

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 4: Jñāna-Karma-Sannyāsa-Yoga

2/3 (Ślōka 11-20), Sunday, 30 July 2023

Interpreter: SENIOR TRAINER ŚRĪ VIKAS JI VAIDYA

YouTube Link: <https://youtu.be/V9gUBt-zsYM>

HIS Glory with Attributes & Selfless Action Defined

The fourth chapter of Srimadbhagavad Gita is **Jñāna Karm Sanyās Yoga - The yoga of knowledge and disciplines of Action and Knowledge.**

This is the continuation of the transcendental knowledge imparted by Sri Bhagavān in the third chapter that speaks of Karma Yoga. It is the Yoga of renunciation of action in knowledge.

This auspicious journey of the discourse started with the ceremonial deep prajwalan by invoking the blessings of Omnipresent Śrī Bhagavān and all the great spiritual masters with the offering of our prayers to HIS Lotus feet to get rid of the darkness of ignorance and enlighten us to reach the path of Supreme Knowledge.

वसुदेव सुतं देवं कंस चाणूरमर्दनं ।
देवकी परमानन्दं कृष्णं वंदे जगद्गुरुं ॥

The third chapter of Śrīmad Bhagavadgītā deals with the Karma Yoga that is the Yoga of action. In the fourth chapter Bhagavān further explained the differences between KARMA, AKARMA and VIKARMA. Activities done by mind, body and senses are known as karma. Karma which is done purely as an agent of Bhagavān without any egotism does not bind one. One who does karma relinquishing all his desires and dedicates all his action to Śrī Bhagavān remains a non-doer. In the upcoming Shlokas will reflect light upon what exactly is meant by Akarma and vikarma.

In the previous Shloka i.e., tenth shloka Bhagavān had explained '**vītarāgabhayakrodhā**' that means those people who have relinquished themselves from attachment, fear, and anger and become fully absorbed in HIM and also takes refuge in HIM, such people attain Divine Love. They have attained HIS state of being.

**ye yathā māṃ prapadyante, tāmstathaiva bhajāmyaham,
mama vartmānuvartante, manuṣyāḥ(ph) pārtha sarvaśaḥ. 4.11**

Arjuna, howsoever men seek Me, even so do I respond to them; for all men follow My path in every way.

Here Bhagavan says Arjuna that HE only replicates the ways one does to HIM.

- Ye --all who
- māṃ -- me
- Prapadyante -- surrender fully.
- Anuvartante -- to follow.
- Sarvasya -- always.

Devotees who surrender to HIM and follows HIS path, HE also surrenders to them in the same manner. What does it exactly mean? It means all those who follow HIS path, HE reciprocates to them in the same manner. HIS grace is like a reflection in the water or a mirror image of what appears in front of HIM. No one is neither special to HIM nor is ordinary for HIM. HE simply follows HIS devotee's action. By saying "Anuvartante" HE says one gets what one gives. If one indulges in Paramātmā completely and surrenders to HIM all his actions, HE reciprocates by indulging in performances of his devotees' task completely. Then their action becomes HIS action. They become one with HIM.

Bhagavān HIMSELF represents the words **vītarāgabhayakrodhā**'. That means HE has neither any special liking nor anger for anyone. To begin with, HE remains completely unattached. No one is HIS friend or HIS enemy. Slowly as one gets more and more engrossed in HIM, his inclination towards HIS devotion also increases.

Some Vaishnavas believe they will get liberation if killed by the hands of Bhagavān and hence some of them deliberately develop animosity towards HIM. So that Bhagavān takes to fighting with them and then kills them. They do so knowingly as they prefer a death in the hands of Sri Bhagavān.

Same was the mind set of Ravana, the demon king. He knew who Bhagavān Rama was and hence always wished to be killed by his hands so that he gets liberation. During the daytime he would express immense animosity towards Bhagavān Rama and indulge in all unfavorable actions against HIM but during nights or from the core of his heart he will pray to Bhagavān Rama and wished to breathe his last in his hands.

Same happens with all of us. In the wedding receptions of our children, we remember more those people who have not attend the function despite being invited. We pay less attention to the guests who are present and think more of the guests who have skipped attending it. This is human nature. We pay more attention to our adversaries. We think less about the people who are present and more about the people who did not care about us or rather neglected our invitation and thus in the process are disrespectful towards us.

