



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 4: Jñāna-Karma-Sannyāsa-Yoga

3/3 (Ślōka 12-42), Sunday, 22 December 2024

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YouTube Link: <https://youtu.be/VbYJegv8Wdl>

Bhagavān tells us different ways to be good to attain deliverance and be with HIM forever

The 4th chapter of the Bhagavadgītā is **Jñāna Karma Sanyāsa Yoga - The Yoga of Knowledge and disciplines of Action and Knowledge.**

This was the third and final of the three-part interpretation session of the 4th chapter of Śrīmadbhagavadgītā, specially adapted for the young and enthusiastic Sadhaks of Geeta Pariwar.

As is the tradition at Geeta Pariwar, the session started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Goodness, with the blessings of the Paramātmā, our Guru, and the light of knowledge.

The session started with the announcement of a Poll based Quiz that would be conducted during the course of the Vivechan and also at the end of the session.

So far, we have come to that the knowledge that Bhagavān imparted to Arjuna in the Bhagavadgītā was actually imparted by HIM for the first time to **Vivasvan**, the Sun God at the time of creation of the universe and a long, long time ago. This knowledge is immortal and has been present since the moment of creation.

After that Bhagavān has given a brief Biodata on HIMSELF when HE said that HE is unborn, deathless, eternal, imperishable, unchangeable **Atma** and the Supreme Bhagavān of all living beings. HE is Ishwar, the controller of everyone and everything in this universe. HE decides the time of his arrival on this earth and chooses his family and friends. Not only this, HE even pre-decides the activities HE will perform on this earth during his incarnations like kill *Rakshasas* as an example.

In the ninth Shloka of this chapter, Bhagavān has said **janma karma cha me divyam** which means that the birth and activities of the Paramātmā are all divine. We also learnt in the last session on how to control our Anger, Fear and Attachment. We also vowed to control these feelings within us.

Let us now proceed further get some more valuable wisdom from Bhagavān.

4.12

kāñkṣantaḥ(kh) karmaṇām(m) siddhiṃ(m), yajanta iha devatāḥ, kṣipraṃ(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.

In our life in this world, we have many requirements and to fulfil them, many a times we try to appease various **Devatas** or Deities. This is because material rewards from the **Devatas** manifest quickly. As an example, someone who wants wealth can pray to Kubera Maharaj Ji.

Bhagavān however in Chapter- 9 has clarified that those praying to Kubera Maharaj are actually praying unto HIM since HE is present in Kuber Maharaj. Kubera Ji will also use Bhagavāns resources to give us the wealth. Hence the wealth is ultimately given to us by the Supreme Bhagavān.

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.

Bhagavān says that HE is creator of the four classes (**cāturvarṇyaṃ**) as HE classified the society into four categories viz., the Brāhmana, the Kṣatriya, the Vaiśya and the śūdra. This classification was done basis occupation, liking and nature of the people (**guṇakarmavibhāgaśaḥ**).

HE further stated that although HE is the Creator of this system, He should be considered to be a non-doer as he does not take any credit for the creation.

Let us take the example of a doctor who gives us an injection. The injection as we all know is quite painful. However, do we get angry and insult the doctor for injecting us? We never do that since we know that giving the injection to benefit us and to make us recover from our disease is the responsibility of the doctor. The doctor does not really inject us to give us pain; he does it to help us recover. Likewise, whatever Bhagavān does and gives us as *Karmaphal*, does it on the basis of our previous Karma and he does it without any attachment to the action HE does.

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.

Bhagavān explained that HE is not attached to the fruits of HIS actions. One who knows HIM in this way is never bound by the results of any of their actions. We should also not get attached to the fruits of our actions. A person who is able to do so is one who is liberated and pure.

4.15

**evaṃ(ñ) jñātvā kṛtaṃ(ñ) karma, pūrvairapi 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.

Bhagavān advised us to perform our actions without attachment to the results and without a sense of doership. This helps one to attain **Moksha** and be liberated.

HE says that the ancient seekers performed their action without attachment to the outcomes and we should also follow their footsteps and perform his duty without thinking about consequences.

4.16

**kiṃ(ñ) karma kimakarmeti, kavayo'pyatra mohitāḥ,
tatte karma praVākṣyāmi, yajñātvā mokṣyase'śubhāt. 4.16**

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.

Bhagavān say that even the very wise who has knowledge of the past, present and future are confused in determining what is action and what is inaction. HE explains the secret of action, by knowing which, one may free oneself from worldly attachments.

