

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 4: Jñāna-Karma-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/X12il2JbNo8>

Ways to Cleanse the Impurities & Establish Purity.

The 04th Chapter of the Bhagavadgītā is "Jnana Karma SaṁnyāsaYoga" - the 'Yoga of knowledge and the disciplines of action.

In this chapter, Krishna glorifies the Karma Yoga and imparts the Transcendental Knowledge (the knowledge of the Soul and the Ultimate Truth) to Arjuna. The third session on said chapter began with the Auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge shedding the path of Ignorance. Followed by salutations to Pūjya Swami ji.

4.21

**nirāśīryatacittātmā, tyaktasarvaparigrahaḥ,
śārīraṁ(ñ) kevalaṁ(ñ) karma, kurvannāpnoti kilbiṣam. 4.21**

Having subdued his mind and body, and having given up all objects of enjoyment, free from craving, he who performs sheer bodily action, does not incur sin.

- **nirāśīr:** without desire for result / returns / rewards / expectations.
- **yatacittātmā:** one who has full control over his mind and body.
- **tyaktasarvaparigrahaḥ:** one who is not in the habit of accumulating things of material pleasure.
- **śārīraṁ(ñ):** related to body,
- **kevalaṁ(ñ):** only,
- **karma:** action,
- **kurvan:** having done that,
- **nāpnoti:** never gets entangled with,
- **kilbiṣam:** bondage or simple reaction of one's karma.

Paramātmā in this shloka has shared techniques on how to get rid of bondage from one's karma.

Those are:

One has to have full control on his mind and body, or the person should be perfectly balanced:

It is easier to control one's body than the mind as it is subtler than the body. We have 5 senses of perception, 5 gyan indrias and **the mind is regarded as the ruler** of all the senses. The mind in turn is governed by our Prāṇa (vital life forces). Control of senses can be brought about first by stabilizing the mind. And controlling the body can be done by regulating the Prāṇa.

A state of equilibrium can be achieved by:

- First control the body
- Then mind and
- Finally, the Prāṇas.

The body is the most important tool for our spiritual imposition. If one has not mastered the control on one's body, one cannot master one's mind. Asanas are meant for balancing the body's energy. They say that there are around 84000 asanas. Doing all of those is impossible. So, it is said minimum 24 asanas should be practiced daily. Consistent and persistent practice of asanas will enable one to gain control on one's body. Gradually, as one's capacity increases / improves, one can then learn and master the practices of Prāṇayama.

In the Śāstras it is said that when inhalation occurs to the count of 16 heartbeats, breath is retained inside for the count of 64 heartbeats and exhalation is done to the count of 32 heartbeats. 1:4:2 is the proportion and is said to be the benchmark for knowing the Prāṇayama. And once the Prāṇayama has been perfected then the guru will further direct the disciple into the higher practice of controlling the Prāṇa.

Here Śrī Krishna has stressed the need for controlling the body, but in reality, the body controls us. The one who has mastered controlling the body, can at will, stop and start the functioning of a body part. And this is what is meant when it is said '**control of body**'. And some may say why not to start with the mind first. This is exceedingly difficult. Those who lead unrestrained, uncontrolled or imbalanced life, it is their bodies which end up becoming diseased. When the body is uncontrolled and unbalanced then the mind is also unbalanced.

Who has the right to have the knowledge?

Ramanya and Mahabharata say, one who has walked up to the step of the ladder of Yoga is entitled to receive higher knowledge. Yoga is a must for attaining higher knowledge. The one whose mind is unbalanced and capricious can only catch the words. But he cannot grasp the deep inherent meaning. All the imbalanced and imprudent persons after listening to some knowledge would end up just inflating their egos. They would think they have acquired the knowledge when in reality they have not. Because their mind is not balanced, is not pure. So, one should work towards acquiring mastery over the body, over the breath and over the Prāṇa. And once this happens the mind will inevitably get stabilized.

There is a deep relation between mind and Prāṇa. Our scriptures say that stop the breath and undoubtedly the mind will also stop. **Control of breath leads to control of mind.** The breath is the horse on which the mind rides. So, if the rider halts the horse the rider gets halted automatically. Therefore, at least 24 asanas and practices of Prāṇayama one needs to be performing daily to have control over body and mind.

