* - Therefore

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

त्वं इन्द्रियाणि आदौ नियम्य *tvam indriyāṇi ādau niyamyā* - you get your इन्द्रिय *indriyas* - all organs of perception and action including mind and बुद्धि *buddhi* under total control

आदौ *ādau* - even from the very beginning, even before the काम *kāma*-desire, intensified by the राग-द्वेष वासना *rāga-dveṣa vāsanās* 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

śama, dama, uparama, titikṣā, śraddhā, samādhānam

- शम *śama* is the control over one's mind, one's ways of thinking, reducing the mind to the level of an instrument only
- दम *dama* is control over one's external organs of perception and action, control over all levels of external expressions
- उपरम *uparama* is the practice of one's own धर्म *dharma* - one's own duties, whatever they are, diligently at all times
- तितिक्षा *titikṣā* 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 *śraddhā* 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 *samādhānam* 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 *pāpmānaṁ jñāna vijñāna nāśanaṁ enaṁ kāmaṁ prajahi* - Destroy, which means conquer and incapacitate, the काम *kāma*-desire in its bud, even before it gains enough strength to overpower your senses, because, the nature of काम *kāma*-desire is



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ब्रह्मविद्या Brahma Vidya

पाप्मानं *pāpmānaṁ* - it pushes you into the path of अधर्म *adharmā* - improper ways of life. Also

ज्ञान विज्ञान नाशनं *jñāna vijñāna nāśanaṁ* - 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 *mokṣa-śreyasa* - freedom from all sorrow and distress, bring your inner and outer instruments of perception and action under control, and annihilate the काम *kāma*-desire in its bud, and make it powerless, fully realizing that काम *kāma*-desire is your ever present enemy, that it pushes you into पाप कर्म *pāpa karma* and that it denies you the benefit of knowledge and wisdom.

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

भगवान् says

इन्द्रियाणि पराण्याहः, इन्द्रियेभ्यः परं मनः ।

indriyāṇi parāṇyāhuḥ, indriyebhyaḥ paraṁ manaḥ ।

मनसस्तु परा बुद्धिः, यो बुद्धेः परतस्तु सः ॥

3 - 42

manasastu parā buddhiḥ, yo buddheḥ paratastu saḥ ॥

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

इन्द्रियाणि पराणि आहुः *indriyāṇi parāṇi āhuḥ* - It is said (in the कठोपनिषत् *kāthopaniṣat* for example) that the power of ज्ञान इन्द्रियस *jñāna indriyas* - 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,

इन्द्रेभ्यः परं मनः *indrebhyaḥ paraṁ manaḥ* - the power of the mind is superior to that of the organs of perception, and



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ब्रह्मविद्या Brahma Vidya

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

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

यः *yaḥ* - That someone is

सः *saḥ* - the परमेश्वर *parameśvar*

सः तु परतः बुद्धेः *saḥ tu parataḥ buddheḥ* - The power of परमेश्वर *parameśvar*, the power of ब्रह्मज्ञानं *brahma jñānaṁ*, is far, far superior to all other powers, including the power of बुद्धि *buddhi*. Therefore, it is ईश्वर *īśvara*-power that you have to seek in order to overcome the काम *kāma*-forces.

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

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

एवं बुद्धेः परं बुद्ध्या, संस्तभ्य आत्मानं आत्मना ।

evaṁ buddheḥ paraṁ buddhvā, saṁstabhya ātmānaṁ ātmanā ।

जहि शत्रुं महाबाहो, कामरूपं दुरासदम् ॥

3 - 43

jahi śatruṁ mahābāho, kāmarūpaṁ durāsadam ॥

एवं *evaṁ* - In this manner

बुद्धेः परं बुद्ध्या *buddheḥ paraṁ buddhvā* - realizing that आत्म ज्ञानं *ātma jñānaṁ* - ब्रह्म ज्ञानं *brahma jñānaṁ* is the highest of all powers including बुद्धि *buddhi* power, आत्मानं आत्मना संस्तभ्य *ātmānaṁ ātmanā saṁstabhya* - making yourself well-rooted in yourself, by yourself

महाबाहो *mahābāho* - O! mighty armed Arjuna

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



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ब्रह्मविद्या **Brahma Vidya**

कामरूपं *kāmarūpaṁ* - काम *kāma*-desires, improper and self-destructive desires
दुरासदं *durāsadaṁ*- whose origins cannot be easily ascertained. Don't try to find out the origin of your काम *kāma*-desires. It is a useless exercise.

The objects of काम *kāma*-desires and the varieties of such desires are endless and ever-changing. They are all rooted in प्रारब्ध कर्म *prārabdha karmas*. They are the कर्मफल *karma phalas* - 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 *karma yoga buddhi* and आत्म ज्ञानं *ātma jñānaṁ* for gaining which काम *kāma*-desires - improper and self-destructive desires, are your enemies. Hold on to परमेश्वर *parameśvar* in yourself at all times. That is your real ally and unfailing source of strength at all times. By the grace of परमेश्वर *parameśvar*, you can render the काम-क्रोध *kāma-krodha* forces powerless.

Thus ends the third chapter of भगवत् गीता *bhagvat gītā* called कर्म योग *karma yoga*.

This chapter is the opening discourse on कर्म योग *karma yoga*. We are going to learn a lot more on कर्म योग *karma yoga*. 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 *bhagavat gītā*.

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 *karma yoga* disposition becomes extraordinarily meaningful and immediately relevant to one's daily life. कर्म योग *karma yoga* is for all of us, and for all times. Therefore, let us listen with undivided attention to Sri Krishna's teachings on कर्म योग *karma yoga* throughout the भगवत् गीता *bhagvat gītā*.

We will go to Chapter 4 next time.