4.17

**karmaṇo hyapi boddhavyaṃ(m), boddhavyaṃ(ñ) ca vikarmaṇaḥ,
akarmaṇasca boddhavyaṃ(ñ), gahanā karmaṇo gatiḥ. 4.17**

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.

Bhagavān tells Arjuna that everyone must understand the nature of all the three kinds of action:

- **Karma** – Recommended actions performed from the intellect for daily sustenance. These are the tasks we need to do, even when not be interested in them.
- **Vikarma** - Wrong actions and considered harmful or dishonorable.
- **Akarma** - Actions performed selflessly, without any expectations of rewards or outcomes. These actions are done with a sense of duty and devotion to Bhagavān. Example would be a doctor giving us an injection.

Let's say four friends were cycling and one falls down and gets hurt. She wonders why this fall happened to her. Being a seeker of Gītā Ji, she immediately realizes that it must be cause of some action that she would have done in the past. The next question that comes to her mind is what had she done that has led to her fall. She of course does not have an answer for this as the truth about these are profound and difficult for us to understand as we do not have the knowledge of the past or the future.

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.

Bhagavān says those who see action in inaction and inaction in action are truly wise amongst us. One can convert all karmas into akarma by making a slight shift in mindset.

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.

Bhagavān, in this Shloka, explains who a Pandit is, a wise person, an enlightened sage. HE calls those persons wise, whose every action is free from the desire for worldly joys. He does what he does because he sees it as a responsibility and not with a resolution to get an outcome from that action. A wise person is also one who have burnt all his actions in the fire of divine knowledge and ready to attain **Moksha** or liberation since he does not have any outstanding action to perform. He will then eternally reside in Paramātmā's abode.

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.

We always seem to have a long wish list. When our parents ask us what we want for our birthday, we come up with a long list of things but still feel as if we have missed out something. It becomes Anant or eternal like Bhagavān and infinite like Draupadi's saree in Mahabharata.

Bhagavān however tells us to abandon our expectations and desires as well as our sense of ownership. Many of us hoard a lot of things from this sense of ownership. Bhagavān tells us to give this up too and have only as much as needed for living.

This will lead to us living as per the guidance from Gītā Ji.

4.21, 4.22

nirāśīryatacittātmā, tyaktasarvaparigrahaḥ,

**śārīraṃ(ñ) kevalaṃ(ñ) karma, kurvannāpnoti kilbiṣam. 4.21
yadṛcchālābhasantuṣṭo, dvandvātīto vimatsaraḥ,
śamaḥ(s) siddhāvasiddhau ca, kṛtvāpi na nibadhyate. 4.22**

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.

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.

Bhagavān here talks about his favorite devotees, which all the young Sadhaks of Geeta Pariwar are.

HE says those devotees are his favorite who are content with whatever they get. They do not complain if they don't like the food their mother may have cooked on a particular day.

HE also says that such devotees are free from dualities like *sukh-dukh* (joy-sorrow); *mān-apmān* (honor-insult) etc. They remain balanced in all situations. This happens when we develop detachment to the fruits of our actions, concerning ourselves merely with doing our duty without yearning for the results.

4.23

**gataśaṅgasya muktasya, jñānāvasthitacetasaḥ,
yajñāyācarataḥ(kh) karma, śamagraṃ(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.

Those who are established in the Divine knowledge perform all their actions as an offering to Bhagavān. Such seekers are released from the bindings of material attachment. And since they perform all actions as a sacrifice to HIM, they are freed from all karma and freed from rebirth.

4.24

**brahmārpaṇaṃ(m) brahma haviḥ(r), brahmāgnau brahmaṇā hutam,
brahmaiva tena gantavyaṃ(m), brahma karma samādhinā. 4.24**

Brahman is the oblation; Brahman is the melted butter (ghee); by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action.

We can chant this Shloka before partaking our food.

One who sees Bhagavān everywhere and in all beings, for him the person making the sacrifice, the object of the sacrifice, the medium of the sacrifice, the sacrificial fire, and the act of sacrifice, are all perceived to be the same as HIM (Brahmā).

When the offering is Brahmān, the ladle with which it is offered is Brahmān, the act of offering is Brahmān, and the sacrificial fire is also Brahmān; then the results obtained from such a sacrifice is also Brahmān. Even the energy we receive from the food is Brahmān.

With such thoughts while eating, our food becomes *Satvik*. We have already learnt the good effects of *Satvik* food in Chapter-14.

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.

Explaining *yajña* further, Bhagavān said some yogis worship the celestial gods with material offerings unto them. Others with deeper understanding of the meaning of *yajña* offer their own selves as sacrifice to the Supreme. This is performed by surrendering oneself completely to HIM.

4.26

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.