ONE SHOULD READ THIS VERSE SEVERAL TIMES SO THAT IT PERFECTLY SINKS IN ONES MIND. One who leads the life of temperance and moderations will never retain the higher goal of what Śrī Krishna is talking about. So, the pre-qualifications, explained by Śrī Krishna in this shloka are: **nirāsīr, yatacittātmā** and **tyaktasarvaparigrahaḥ**, these are the essential requirements before one start walking on the path of spirituality. The one who has no restrain over speech, is constantly overpowered by anger, keeps exhibiting inflated ego, eats excessively, sleeps excessively, talks excessively etc. cannot become a Yogi. **There is a need to use wisdom, intellect and lead a life of moderation.** While going through 6th Chapter one will come to know that moderation is the most important thing in our life.

One needs to abandon collecting things of material pleasure: The second point mentioned by Śrī Krishna in this shloka is about relinquishing one's possessions or not accumulating things of material pleasure. Now this does not mean that one ought to throw all that one owns, like give up one's house or one's clothes or one's utensils or one's furniture. One should keep as much as is needed for the sustenance and maintenance of one's body. The problem is when one keeps on acquiring or holding what is more than necessary or essential. Example, a person has one car and wants to have more because the neighbor has two cars. One needs to relinquish the tendency of amassing, holding. This is what Bhagavān has said as a requirement in this shloka.

The Yogi should be doing Nishkama Karma (action without expectation of return or reward) and that too for bare necessities of life. Furthermost, Bhagavān has also said, one needs to perform the karma essential to maintain the body but with the clause that the karma is performed without expectation. Without any desire for the result. In Bhagavad Gītā, Śrī Krishna has said this time and again in several shlokas. One should not run away from one's responsibilities in name of God, instead one should keep performing one's karmas. **Śrī Krishna says transform worldly duties from being tedious karmas to being source of divine joy.** One should take joy in performing one's prescribed duties. That is what teaching of Gītā is.

4.22

**yadṛcchālābhasantuṣṭo, dvandvātīto vimatsaraḥ,
ṣamaḥ(s) siddhāvasiddhau ca, kṛtvāpi na nibadhyate. 4.22**

The Karmayogī, who is contented with whatever is got unsought, is free from jealousy and has transcended all pairs of opposites like joy and grief, and is balanced in success and failure, is not bound by his action.

- **yadṛcchālābhasantuṣṭo:** being satisfied with days which come on his own accord. without one wishing for it. not bothering about getting anything in return.
- **dvandvātīto:** free from duality,
- **vimatsaraḥ:** free from envy,
- **ṣamaḥ(s):** equipoised / steady
- **siddhāv:** success / positive results,
- **asiddhau:** failure / negative results,
- **ca:** and
- **kṛtvā:** while doing the karma
- **āpi:** although,
- **na nibadhyate:** never gets entangled / never gets affected.

Śrī Krishna gives another fundamental teaching in this shloka. The person never gets entangled in actions. This becomes possible by:

1. Remaining equipoised in all situations and never entangled in results / rewards while performing karma. One does not start dancing if something goes as per expectation. And also, does not start shedding tears if something unfavorable comes up. In shloka 2.48 given below, Bhagavān has said: Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yog (**samatvaṁ yoga uchyate**).

**yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate||2.48||**

2. Getting thoughts of contradictory meanings, like God is manifested or unmanifested. **Should I pay attention to material life, or should I walk on the path of Adhyatama?** Śrī Krishna who played Raas with Gopis in Vrindavana and Śrī Krishna who imparted Bhagavadgītā to Arjuna are they two different entities? One keeps, getting bothered by such meaningless arguments (Dvandva) dualities. Paramātmā says, do away with all the dualities and be content with whatever comes from HIM on its own accord. Such persons are not bound despite performing actions.