At times even some people go to the extent of taking revenge and are not satisfied without that. Hence, there is a belief that if a person with a desire to take revenge on someone dies before taking the revenge, then his dissatisfied or unsatisfied soul lingers in the subtle body as ghosts or 'pretatma' and do not get a rebirth until their revenge is fulfilled. That is the reason at times people are asked not to enter a long forbidden, abandoned house as it is believed to be inhabited by ghosts. These spirits enter the physical body of a person as soon as they find one in order to finish their unfinished agenda.

Paramātmā is 'NIRLIPTA' means unattached. HE neither has favoritism nor animosity. HE is pure. HE is clean and mirror-like. The type of image stands in front HIM, he reflects back accordingly. HE loves if one loves HIM. HE fights with those who want to fight with HIM. HE is impartial. HE is transparent.

The Gopis of Vrindavan always felt that each one of them loves Śrī Bhagavān more than the rest of others or even vice-versa that is to say each one felt HE loved her more than others. Once Rukmini asked HIM did HE love her more than Satyabhama. To this HE replied that HE neither loves nor hates anyone. HE just reflects back whatever image is projected at HIM. If someone loves HIM intensely, HE loves him / her with equal intensity. May be that Satyabhama loves HIM dearly hence HE gives her back love with equal intensity. HE only gives back what HE receives. Bhagavān is thus like a mirror. HE is above the feelings of love and hate.

4.12

kāṅkṣantaḥ(kh) karmaṇām(m) siddhiṃ(m), yajanta iha devatāḥ, kṣipram(m) hi mānuṣe loke, siddhirbhavati karmajā. 4.12

In this world of human beings, men seeking the fruition of their activities, worship the gods; for success born of actions follows quickly

- Kanksatah -- desires
- Karmana -- action
- Siddhim -- result/reward
- Yajante -- worship
- Ksipram -- quickly
- Devata -- GOD

Bhagavān said those who want their result quickly they worship Deities or Demy Gods. In this materialistic world people want quick results. They want fulfillment of their materialistic desires and hence they worship their beloved deities. When the question arises whether Bhagavān is different from deities or whether the deities are not GOD? The answer is yes and also no. If one worships, one's beloved deity only for fulfillment of his desire then it amounts to worshipping Demy God. If one worships the deity with full devotion completely surrendering oneself with a feeling of oneness and non-doer ship, then deities become Paramātmā. Then further Bhagavān says those who worship HIM as Param Brahman are above any kind of desires. They are desireless. Here HE himself represents Paramātmā.

Hence, there are two types of devotees. There are devotees who worship Bhagavān for fulfillment of their desires, their worldly requirements. They go to Demy Gods for swift action. In the process they pray for the fulfillment of desires and in return expect the demigods to fulfill their requirements. Their prayers are purely transactional. Many a times even they fight mentally with their deities saying, "I have offered you so many prayers done so many times nama, japa and still you have not responded to me and rather have given me only sorrows." Their prayers are only TAMASIK.

There are other kinds of devotees who are above desires. They worship purely out of their love for Paramātmā. They are above wants and they have nothing to ask for. They pray to Bhagavān as Param Brahṁā. Their worships are not transaction based, those are love and trust based. They love their deity as infinite Paramātmā, Supreme Consciousness. In childhood days many might have done the spirit calling which is prevalent even now when some people get together and call spirits after midnight and ask for a job to be done. This is called planchette and some people believe that spirits or the formless subtle bodies do respond at times.

Bhagavān says that one may worship his favored deities and they may respond too but HE will not respond as HE does not grant wishes. HE only responds to them who are desireless or who are **vītarāgabhayakrodhā'**. He does not grant desires. For those who have earthly requirements, they

should better go to deities. HE cannot fulfill desires, HE only can give MOKSHYA, the eternal bliss.

4.13

cāturvarṇyaṃ(m) mayā sṛṣṭaṃ(ñ), guṇakarmavibhāgaśaḥ, tasya kartāRāmapi māṃ(m), viddhyakartāRāmavyayam. 4.13

The four orders of society (viz., the Brāhmana, the Kṣatriya, the Vaiśya and the śūdra) were created by Me, classifying them according to the Guṇas predominant in each and apportioning corresponding duties to them; though the originator of this creation, know Me, the Immortal Lord, to be a non-doer.