Bhagavān says that every action we perform is in a way a *yajña*.

Another *yajña* Bhagavān talks about is to burn (**juhvati**) the desires of the senses in the fire of self-discipline. He specifically emphasizes controlling the senses of hearing (**śrotrā**) and the sacrifice of sound vibrations through our talking (**śhabdādīn**) and objects of sense gratification (**viṣayānanya**).

4.27

sarvāṅīndriyakarmāṅi, prāṇakarmāṅi cāpare, ātmasaṃyamayogāgnau, juhvati jñānadīpite. 4.27

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

In this verse Śrī Krishna conveys a profound message about self-discipline and inner balance. He speaks of offering **sarvāṅīndriyakarmāṅi** - the activities of all the senses - and **prāṇakarmāṅi** - the functions of vital life forces - into the sacred fire of **ātmasaṃyamayoga**. This fire, kindled by the flame of knowledge (**jñānadīpita**), becomes the altar for this symbolic sacrifice.

The senses, such as the skin, which perceives touch and other sensory activities, are harmonized and disciplined. When one practices **ātmasaṃyamama** - the restraint and regulation of all sensory actions - their activities are transformed into an offering in the great **yajña** of self-mastery. This act signifies merging sensory and vital actions into the purifying fire of spiritual knowledge and control, elevating mundane actions into a divine practice.

4.28

dravyayajñāstapoyajñā, yogayajñāstathāpare, svādhyāyajñānayajñāśca, yatayaḥ(s) saṁśītavratāḥ. 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.

In this verse various forms of **yajñas** (sacrifices or offerings) are described, each representing a distinct spiritual discipline or act of devotion.

- **Dravya Yajña** refers to the offering of material possessions. Acts of charity, donations, or contributions made at sacred places fall under this category. When one gives generously, considering it an offering to the divine, it becomes a **Dravya Yajña**.
- **Tapo Yajña** encompasses all forms of austerities and penance. The efforts to discipline the mind and body, enduring hardships for spiritual growth, are considered **Tapo Yajña**.
- **Yoga Yajña** signifies the practice of yoga in its various forms. Whether it is the pursuit of *Ashtanga Yoga* or other disciplines that unite the mind, body, and soul, all such practices constitute a **Yoga Yajña**.
- **Svādhyāya Yajña** involves the study and contemplation of sacred texts. Reading the *Bhagavad Gita*, studying scriptures, or engaging in meaningful self-reflection through books is categorized as **Svādhyāya Yajña**.
- **Jñāna Yajña** is the pursuit of divine knowledge. Recognizing the omnipresence of the Divine, understanding that the self is a part of the Supreme Being, and contemplating on the eternal truth, such acts represent **Jñāna Yajña**. Meditating on the wisdom imparted in this verse itself transforms one's understanding into a **Jñāna Yajña**.

The essence of this verse highlights how individuals, through their chosen practices and disciplines, offer themselves in service of the divine, fulfilling their spiritual vows (**saṁśītavratāḥ**), and progressing on the path of self-realization.

4.29

apāne juhvati prāṇaṁ(m), prāṇe'pānaṁ(n) tathāpare, prāṇāpānagatī ruddhvā, prāṇāyāmaparāyaṇāḥ. 4.29

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the course of the outgoing and the incoming breaths, solely absorbed in the restraint of the breath.

Here, Śrī Krishna speaks of the profound practices of **Prāṇayama** and the sacred balance of the **prāṇa** (life force) and **apana** (eliminating force). He mentions, **apāne juhvati prāṇaṁ(m), prāṇe'pānaṁ(n) tathāpare**, emphasizing the sacred act of balancing and offering **prāṇa** to **apana** and vice versa, through regulated breathing.

This verse highlights the deeper essence of **Prāṇayama**, where practitioners engage in three primary actions: **puraka** (inhalation), **rechaka** (exhalation), and **kumbhaka** (retention of breath). In **puraka**, one draws in the breath, bringing the vital energy (**prāṇa vayu**) into the body. Śrī Krishna describes how this incoming **prāṇa** symbolizes a sacred offering, as it harmonizes with the body's subtle energies.

The human body, filled with various air flows, is governed by the five **pancha prāṇas**: **prāṇa**, **apana**, **vyana**, **udana**, and **samana**. These flows are named based on their locations and

functions—**prāṇa** governs the chest, **apana** the lower abdomen, and so forth. Together, they orchestrate the body's life force and are integral to one's existence.

In **kumbhaka**, the pause between inhalation and exhalation, practitioners momentarily still the motion of **prāṇa** and **apana**. This retention becomes an offering, a divine **yajna** (sacrifice), symbolizing the merging of one's inner energies. The practice of **prāṇayama** thus becomes a pathway to inner harmony and spiritual elevation.

Śrī Krishna encourages the seeker to embrace **prāṇayama** as a sacred discipline. It is not merely a physical act but a profound spiritual practice that integrates the body, mind, and soul. Those devoted to such practices, the **prāṇāyāmaparāyaṇāḥ**, are likened to performers of a sacred ritual, deeply attuned to the divine flow of life within them.

Prāṇayama is not just a routine but a sacred journey, and everyone, regardless of their frequency of practice, can benefit from its divine essence.

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.

In the verse, Śrī Krishna speaks about the discipline and balance in offerings, including food habits. He highlights that some disciplined individuals (referred to as **niyatāhārāḥ**) regulate their consumption with mindfulness. They offer their **prāṇa** (life energies) into **prāṇeṣu** (the act of life), symbolizing a balanced and sacrificial approach to living.

Drawing from this teaching, the message is clear: **one must practice moderation and avoid extremes**. For instance, when a simple meal is prepared at home, one should eat mindfully and not overindulge when fancy or tempting food is available. The idea is to maintain harmony by consuming only what is necessary - neither excessively nor inadequately.

This discipline not only nurtures physical well-being but also fosters mental balance. Overindulgence can lead to sluggishness and health issues, while undernourishment can result in weakness. The middle path, as emphasized by Śrī Krishna, is the way of wisdom.

Practicing **niyatāhāra** cultivates a healthy body, a calm mind, and a disciplined soul, embodying the essence of **yajña** - a life of self-offering and balance.

4.31

**yajñāśiṣṭāmṛtabhujo, yānti brahma sanātanam,
nāyaṃ(m) loko'styayajñasya, kuto'nyaḥ(kh) kurusattama. 4.31**

Arjuna, Yogīs who enjoy the nectar that has been left over after the performance of a sacrifice attain the eternal Brahma. To the man who does not offer sacrifice, even this world is not happy; how, then, can the other world be happy?

In this verse, Śrī Krishna conveys a profound spiritual truth. He explains that those who partake in the **yajñaśiṣṭāmṛta** - what remains after a **yajña**- (sacrifice) attain the eternal Brahman. This signifies that consuming the remnants of offerings made selflessly in a **yajña** is akin to partaking in nectar (**amṛta**). Such actions purify and elevate the individual spiritually.

Śrī Krishna further emphasizes that for those who do not perform **yajña**, even this world becomes unattainable, let alone any higher realms. This underscores the importance of **yajña** as a fundamental aspect of righteous living.

To integrate this teaching into life, every action must become a **yajña**. When one's deeds are performed as an offering to the Divine, devoid of selfish desires, and with discipline and detachment, they transform into sacred acts. This aligns one's life with the higher purpose, making every endeavor an expression of selfless devotion. Such a life, Śrī Krishna implies, leads to supreme spiritual benefits and inner fulfillment.

4.32

**evaṃ(m) bahuvīdhā yajñā, vitatā brahmaṇo mukhe,
karmajānviddhi tānsarvān, evaṃ(ñ) jñātvā vimokṣyase. 4.32**

Many such forms of sacrifice have been set forth in detail in the Vedas; know them all as involving the action of mind, senses and body. Thus, knowing the truth about them you shall be freed from the bondage of action (through their performance).

In this verse, Śrī Krishna describes the various forms of **yajñas** (sacrificial acts or spiritual practices) that are detailed within the Vedic scriptures, originating from the divine wisdom of **Brahmā**. He emphasizes that all these **yajñas** are born of action (**karmaja**) and are rooted in the cosmic law. By understanding these practices and their purpose, one attains liberation (**vimokṣa**).

The message is clear: **all paths of sacrifice are essentially paths of action leading to self-realization, provided one performs them with awareness and dedication.**

4.33

**śreyāndravyamayādyajñāj, jñānayajñaḥ(ph) parantapa,
sarvaṃ(ñ) karmākhilam(m) pārtha, jñāne parisamāpyate. 4.33**

Arjuna, sacrifice through Knowledge, is superior to sacrifice performed with material things. For all actions without exception culminate in Knowledge, O son of Kuntī.

Here, Śrī Krishna highlights the supremacy of **jñānayajña** (the sacrifice of knowledge) over **dravyamayā yajña** (the sacrifice of material offerings). Addressing Arjuna as **Parantapa** (the conqueror of foes), he explains that while material sacrifices have their value, the sacrifice of knowledge is the highest form of worship. Why? **Because all actions and sacrifices culminate in the realization of knowledge.** This knowledge transcends material limitations and unites one with the ultimate truth, making it the most exalted and transformative **yajña**.

4.34

tadviddhi praṇipātena, paripraśnena sevayā,

upadekṣyanti te jñānaṃ(ñ), jñāninastattvadarśinaḥ. 4.34

Understand the true nature of that Knowledge by approaching seers of Truth. If you prostrate at their feet, render them service, and question them with an open and guileless heart, those wise seers of Truth will instruct you in that Knowledge.

Śrī Krishna advises the seeker to approach a **jñānin** (a realized teacher) with humility (**praṇipāta**), sincere inquiry (**paripraśna**), and devoted service (**sevā**). He emphasizes that such enlightened masters, being **tattvadarśinaḥ** (seers of truth), can impart true knowledge to those who are earnest and respectful.

Śrī Krishna warns against the modern tendency to demand answers or approach teachers with arrogance. Instead, he underscores the importance of reverence, patience, and a genuine desire to learn as the keys to receiving wisdom. **This guidance reflects the timeless relationship between a guru and a disciple, based on mutual respect and dedication.**

4.35

yajñātvā na punarmoham, evaṃ(m) yāsyasi pāṇḍava, yena bhūtānyaśeṣeṇa, draṅkṣyasyātmanyatho mayi. 4.35

Arjuna, when you have achieved enlightenment, ignorance will delude you no more. In the light of that knowledge, you will see the entire creation first within your own Self, and then in Me (the Oversoul).

Śrī Krishna explains the transformative power of **jñāna** (knowledge) to Arjuna. The verse conveys that by attaining true knowledge, one will never again be deluded by **moha** (attachment or confusion). Śrī Krishna assures Arjuna that through this wisdom, he will perceive all beings within himself and ultimately in the Divine (mayi).

This profound wisdom, Śrī Krishna emphasizes, is the fruit of yajña, with jñāna-yajña being the highest form. It is through the guidance of a Guru that one acquires such knowledge. At this juncture, Arjuna, steeped in the sorrow of viśāda-yoga (the yoga of despondency), is overwhelmed by moha. To liberate him, Śrī Krishna directs him towards the pursuit of knowledge.

The path to freedom from delusion lies in surrendering to a Guru, learning with humility, and internalizing the essence of wisdom. Once enlightened, one transcends ignorance, perceiving unity amidst diversity, and realizing the Divine presence everywhere.

Quiz Questions Answers

Q1: What type of worship is classified as rājasika pūjā?

A: Worship done with the intent of gaining material benefits is classified as rājasika pūjā. For instance: Worship done without rituals (self-done without rituals) would be tāmasika pūjā. Worship done with devotion (bhakti) and selflessness is sātत्वika pūjā.

Q2: What is sātत्वika bhojana (pure food), and who consumes it?

A: Sātत्वika bhojana refers to fresh, wholesome, and nourishing food. It is described in the Gītā as:

Āyuh-sattva-balārogya-sukha-prīti-vivardhanāḥ,

Rasyāḥ snigdḥāḥ sthīrā hr̥dyā āhārāḥ sātत्वika-priyāḥ.

This means that sātत्वika bhojana enhances life, vitality, strength, health, happiness, and contentment. Such food is fresh, juicy, mild, and naturally pleasing. Those who consume it are

inclined toward purity and self-control.

Q3: What promise has Bhagavān made in the Ninth Chapter to His devotees?

A: Bhagavān promises complete protection to those who surrender to Him fully. He assures: **Yoga-kṣemaṁ vahāmy aham.**

"I take care of what they lack and preserve what they have."

Additionally, He assures freedom from the bondage of karma. Thus, both the first and third options—complete protection and freedom from karma—are correct. Well done to those who selected these!

Q4: Who can understand the supreme knowledge described in the Bhagavad Gītā?

A: The supreme knowledge in the Bhagavad Gītā can be understood by those with a pure heart. It is not about scholarly achievements, wealth, or physical strength. True understanding arises from humility, sincerity, and purity of the heart.

4.36

**api cedasi pāpebhyaḥ(s), sarvebhyaḥ(ph) pāpakṛttamaḥ,
sarvaṁ(ñ) jñānaplavenaiva, vṛjinaṁ(m) santariṣyasi. 4.36**

Even if you were the most sinful of all sinners, this Knowledge alone would carry you, like a raft, across all your sins.

Śrī Krishna offers hope and redemption to even the gravest of sinners.