So, by following **yadr̥cchālābhasantuṣṭo** and **dvandvātīto** one wears a raincoat and put on one's gumboots. In this manner one keeps walking on the mud of karma, so that the karma (mud) does not get attached to one's bodies. Paramātmā has given these techniques so that one keeps performing karmas and at the same time can remain free from any entanglement. The Yogi is satisfied with whatever comes effortlessly. No desire, no expectation. The actions actually keep happening through him. And he is content with the consequences irrespective of what those are. Neither, despondent when in defeat nor very boost full in the victory - **EQUIPOISED**.

But in reality, the fact is that the slightest of achievement, fills us with pride and slightest failure, fills us with despair. One ends up boasting, getting one's photos printed in the newspaper so that people in general who have nothing to do with the achievement can also come to know about the same. On the other hand, even the most insignificant failure or defeat makes one despondent / makes one feel ashamed and one tries to hide from people.

If any criminal or small politician or law-breaking businessman is shown on TV while being arrested the person invariably tries to cover up his face. It makes one wonder from where such people get the cloth to cover the face, in such a situation. They are not regretful for carrying out illegal or unethical activities. But they are very concerned and upright about getting caught. Moreover, it gives such corrupt person a great pleasure if they can manage to dodge the police or the law. These includes businessmen specially the ones dealing in black money are worried about income tax department and have a sigh of relief only when their tax returns get accepted. People have no issues in breaking the law, they have more issues on getting caught.

One must say goodbye to sense of "I" and have the attitude of nothing belongs to me. Jnani is fine with whatever situation comes in life. He is content with the present moment irrespective of the fact that it brings profit or loss, praise or criticism, success or failure. This is because, his joy is not dependent on any external event or person. He is blissfully absorbed in its real pure self. He does not have to depend on things for self-satisfaction or self-joy. The self-realized man has no expectation from this world at all. And thus, he lives in the present moment without labeling as good or bad. Only the present moment exists. There is a song in Bollywood:

आनेवाला पल जानेवाला है
आनेवाला पल जानेवाला है
हो सके तो इसमें ज़िन्दगी बिता दो

पल जो ये जानेवाला है, हो-हो....

The past has become nothing, and the future has no existence in the present moment.

4.23

gatasaṅgasya muktasya, jñānāvasthitacetasaḥ, yajñāyācarataḥ(kh) karma, ṣamagraṃ(m) praviliyate. 4.23

All his actions get dissolved entirely, who is free from attachment and has no identification with the body and free from the feeling of mine, whose mind is established in the knowledge of Self and who works merely for the sake of sacrifice.

- **gatasaṅgasya**: one who has given up all his attachments to the material world,
- **muktasya**: liberated,
- **jñānāvasthitacetasaḥ**: one whose intellect is anchored in the spiritual consciousness. Like for example, in the ocean or river the ship is anchored to the shore so that the waves do not move it.
- **yajñāy**: for the sake of performing prescribed duties,
- **ācarataḥ(kh)**: acting, behavior, performing,
- **karma**: action
- **ṣamagraṃ(m)**: in total
- **praviliyate**: get demised, wither away, does not remain entangled.

The karmas do not bind a person, provided one has given up attachments to material world forever, is liberated, whose spirit is anchored in the spiritual consciousness and who performs action for the fulfillment of prescribed duties.

In third chapter also following shloka is said by Bhagavān:

**yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samāchara||3.9||**

Work must be done as a yajna to the Supreme Divine; otherwise, work causes bondage in this material world. Therefore, O son of Kunti, for the satisfaction of God, perform your prescribed duties, without being attached to the results.

In the shloka under discussion, Bhagavān beautifully describes a self-realized man who has given up attachment to the material world and is established in the knowledge, performing all actions as if performing the Yajna. Here one needs to note that Yajna does not mean the ritualistic offering that one makes in the sacrificial fire. The term yajna has been used where all the actions are dedicated to Divine, just as the way offerings are offered in the ritualistic Yagya. One does karma and offer to Bhagavān. **Whatever I think, whatever I do for the Divine, by the Divine. Everything is offered back to the HIM.**

Yagya means the virtuous actions. The acts of merit which are dedicated to the Bhagavān . And mind you, even a seemingly lowly act like sweeping the floor can become a Yajna. If one performs it joyously, dedicating it to the divine. Likewise, even activities like cooking, eating, walking, talking can become a Yajna. One's attitude changes while one does worldly activities and when one performs religious rituals and rites. This is not right. One's entire life should be treated as HIS. Whatever the task, be it physical, emotional, mental or intellectual activity when performed with detachment and

having dedicated to HIM, then every activity becomes a Yajna.

Paramātmā wishes that one performs one's karma as Yajna and offer it to HIM. But we often see that people do not enjoy their work. So, the lady of the house sometimes cooks the food in irritation and serves the food in anger. The attitude of the cook should be such that it is being cooked for Bhagavān. And while serving one should not see whether the person is related or not. Rather one should see the divine reflecting in every face and feed that person lovingly. Then even the activity of cooking and serving shall become a worship / Yajna.

Sant Kabir Das Ji used to weave clothes on his spinning wheel and people used to ask him as to when he found time to remember the Divine and chant HIS name? He would laughingly reply that this **wheel is his rosary Beads and the clicking sound created by its movement is the background music to which the Bhagavān's name gets chanted rhythmically.**

Who says one should work at a certain time and meditate at a certain time only? One should meditate not only at a fixed time, infact one should meditate all the time. The work should become a tool for meditation, whether it is sweeping, mopping the floor, washing the clothes and doing anything else. Let the kirtan happen simultaneously. Activity is continuing and mentally one is chanting HIS name. While he joyously performs a said task the entire life becomes a Yajna. For those who are devoid of attachment, devoid of expectation, established in the knowledge, dedicate all actions to Bhagavān.

4.24

brahmārpaṇam(m) brahma haviḥ(r), brahmāgnau brahmaṇā hutam, brahmaiva tena gantavyam(m), brahma karma samādhinā. 4.24

In the practice of seeing Brahma everywhere as a form of sacrifice, Brahma is the ladle (with which oblation is poured into the fire, etc.); Brahma, again, is the oblation; Brahma is the fire, Brahma itself is the sacrificer and so Brahma itself constitutes the act of pouring the oblation into the fire. And, finally, Brahma is the goal to be reached by him who is absorbed in Brahma as the act of such sacrifice.

- **Brahmā**: Parbrahma / Bhagavan
- **ārpaṇam(m)**: are the utensils used for preparing offerings in the Yajna.
- **brahma haviḥ(r)**: items like til, ghee, jau etc. which are offered in the fire of agni
- **brahmāgnau**: Brahma in the form of agni,
- **brahmaṇā**: one who is making these offerings.
- **hutam**: the activity, the action of making that offering,
- **brahma**: Brahma
- **iva**: only / certainly
- **tena**: by that
- **gantavyam(m)**: results to be achieved or attained,
- **brahma karma samādhinā**: one who deeply gets involved in this Yajna with total devotion to Brahma. He is in a sort of Samadhi in which the person sees only Brahma.

Bhagavān has said here that whatever one is offering in the yajna is Brahma, the person making the offering is also Brahma, the Brahma is also all the offering made in the sacrificial fire, Agni too is Brahma. So, the Brahma hood is attained by a person who sees Brahma in all actions.

Example, a person who is affected by jaundice, sees yellow color everywhere. Similarly, a Yogi sees

Brahma in all actions. And this is a well-known shloka which is chanted by traditional sanyasi's, even by householders like us before they eat their meals. The food they eat is Brahma, the one who is eating this food is also Brahma. The fire which will digest the food is also Brahma. Meaning our Jatharagani is also Brahma, the resultant energy from that imbibed food is also Brahma. This Brahma is interacting with Brahma.

Food is consumed by both, one who identifies itself with the body and one who sees himself as Brahma. But there is a huge difference between these two. If one wants to understand in the context of ritualistic mean of the word Yajna (the sacrificial offering done by igniting the fire and poring offerings in that), Bhagavān is saying the material being offered in the fire is Brahma. The sacrificial fire is Brahma, the one who is offering is Brahma, the one who chants the mantra is Brahma and the fruit of the Yajya is also Brahma. So the one who leads his life in this way sees Brahma everywhere, in every form, in every event, in every action. He is always in a state of Samādhi. Such a person does not have to make any special effort to sit in samadi at any particular time. Normally people say that I get up early in the morning to practice Samādhi. Such a person does not have to do that. He is in Samādhi all the time in the eyes of Supreme Parabrahma. .

From this shloka onwards the Paramātmā will explain 12 types of Yajna that one needs to perform. Not all of them, but whatever suits the most one should perform at-least take up doing regularly.

4.25

daivamevāpare yajñam(m), yoginaḥ(ph) paryupāsate, brahmāgnāvapare yajñam(m), yajñenaivopajuhvati. 4.25

Other Yogīs duly offer sacrifice only in the form of worship to gods, while others perform sacrifice by offering the self by the Self itself in the fire of Brahma.

- **daivam**: worshipping the demi-Gods,
- **Evā**: like this,
- **Apāre**: some other people / sadhaks,
- **Yajñam(m)**: Yajna / Sacrifices,
- **Yoginaḥ(ph)**: Yogi,
- **Paryupāsate**: worshipping perfectly,
- **Brahmāgnāv**: Brahma in the form of Agni,
- **Apāre**: others
- **Yajñam(m)**: atma roopi sacrifices
- **Yajñena**: by sacrifice
- **Iva**: only
- **Upajuhvati**: offer

Yajna 1:

Some perform Yajna to various Demigods, with various offerings of various objects with great devotion, chanting mantras, with the sense of sacrifice.

Yajna 2:

Others offer Self itself as sacrifice in the Yajna in the fire of spiritual transcendental wisdom or knowledge. This is performed for upliftment of Self. The whole purpose of this Yajya is to acquire Brahma Jnana by using Prāṇa as a main. Their offerings are in form of continuously remembering Brahma. They do not offer any ritualistic offering as is done under Yajna 1 mentioned above.

śrotrādīnīndriyāṅyanye, saṃyamāgniṣu juhvati, śabdādīnviṣayānanya, indriyāgniṣu juhvati. 4.26

Others offer as sacrifice their senses of hearing etc., into the fires of self-discipline. Other Yogis, again, offer sound and other objects of perception into the fires of the senses.

- **śrotrādīnīndriyāṅyanye**: hearing and other senses like eyes, nose and tongue
- **saṃyam**: to control
- **āgniṣu**: in the fire
- **juhvati**: to offer
- **śabdādīn**: sound and vibrations
- **viṣayān**: sense objects (touch, sight, smell, taste and hearing)
- **anya**: others
- **indriya**: senses
- **āgniṣu**: in the fire
- **juhvati**: to offer.

Yajna 3:

Sacrificing one's senses like hearing, smell, touch, taste and sight with their corresponding activities as offerings in the fire of restrain. If one can control one's senses one is performing a Yajna. It means that not to allow the senses to interact with sense objects. They constantly restrain their senses. Like, I do not want to see this; I will not see this. or I do not want to eat this I will not eat this, etc. This Yajna we do, when we fast.

Example, Ekadashi fasting. In a way, one who fasts is doing a yajna as one is restraining the tongue from eating. Yet real Yajna is when one does not even or think about eating. So, under this type of Yajna, the senses, mind, intellect and ego are said to be completely restrained in order to be completely free from attachment. One sits in a lonely place, in solitude, meditates to perform this, Yajna. Fact is that once a person attains self-realization whatsoever happens from that person becomes a Yajna. Bhagavān says some yogis attain control over their senses and prevent them from interactive with their sense objects.

Yajna 4:

Other Yogis offer their senses in the fire of sense objects. Experiencing sensory world through the sense organs. But that experiencing too is a Yajna. Śrī Krishna has already made it clear, the one who has realized his pure Self has thus the attitude of being a non-doer. Whatsoever will happen will remain akarma. Akarma is skill of performing karma that does not bind one to the actions. So even if one's senses are interacting with sense objects one does not take the role of doer ship. Thus, what one does is not important, it is how one does and with what attitude one does are of paramount importance.

One becomes a sanyasi through renunciation and if the renunciation has no ego, then it becomes a Yajna. The other does not renounce the sensory world, it plays with the sensory world but with an attitude of detached witness. This way of interacting and experiencing the sensory world is also a Yajna. Family people can perform this kind of Yajna. They need not go to Himalayas or elsewhere to perform Yajnas.

Śrī Krishna is saying one whose mind is devoid of attachment, who has the attitude of non-doer such an individual opting to experience and interplay with this sensory world is performing a yajna. And the

others who choose to withdraw senses from the sensory objects like how tortoise withdraws all his limbs and falls into the shell is also a yajna.

4.27

sarvāṅīndriyakarmāṅi, prāṅakarmāṅi cāpare, ātmasaṅyamayogāgnau, juhvati jñānadīpīte. 4.27

Others sacrifice all the functions of their senses and the functions of the vital airs (Prāṅa) into the fire of Yoga in the shape of self-control, kindled by wisdom.

- **sarvāṅī**: of all
- **īndriya**: sense
- **karmāṅi**: actions of senses
- **prāṅakarmāṅi**: functions of our life breath
- **cāpare**: and others
- **ātmasaṅyamayogāgnau**: in the fire of self restrain
- **juhvati**: is to offer
- **jñānadīpīte**: in the light of spiritual knowledge

Yajna 5:

Some yogis offer all the actions of their senses in collation with sense objects and all the functions of Prāṅas in the fire of self-restrain. This is ignited, created by the light of spiritual wisdom. So, this is also a Yajna. There are yogis who stabilize the senses in the mind and the mind in the Prāṅa. So, the activities of all sense organs and organs of action are stabilized in the mind. And the mind is stabilized in the Prāṅa. By doing this the aging process of the body gets halted. This is how yogis can live for hundreds of years. Aging of the body ceases at the point of time when they enter into Yog Samādhi and they can remain in that state for as long as they want. This could be thousands of years also. So, the yogis who have mastered their Prāṅa can even reverse their process of aging.

4.28

dravyayajñāstapoyajñā, yogayajñāstathāpare, svādhyāyajñānayajñāśca, yatayaḥ(s) saṅśītavratāḥ. 4.28

Some perform sacrifice with material possessions; some offer sacrifice in the shape of austerities; others sacrifice through the practice of Yoga; while some striving souls, observing austere vows, perform sacrifice in the shape of wisdom through the study of sacred texts.

Yajna 6

dravyayajñās: Sacrificing / donating one's possessions. We may have money, clothes, etc. and all these possessions one should have earned by legitimate means and through corruption. Many builders earn a lot of black money and then they build a temple. That is not a Yajna. Performing one's work with full sincerity is also a yajna which fits under this head.

Yajna 7

tapoyajñā: Full devotion to the God of one's choice / one's īstadevata. One follows strict rules of day-to-day behavior. Like one does Chaturmasya, Ekadashi etc. That means sacrificing the comforts of life is a tapo yajna.

Yajna 8

yogayajñās: the pantanjali system of performing yoga that means hatha yoga, ashtanga yoga or

even travelling to various places of pilgrimage is also covered under Yog Yajna.

tathā: thus

apare: others

Yajna 9

svādhyāya: self-study, study of oneself and then whatever karmas one does for upliftment of that Sva is 'Svaadhya Yajna'. Example Studying Bhagavat Gītā, understanding it's meaning, trying to inculcate its teachings in the life is svādhyāyajñā. Param Pujya Swami Govinddev Giri Maharaj ji says:

गीता पढ़ें, पढ़ाएं, जीवन में लाएं ॥

In 16th Chapter shlokas 1-3 Bhagavān gave 26 characteristics of Devas. Trying to bring Daivi gunas in our day-to-day life is Svaadhya Yajna.