- Chatur varnyam -- denotes the four division of society
- Guna -- qualities
- Kartaram -- Doer
- Akartaram -- Non doer

Sri Bhagavān says HE has created the society depending on Gunas or Karmas and not according to birth. The four classifications are Brahmin, Kṣatriya, Vaisya and Shudra. This classification is according to the work one undertakes and not as per his or her birth. If a brahmin boy joins Army and in the war field suddenly remembers that he is Brahmin by birth and hence should not fight like a Kṣatriya does, then he is mistaken and as a consequence if he does not do the appropriate action, he may be killed at the hands of enemies in the war field.

Bhagavān says although HE is the creator of the division, HE did not do anything. It happened impromptu. It happens automatically. HE is a non-doer. HE did not create any division. The divisions just happened depending on sentient beings Karma. HE is above all these. "I" here means Parama Tattva. HE stays with equanimity. HE is same everywhere. Division is action based. Many people believe that Śrīmad Bhagavadgītā created caste- based division in the society. But it is not true. Gītā only made distribution of duties, division of labor.

In fact, every country has this division of labor. Some citizens take care of religion and education system some take care of defense system, while some take care of trade and businesses and the remaining take care of services.

Hence, Śrī Bhagavān says it happens depending on one's Karma. HE is a non-doer. It just happens. Like the creative artists says the things happen to them without their doing. The poet, the musician, they all feel the same. Even Gurudev Ravindra Nath Tagore once said Geetanjali simply happened through his hands. He did not write it just happened. Creations happen. The creator feels he is a non-doer.

Same is the expression made by Shri Madgaonkar's literary work on the very famous Ramayana.

4.14

na māṃ(ñ) karmāṇi limpanti, na me karmaphale sprhā, iti māṃ(m) yo'bhijānāti, karmabhirna sa badhyate. 4.14

Since I have no craving for the fruit of actions, actions do not taint Me. Even he who thus knows Me in reality is not bound by actions.

- Limpanti -- getting bonded

- Karmaphala -- result of work
- Bhijanati -- to know
- Badhyate -- getting entangled

Sri Bhagavān says HE has no desires. HE is not bounded by any Karma nor gets entangled by the result of such Karmas. One who understands HIM in such a way gets HIM, comes to Śrī Bhagavān and gets eternal happiness.

Bhagavān time and again has stated that HE is a non-doer. Actions happens. He does not do anything. Actions follow a Karmik law. Good Karma gives rise to good results Bad Karma gives rise to bad results. There are of numerous action a sentient being does through out his life. Some are voluntary some are non voluntary.

Reflex actions like blinking of eye lids, circulation of blood, inhaling and exhaling of breath brushing of teeth are all involuntary actions. There is no good or bad in it. They are neither righteous action nor bad actions. They just happen. They neither give rise to any papa (sins) or punya (righteous). They are neither good action nor bad action.

Similarly most of the actions done by evolved enlightened persons are neither good nor bad. Actions happen in case of wise. They perform neither righteous acts nor sinful acts. They neither do Satvik Karmas nor Tamasik Karmas. Karmas just happen through them. It is so because they think they are not doing anything. They are not the doer. They do not inculcate any ownership feeling. When one does not have any ownership, consequently he does not have any result's expectation. Otherwise Karmas will bind them. They will be entangled in this worldly actions. Not only Rajasik or Tamasik Gunas even Satvik Gunas can also bind Gyānis. Hence they try and become gunatita, that is above Gunas.

Results of all their actions or Karmas are to the account of Paramātmā. Only then they become enlightened. Karmik laws do not apply to them as they do their actions as a non-doer. Same is the case with Bhagavān. When Bhagavān incarnated as Krishna, he killed his own uncle Kamsa and his own nephew Shishupala. HE killed many demons. HE had a role in killing of many stalwarts in the Mahabharata War. HIS shrewd planning was there in killing them. At the same time HE also performed many virtuous acts. For example even after killing his own uncle Kamsa, he did not occupy the throne but gave it away to other elder members of the family. HE rescued Draupadi from the heinous act of Kauravas who tried to enrage her modesty. There are many other such examples. HE performed all these actions good or bad involuntarily without getting entangled.