Even the one who is the greatest sinner (**pāpakṛttamaḥ**), who has committed the vilest and most degrading acts, can cross over the ocean of sins by taking refuge in the boat of knowledge (**jñānaplava**). Śrī Krishna assures that through this divine knowledge, the sinner can purify themselves and attain liberation, just as a boat carries one across turbulent waters.

Who is "the greatest sinner"? A deeper answer lies in Krishna's words - **that no matter how sinful one believes they are, they too have the potential to transform.**

Bhagavān Krishna introduces a divine "**scheme**" for redemption. The key lies in boarding the "**boat of knowledge**," a metaphor for embracing self-realization and divine wisdom. Once on this boat, even the greatest sinner can transcend their faults and purify their heart, achieving a state as pure as those already immersed in divine knowledge.

Śrī Krishna's assurance in this verse is universal and timeless. Regardless of one's past actions, anyone willing to surrender to divine wisdom and adopt the teachings of the Gītā can purify themselves. The boat of knowledge is available to all - it only requires humility and a sincere desire to step aboard.

Thus, even if someone perceives themselves as the "**greatest sinner**," they are never beyond redemption. The transformative power of knowledge (**jñāna**) holds the promise of liberation for all.

4.37

yathaidhāṁsi samiddho'gniḥ(r), bhasmasātkurute'rjuna,

jñānāgniḥ(s) sarVākarmāṇi, bhasmasātkurute tathā. 4.37

For, as the blazing fire reduces the fuel to ashes, Arjuna, even so the fire of Knowledge turns all actions to ashes.

Just as a blazing fire turns wood to ashes, O Arjuna, so does the fire of knowledge burn all karma to ashes.

Śrī Krishna explains to Arjuna that **jñānāgniḥ** (the fire of knowledge) possesses a transformative power akin to a blazing fire. It can consume all sins, no matter how grave. He offers reassurance that it is never too late to seek this wisdom, urging individuals to embrace knowledge to liberate themselves from past misdeeds.

4.38

**na hi jñānena sadṛśaṃ(m), pavitramiha vidyate,
tatsvayaṃ(m) yogasaṃsiddhaḥ(kh), kālenātmani vindati. 4.38**

In this world there is no purifier as great as Knowledge; he who has attained purity of heart through prolonged practice of Karmayoga, automatically sees the light of Truth in the self in course of time.

Indeed, in this world, there is nothing as pure as knowledge. He who is perfected in yoga finds this knowledge within himself in due course of time.

Here, Śrī Krishna emphasizes that **jñāna** (knowledge) is the purest of all attainments. He likens knowledge to the very essence of the self, which is sacchitānand - existence, consciousness, and bliss. Although every soul inherently embodies knowledge, worldly impurities like **kāma** (desire), **krodha** (anger), and **lobha** (greed) obscure its radiance. Only by overcoming these attachments can one experience the pristine purity of knowledge.

4.39

**śraddhāvā~llabhate jñānaṃ(n), tatparaḥ(s) saṃyatendriyaḥ,
jñānaṃ(m) labdhvā parāṃ(m) śāntim, acireṇādhigacchati. 4.39**

He who has mastered his senses, is exclusively devoted to his practice and is full of faith, attains Knowledge; having had the revelation of Truth, he immediately attains supreme peace in the form of God-realization.

The faithful, devoted, and self-controlled attain knowledge. Upon gaining knowledge, they swiftly achieve supreme peace.

Śrī Krishna stresses that **śraddhā** (faith) is the cornerstone for acquiring knowledge. It is not enough to merely express interest in learning; one must possess **tatparaḥ** (earnestness) and **saṃyatendriyaḥ** (discipline over senses). Faith and devotion, coupled with consistent effort, lead the seeker to **jñāna**, granting them **parāṃ śānti** - supreme peace.

4.40

ajñāścāśraddadhānaśca, saṃśayātmā vinaśyati,

nāyaṃ(m) loko'sti na paro, na sukhaṃ(m) saṃśayātmanaḥ. 4.40

He who lacks discrimination, is devoid of faith, and is at the same time possessed by doubt, is lost to the spiritual path. For the doubting soul there is neither this world nor the world beyond, nor even happiness.

The ignorant, faithless, and doubting soul perishes. Such a person finds neither happiness in this world nor in the next.

Śrī Krishna speaks of the dangers of ignorance and doubt. He describes the **ajñāḥ** (ignorant) and **aśraddadhānaḥ** (faithless) as being perpetually ensnared in confusion, leading to their ruin. Śrī Krishna warns that doubt is the greatest enemy of progress, robbing one of peace in both this world and the afterlife.