śhrī-bhagavān uvācha

abhayaṁ sattva-sanśhuddhir jñāna-yoga-vyavasthitiḥ

dānaṁ damaśh cha yajñāśh cha svādhyāyas tapa ārjavam||16.1||

ahinsā satyam akrodhas tyāgaḥ śhāntir apaiśhunam

dayā bhūteṣhv aloluptvaṁ mārdavaṁ hrīr achāpalam||16.2||

tejaḥ kṣhamā dhṛitiḥ śhaucham adroho nāti-mānitā

bhavanti sampadaṁ daivīm abhijātasya bhārata||16.3||

Bhagavān said: Fearlessness, purity of heart, steadfastness in knowledge and yoga, almsgiving, control of the senses, sacrifice, study of scriptures, austerity, and straightforwardness. Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion for beings, non-covetousness, gentleness, modesty, and absence of fickleness. Vigor, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born for a divine state, O Arjuna.

The rest of the 16th chapter there is a detailed explanation of Asuri gunas. One needs to know whether one is having predominance of Asuri Guna or Daivi Guna? How can one change from Asuri Guna to Daivi Guna? This comes under Svadhya Yajna.

Yajna 10

- **jñāna yajñās:** those offer cultivation of transcendental knowledge as sacrifice.
- **ca:** also,
- **yatayaḥ(s):** these ascetics
- **samśitavratāḥ:** observing strict vows, comprises of non-violence, truth, non-stealing, celibacy and refrain from holding. These are called 'yama' and the follower of these is samsitavratāḥ.

Going by the above one can see that one has the chance of performing the yajna in one's day to day life.

Once Swami Vivekananda ji before travelling abroad went to seek blessings of Ma Sharda Devi, mother of Śrī Rama Paramahansa Ji who was the Adhyatmika guru of Swami Vivekananda ji. She was working in the kitchen and seeing Vivekananda ji she asked him to pass the kitchen knife to her. Vivekanand ji picked up the knife from the sharp side pointed the handle towards Maa Sharda Devi. She took the knife, looked at Swami ji and gave her blessings and after that he left. On the face of it the incident seems like any other small incident. But this small incident has revealed Vivekananda ji's mental and intellectual stature to Sharda Devi. He handed the blunt end of the knife to her and kept the sharp ends towards him. So that in the process of handling if someone get hurts it would be him.

The one who has such compassion, such awareness, such wisdom will do all his actions accurately, sincerely and scrupulously.

4.29

**apāne juhvati prāṇam(m), prāṇe'pānam(n) tathāpare,
prāṇāpānagatī ruddhvā, prāṇāyāmaparāyaṇāḥ. 4.29**

Yajna 11

- **apāne:** the incoming breath
- **juhvati:** offer
- **prāṇam(m):** the outgoing breath
- **prāṇe':** in the outgoing breath
- **pānam(n):** incoming breath
- **tathā:** also
- **apare:** others
- **prāṇā:** of the outgoing breath
- **apāna:** and the incoming breath
- **gatī:** movement
- **ruddhvā:** blocking
- **prāṇā-ayāma:** control of breath
- **parāyaṇāḥ:** wholly devoted.

These are Prāṇa (breath going outwards) based Yajnas. The breath coming inwards. If one holds breath in apana that is called 'purakh', similarly if one holds one's breath in Prāṇa that is called 'rechak' and if one stops both Prāṇa and apana that is called as 'kumbha'. So inhaling, holding and exhaling breath is also a Yajna. And that helps us in cleansing of our mind. Some yogis offer apana as a Yajna, other yogis cease the functioning of Prāṇa and apana thus perfecting the practice of Prāṇayama. This is also a yajna. But one should do this under the guidance of an expert.

4.30

**apare niyatāhārāḥ(ph), prāṇānprāṇeṣu juhvati,
sarve'pyete yajñavido, yajñakṣapitakalmaṣāḥ. 4.30**

Other Yogīs offer the act of exhalation into that of inhalation; even so, others the act of inhalation into that of exhalation. There are still others given to the practice of Prāṇāyāma (breath- control), who, having regulated their diet and controlled the processes of exhalation and inhalation both, pour their vital airs into the vital airs themselves. All these have their sins consumed away by sacrifice and understand the meaning of sacrificial worship.

- **apare:** others,
- **niyatā:** controlled,
- **hārāḥ(ph):** eating,
- **prāṇān:** outgoing air,
- **prāṇeṣu:** in the outgoing air,
- **juhvati:** sacrifices,
- **sarve:** all,
- **a'py:** although apparently different,
- **ete:** all these,

- **yajñavido**: conversant with the purpose of performing,
- **yajña**: sacrifices,
- **kṣapita**: being cleansed of the result of such performances,
- **kalmaṣāḥ**: sinful reactions,

Yajna 12

Other Yogis control their intake of food, stop the breath wherever it is. The one's who have understood the meaning of sacrifice, by performing all these yajna become cleansed of sinful reactions of their karma. This Prāṇayam is called the stambha vritti Prāṇayam. Example, in the rainy season there are lot of frogs. When the summer starts these creatures shrink and look like they are dead. But after few months when the rain drop falls those frogs again come to live and again start taking out sound. Similarly, some yogis can hold their breath (no activity of prana at all). This is also yajna. For human beings to perform this kind of yajna is very difficult. So, let's not venture into something which one cannot do. In this shloka Bhagavān said, one who eats without being attached to the food and becomes the witness of every incoming and outgoing breath that too is a Yajnya.

Question & Answers

Vilamuri Ji

Question: *We get up in the morning and sleep in the night. In between we do so many karmas / Yajnas. Now these karmas are controlled by the Prakṛti (the three gunas). Sometimes one is in Sattvoguna, sometimes in Rajoguna and sometimes in Tamoguna. My question is, how to offer all these karmas at the end of the day to Bhagavān so that we can detach oneself from those?*

Answer: You are right that during the day, we do Rajasic as well as Tamasic karmas and how can we offer such karmas to Bhagavān? The thing is the habit of doing karmas without the element of doership and without having expectation of return or reward has to be deeply rooted in ones Antahkarna. And doing every karma as 'akarma' (which will not bind) should become one's habit. We may initially do some Rajasic karmas also, but when one is not claiming any ownership then even those karmas do not bind one. This is so provided we remain as only the witnesses. Many Sants, Mahatmas also do rajasic karmas, but they do it only as a witness. They never own up their actions. They say whatever was done during the day, '**shri-krishna-arpanamastu**'. When one is in this habit of doing things then every night while revisiting one's day if one has done something bad, then one will feel guilty of offering such an inappropriate karma to Paramātmā. So, when this kind of feeling keeps coming to one's mind daily, a day will come when one will not do any bad karmas at all. Because at the end of the day one will be offering everything to Bhagavān.

Example, would one offer a gift with scratches to a newly wedded couple on their marriage day? Similarly, the karmas that we do if those have scratches of attachment, or kartritva abhiman, should we offer those to Bhagavān? Right from day 1 we may not be the experts. But, if one trains on this path, then slowly and eventually one will end up matching with what has been said in BhagavatGītā.

Neeta ji

Question: *The word 'juhvati' has got repeated used between 26 shlokas to 30 shlokas. What does this mean?*

Answer: 'juhvati' means to offer.

Pramod ji

Question: *When I listen to Gītā Vivechans, am able to appreciate the essence and wish to imbibe the teachings. But the effect remains for a short time only? How can i resolve this?*

Answer: This happens with everybody. Whatever one learns during Gītā Vivechan Satras one instantly agrees with the thoughts and sees those as the most appropriate ways. If I behave in manner prescribed, I will end up being a happy person. But the worldly attractions are so many that one gets tempted to some kinds of activities under the influence of Rajasic guna or Tamasic guna. Prakṛti through Sanskar's in current lifetime or previous lifetime would be deciding under what influence one will be most of the time. So, if previous Saṃskāras are sattvic then one will do more and more sattvic karma. If Saṃskāras are of Rajasic nature then one will get tempted towards Rajasic karmas, if Saṃskāras are tamasic then one does tamasic karmas. So, if one's Saṃskāras are tamasic, and even if someone holds hand and takes to Gītā Vivechan sessions, he will somehow make an excuse and moveout. The technique to remain steadfast on the Gītā principles is meditation. In chapter 'Atma syama yoga" such techniques would get covered in detail.



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Compiled by: Geeta Pariwar - Creative Writing Department

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