4.15

**evaṃ(ñ) jñātvā kṛtaṃ(ñ) karma, pūrvairāpi mumukṣubhiḥ,
kuru karmaiva tasmāttvaṃ(m), pūrvaiḥ(ph) pūrvataraṃ(ñ) kṛtam. 4.15**

Having known thus, action was performed even by the ancient seekers for liberation; therefore, do you also perform actions as have been performed by the ancients from antiquity.

- Evam -- thus
- Jnyata -- knowledgeable person
- Purvairāpi -- actions earlier
- Mumukshu -- person desirous of getting salvation

Here Bhagavān says Jyānis from ancient times know this fact for sure that like HIM they also remain unscathed by any of their performances. They know they are not doing any actions. Therefore,

emulating these knowledgeable persons, one should also perform one's action. Therefore, you should inculcate this art of living. This Art of Living is the art to recognize the fact that human beings are very timid, very minutest microns in the cosmic helm of things. They are a very insignificant part of this whole creation. How can they perform any actions. There is a cosmic being or cosmic energy through which all actions are performed.

At *atma* level we are one with HIM. We are part and parcel of the whole consciousness. But at body and mind level we are very insignificant. The body perishes one day or the other. How can such a body which is at the mercy of existence, consciousness performs anything? Even a very powerful king like Alexander the Great felt helpless when he was ill and wanted to give away his entire kingdom in lieu of the health of his body.

At the level of body we are completely timid and helpless but at the *atma* level we were, we are and we will be part of the Supreme Consciousness. This Supreme Consciousness is doing all the actions and not the body or mind. Question of bondage does not arise at the *atma* level. At body level remain detached from all actions. One may win in some cases in life and may also lose in some cases. Remain with equanimity unattached to any result. Live always in the present. These are the vital teachings of Śrī Krishna. Krishna being Bhagavān HIMSELF also had lost in some cases and ran from the battlefield hence HE is also named as Ranchoddas.

4.16, 4.17

**kiṃ(ñ) karma kimakarmeti, kavayo'pyatra mohitāḥ,
tatte karma praVākṣyāmi, yajñātvā mokṣyase'śubhāt. 4.16
karmaṇo hyapi boddhavyaṃ(m), boddhavyaṃ(ñ) ca vikarmaṇaḥ,
akarmaṇaśca boddhavyaṃ(ñ), gahanā karmaṇo gatiḥ. 4.17**

What is action and what is inaction? Even men of intelligence are puzzled over this question. Therefore, I shall expound to you the truth about action, knowing which you will be freed from its evil effects i.e., the shackles of karma.

The truth about action must be known and the truth of inaction also must be known; even so, the truth about prohibited action (Vikarma) must be known. For, mysterious are the ways of action.

- Karma -- action.
- Akarma -- inaction.
- Vikarma -- prohibited actions.

Bhagavān says it is very important to know the differences between Karma, Akarma and Vikarma. Even intelligent people many a times falter in making correct distinctions between all the three.

It is well known that Karma is doing action. Akarma is not the opposite of it. It is not about inaction rather it is about doing the actions without expectations of any results. It is desireless Karma. It is rather sanctified Karma. Karma however sattvic it may be puts one into bondage whereas Akarma is bondage less Karma. It is like walking in the mud without getting mud in the body.

Vikarma are Nisiddha Karma. All such Karmas which are forbidden by our scriptures are referred to as Vikarma.

4.18

karmaṇyakarma yaḥ(ph) paśyed, akarmaṇi ca karma yaḥ, sa buddhimānmanuṣyeṣu, sa yuktaḥ(kh) kṛtsnakarmakṛt. 4.18

He who sees inaction in action, and action in inaction, is wise among men; he is a Yogī, who has performed all actions.

- Pasyed -- to see
- Manisyesu -- in human society

So, a person who does all Karmas as Akarmas is a real Yogi. That means a person who does all his actions with a non-doer attitude actually remains a non-doer of any action although he has been doing the action. He is Akarma as if he is in inaction. On the contrary the ignorant person who thinks he is only the doer and hence relinquishes some action thinking that it is not a good action or is a demerited action actually is not correct because he is thinking he is doing, he wants to relinquish a particular action which he thinks is not righteous. But only if he can think that he is a non-doer, and some cosmic force is getting him to that action then he will not be hesitant to do the action.