4.41

yogasannyastakarmāṇaṃ(ñ), jñānasañchinnasaṃśayam, ātmavantaṃ(n) na karmāṇi, nibadhnanti dhanañjaya. 4.41

Arjuna, actions do not bind him who has dedicated all his actions to God according to the spirit of Karmayoga, whose doubts have been dispelled by wisdom and who is self-possessed.

One who has renounced actions through yoga, whose doubts are dispelled by knowledge, and who is self-realized, is not bound by karma, O Dhanañjaya.

Śrī Krishna encourages Arjuna to become a **yogasannyastakarmāṇaḥ** - one who dedicates all actions to yoga and thereby transcends their binding nature. By wielding the sword of knowledge to cut through all doubts, such a person becomes free from the fetters of karma.

4.42

tasmādajñānasambhūtaṃ(m), hṛtsthaṃ(ñ) jñānāsinātmanaḥ, chittvainaṃ(m) saṃśayaṃ(m) yogam, ātiṣṭhottiṣṭha bhārata. 4.42

Therefore, Arjuna slashing to pieces, with the sword of knowledge, this doubt in your heart, born of ignorance, establish yourself in Karmayoga in the shape of even-mindedness, and stand up for the fight.

Therefore, with the sword of knowledge, cut asunder the doubts born of ignorance residing in your heart. Arise, O Bhārata, and take up the path of yoga!

Śrī Krishna delivers a powerful exhortation to Arjuna, urging him to discard ignorance and doubt with the **jñānāsinā** (sword of knowledge). This is a call to action, reminding Arjuna to stand firm, armed with wisdom, and fulfill his duties without hesitation.

Quiz Questions Answers

Q1: What did Śrī Krishna Krishna refer to as 'Raj Vidya' (Royal Knowledge)?

A: Śrī Krishna Krishna referred to Brahmā Vidya (the knowledge of Brahmān) as Raj Vidya. He emphasized that Brahmā Vidya is the most exalted knowledge, which, when acquired, helps an individual transcend the material world and attain liberation. It is not about worldly knowledge such as mathematics, politics, or astrology, but about understanding the Supreme Consciousness, which

leads to ultimate freedom.

Q2: What qualifications are needed to attain knowledge and liberation (Moksha)?

A: To attain **knowledge** and **moksha** (liberation), one needs to possess **śraddhā** (faith), **bhakti** (devotion), and a willingness to surrender to the **Guru**. Without these qualities, one cannot progress on the spiritual path. Śrī Krishna explains that devotion to the guru and complete surrender, coupled with faith in the divine, are essential for attaining the highest knowledge and ultimate liberation.

Q3: What is the purpose of Śrī Krishna's incarnation on Earth?

A: The purpose of Śrī Krishna's incarnation, as stated in the Bhagavad Gītā, is to protect the righteous (sādhu) and destroy the wicked (duṣṭa). He descends whenever there is a rise in adharma (unrighteousness) and a decline in dharma (righteousness), to re-establish the balance and restore order in the world. Śrī Krishna says-

yadā yadā hi dharmasya glānirbhavati bhārata

abhyutthānamadharmasya tadātmānaṃ sṛjāmyaham

"Whenever there is a decline in righteousness and an increase in unrighteousness, at that time I manifest myself on Earth."

Q4: What does Śrī Krishna mean by the statement "When there is a rise in unrighteousness, dharma is destroyed"?

A: Śrī Krishna's statement emphasizes that when adharma prevails, the righteous (sādhu) face persecution and suffer. In contrast, when dharma thrives, the adharmic forces are subdued. Śrī Krishna is telling us that whenever there is an imbalance between good and evil, he incarnates to protect the virtuous and destroy the wicked, thereby restoring dharma.

Q5: What role does śraddhā (faith) play in attaining knowledge?

A: **Śraddhā** (faith) is crucial for the attainment of **jñāna** (knowledge). Without faith, one cannot focus or trust in the teachings that lead to spiritual enlightenment. Śrī Krishna explains that śraddhā fuels the seeker's focus and commitment, enabling them to receive knowledge. Śraddhā is not knowledge itself, but it is the foundation upon which knowledge is built. Without it, one cannot experience true learning or realization.

Q6: Why are Śrī Krishna's actions and birth considered divine (dīvyam)?

A: Śrī Krishna's birth and actions are considered **dīvyam** (divine) because they are beyond the cycles of **birth** and death. While we experience a cycle of birth and death (**samsāra**), Krishna's incarnation is not bound by these limitations. His actions and birth are **divine** because they are not governed by the usual material laws. Śrī Krishna's life and deeds are entirely transcendental, serving as a direct manifestation of the Supreme Divine.

Q7: What is the origin of knowledge and how is it transmitted, according to Śrī Krishna?

A: Śrī Krishna explains that **Yoga**, or the knowledge of the self, was first imparted by him to **Surya** (the Sun God), who passed it down to **Manu**. From Manu, the knowledge reached various **Rajarishis** (royal sages) and continued to be transmitted across generations. Śrī Krishna says, "I taught this imperishable Yoga to Vivasvān (the Sun God), and from him it was passed to Manu, and from Manu to the great sages."

Questions Answers

Abhinav Ji

Q: In the question about Yoga, why was Surya (the Sun) mentioned instead of Śrī Krishna or Śiva?

A: The reference to Surya in the context of Brahmā Vidya is symbolic. Surya is often associated with light and knowledge because light is a metaphor for enlightenment and the beginning of creation. Just

as light dispels darkness, knowledge dispels ignorance. Therefore, the use of Surya here is to indicate that the origin of knowledge begins with the light of the Sun, symbolizing the creation and illumination of the universe. It could also be understood that the same knowledge passed from Surya could have been transmitted through other divine forms, like Śiva or Krishna, as all these forms represent the same divine power. Śrī Krishna, though appearing later in incarnation, embodies the same eternal truth, and thus it is the same knowledge, conveyed through various divine manifestations.

Q: Is it true that Śrī Krishna or Śiva taught this knowledge to the eight sages, and how does Surya fit into this?

A: Whether it was Śiva, Surya, or Krishna, they are all manifestations of the same divine power, and their roles in imparting knowledge are essentially one and the same. Śiva might have been the source, or Surya might have been the direct recipient, but it is the same eternal knowledge that flows from the ultimate source of all beings. Just as one person can have multiple names and roles, so can the divine power manifest in various forms to guide humanity. The knowledge transmitted, whether by Śiva or Surya, is ultimately the same Brahmā Vidya.

Ananya Ji and Yug Ji

Q: Can you explain the Cycle of Karma?

A: The Cycle of Karma refers to the continuous process of cause and effect in our lives. It consists of three types of karma:

- **Sanchita Karma:** This is the accumulated karma from all past lives. It includes all the actions performed in previous births.
- **Prarabdha Karma:** This is the portion of Sanchita Karma that is ripe and begins to manifest in the current life. It is the karma that gives us the circumstances and situations we face in this life.
- **Kriyamana Karma:** This is the karma we create in the present life, through our thoughts, words, and actions. These will either contribute to Sanchita Karma or eventually become part of our Prarabdha Karma in future lives.

When true knowledge is attained, one can destroy the accumulated **Sanchita Karma** and free themselves from the cycle of birth and death, achieving **moksha** (liberation).

Q: Why is Śrī Krishna's birth beyond the Cycle of Karma?

A: Śrī Krishna's birth is not the result of any past karmas, unlike human births, which are determined by the fruits of previous actions. Śrī Krishna incarnates not due to any karma, but by his own divine will, to protect the righteous (**sādhu**) and destroy the wicked (**duṣṭa**). His birth is beyond the Cycle of Karma because he is the Supreme Being, beyond the cycle of birth and death, and his actions are divine, not bound by the law of karma.

Riya Ji

Q: Why is worship with rituals considered necessary, as you mentioned earlier?

A: Rituals (**yajna**, **puja**) are essential for those on the path of spiritual practice. While spiritual practices can be transcended once one attains self-realization, rituals serve as a means of purification and discipline in the earlier stages of the journey. They help purify the mind, create focus, and build a connection with the divine. **Rituals** provide structure and align the mind towards the divine. Without proper rituals, one's devotion might be incomplete or superficial, leading to actions driven by **tamas** (ignorance). Śrī Krishna himself mentions that rituals must be performed properly, with devotion, and without any flaws, to ensure their effectiveness in the spiritual path.

Swara Ji

Q: How do we understand that all deities are essentially the same, despite the different forms shown in texts like the Ramayana and Mahabharata?

A: While the forms of the divine might appear different, such as **Ganesh, Kartikeya, Krishna, or Brahmā**, they all originate from the same divine source, Brahmān. These different forms represent various aspects of the same ultimate reality, just as one person can have different names and roles in different contexts. Śrī Krishna says in the Bhagavad Gītā that all gods are his forms, and the divine power behind all these deities is the same. The divine may manifest in various forms to cater to different aspects of the universe, but ultimately, Brahmān is one and the same. Therefore, while the forms are many, the essence is one.

The session concluded with prayers and chant of Hanuman Chalisa.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(m)
yogaśāstre śrīkrṣṇārjunasaṃvāde jñānakarmasannyāsayogonāma
caturtho'dhyāyaḥ**



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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