If a Sanyasi only sits and meditates, he is not doing any Karma, but he goes out, collects alms for his own survival and not bothered what is the source from which he is getting his alms is Akarma. But if he knows the source is unethical and still, he accepts the Dana or Viksha, then it is Vikarma.

If one does any action as a doer or with the ego that I am doing this, then one has to bear the consequences of good or bad associated with it. Whereas, if one does any action as a non-doer, he remains devoid of any malice attached to it. Hence, Sant Kabir das ji always used to say, "whatever I am doing, my Ishwara is making me do it." Whether He is eating, sleeping or singing he always used to think the Supreme power in him is doing it and not his body or mind.

Hence, it is desirous to take out all 'ME' and 'MY' thoughts from the mind. Śrī Bhagavān was a karma yogi. HE did innumerable actions in his lifetime but always with a feeling of non-doer.

4.19

yasya sarve samārambhāḥ(kh), kāmasaṅkalpavarjitāḥ, jñānāgnidagdhakarmāṇaṃ(n), tamāhuḥ(ph) paṇḍitaṃ(m) budhāḥ. 4.19

Even the wise call him a sage, whose undertakings are all free from desire and Sankalpa (thoughts of the world) and whose actions are burnt up by the fire of wisdom.

One who has no desires, who has taken this world as a place of work without any involvement, he is a Sage. One, who in his wisdom has remained unaffected like water on a Lotus leaf, other Wises view him as an enlightened person. Bhagavān says everything happens as per the Gunas Prakṛtiis or nature. As many a times people say, nature will take its own course. It means whatever has to happen will happen. Human beings are only "Nimith matra" i.e., the medium to execute any action. This refers to the fact that human beings are insignificant creatures of this 'Sristi' or Universe then why should one think he is doing. Why should one think of results? Neither action nor results belong to one.

Even then in every action we calculate our part of benefits. Many people even go to the extent of asking what they will acquire by listening to Srimad Bhagavad Gita. The simple answer to this would be one may or may not get anything. Simply listening and contemplating over it is more important. Now-a-days THE IPL cricket matches have a very high TRP rating. people watch these matches madly. It is now a days a big business. Players make millions of Rupees. Huge money and prestige

involved. But what do the common people get. Practically nothing. Virat Kohli if wins a match people adores him but if loses a match people start disliking him. He is heckled. This is a wrong attitude. Above all it is a game. Similarly, life is a game. Neither overplay it nor under play it. Play with equanimity.

4.20

tyaktvā karmaphalāsaṅgaṃ(n), nityatṛpto nirāśrayaḥ, karmaṇyabhipravṛtto'pi, naiva kiñcitkaroti saḥ. 4.20

He, who, having totally given up attachment to actions and their fruit, no longer depends on anything in the world, and is ever content, does nothing at all, though fully engaged in action.

- Tyaktva -- to abandon, to relinquish.
- Karmaphala -- results of action.
- Nitya -- always.
- Nirasraya -- supportless.

Those who have totally given up all fruits of actions and no longer depends on anyone for anything, are the Jyani or the Wise. They have tranquility of mind. They abide in the consciousness. They have complete trust and faith on Paramātmā. They have no need for earthly love or pleasures.

Some people always say no one loves them. Shri Bhagavān says such people are not Gyani. Bhagavān always loves his entire creation.

Lead a life without expecting any gratitude from anyone. Even a Guru should not expect any appreciation from his students.

This beautiful session of spiritual discourse came to an end with a promise to continue in the next divine journey by seeking blessings of Śrī Bhagavān.

Question Answer Session:

Chinmay Mitra ji

Q: Śrīmad BhagavadGītā being such a powerful book why not attracting youngsters?

A: Śrīmad Bhagavadgītā teaches us to practice non-doer ship. There is a high level of ego prevalent in youngsters. Even in many cases one can find more women learn Śrīmad Bhagavad Gita compared to men. It is the 'ego' which prevents one from getting attracted to the teachings of Śrīmad Bhagavadgītā.

Shyama Prasad ji

Q: Should we not worship Demi Gods / Deities?

A: One starts worshiping Deities as different from the all-powerful, Paramātmā. This is the wrong thought. One should worship their Deities with full devotion as Paramātmā to attain Moksha and not only to fulfill desires.



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṄAMASTU ||