

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 4: Jñāna-Karma-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/oMnmNx0Qexg>

The Art of Selfless Service: Elevating Duty to Divine Devotion

The fourth chapter of the Srimad Bhagavadgītā is aptly titled **Jñāna Karma Sanyāsa Yoga - The Yoga of Knowledge and the Renunciation of Action.**

This chapter elucidates the profound interconnection between acquiring spiritual knowledge (Jñāna) and the disciplined performance of one's duty (Karma) without attachment, leading to the ultimate renunciation (Sanyāsa) of the fruits of actions. It is a guide to achieving self-realization through the right understanding and practice of action in life.

The session commenced with the ceremonial lighting of lamps, a symbol of enlightenment and purity. This was followed by heartfelt prayers and reverent salutations to the great sage Ved Vyasa, the revered saint Sri Dnyaneshwar Maharaj, and the esteemed Swami Govind Giriji Maharaj, honoring their wisdom and spiritual contributions.

□ गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

□ गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः ॥

"The Guru is Brahma, the Guru is Vishnu, the Guru is the Lord Maheshwara (Shiva). The Guru is verily the supreme Brahman itself. Salutations to that Guru."

□ कृष्णाय वासुदेवाय हरये परमात्मने ।

□ प्रणतः क्लेश नाशाय गोविन्दाय नमो नमः ॥

"Salutations to Krishna, the son of Vasudeva-Hari the supreme soul. To Govinda, who destroys the grief of those who bow to Him, repeated obeisances."

□ नमामि सद्गुरुं शान्तं सच्चिदानन्दरूपिणम् ।

□ पूर्णं ब्रह्मानन्दं गुरुं परब्रह्मैव वल्लभम् ॥

"I bow to the peaceful Guru, who is the embodiment of truth, consciousness, and bliss. The Guru is the fullness of supreme bliss and is dear to the Supreme Brahman."

On this auspicious eve of Holi, warm greetings to all attending the session. Today, we refrain from seeking worldly favors from Bhagavān Krishna. However, Bhagavān Krishna, the eternal charmer, has adorned creation with His divine colors. Our humble request to Bhagavān Krishna today is to immerse us in His divine hues, filling our hearts and minds with the blissful journey of His divine creation. With reverence at the feet of the Supreme, we are about to delve into the profound teachings of a significant chapter from the Bhagavadgītā. Like a radiant stream of eternal wisdom, the Bhagavadgītā guides us on the path of righteousness, offering us invaluable insights into life's mysteries.

To immerse ourselves in the vibrant hues of Holi, we turn to the Bhagavadgītā. Directly from the lips of Bhagavān Sri Krishna on the battlefield, this divine scripture emerged. Witnessing Arjuna's distress and loss of resolve, laying down his weapons, Lord Krishna sang the Bhagavadgītā to uplift and inspire him. It's a profoundly enriching song, brimming with wisdom, devotion, and the essence of yoga. This song is akin to a splendid flower, each petal representing different yogas - knowledge, karma, devotion, etc.

As petals seamlessly join to form the wholeness of a flower, so do the paths of yoga merge and evolve from one to another, illustrating the unity and continuity of spiritual disciplines. Yoga, at its core, signifies union—the harmonious connection of the individual soul with the Supreme Consciousness. It was through Arjuna's despair, his state of 'Vishada', that he found himself inextricably linked to the divine, leading him to embrace his role as a disciple of the Supreme.

In this sacred dialogue, Lord Krishna imparts to Arjuna the essence of Karma Yoga, the yoga of selfless action. He teaches that even the most daunting tasks, when performed with devotion and as an offering to the divine, transcend their mundane nature and become a means of spiritual elevation. This principle holds true for all duties, regardless of their severity or nature, be it the warrior's grim responsibility on the battlefield or the jailer's solemn duty of execution.

We, too, are blessed, for the wisdom of the Gita unfolds within us, growing more vibrant with each passing day. Our hearts swell with longing for its contemplation, for the Gita is not merely a scripture but a living presence that blossoms within our innermost being. It is a guide that elevates our actions from mere duty to a divine offering, transforming every deed into a step towards the ultimate union with the Absolute.

Thus, the Bhagavad Gita stands as a beacon of light, illuminating the path to self-realization. It is a testament to the power of yoga to transform and unite, guiding us through the journey of life with its profound wisdom and eternal truths.

Saint Jñāneśvara Maharaj thus says that the act of performing a deed is not as important as the act of offering it. The deed that is offered becomes divine. Saint Jñāneśvara Maharaj states:

तरी बाह्य आणि अंतरा । आपुलिया सर्व व्यापारा ।
मज व्यापकातें वीरा । विषयो करी ॥ १३५३ ॥
आघवा आंगीं जैसा । वायु मिळोनि आहे आकाशा ।
तूं सर्व कर्मी तैसा । मजसीचि आस ॥ १३५४ ॥
आपुला अथवा परावा । ठायीं उपकरसी पांडवा ।
तेणें यज्ञें होई बरवा । याज्ञिकु माझा ॥ १३५९ ॥
तरी उचितें कर्म आघवीं । तुवां आचरोनि मज अर्पावीं ।
परी चित्तवृत्ति न्यासावी । आत्मरूपीं ॥ १८६ ॥

"Even as external and internal, in all your dealings, see me as the pervading one, O brave one, and perform your duties. Just as the air is merged with the sky, you, in all actions concerning subjects, see me as the pervading in those subjects. Whether for your own sake or others, at your place or elsewhere, for the sake of help, O Pandava, that too should be a worthy sacrifice. Therefore, the appropriate actions, you should perform and offer to me, but you must entrust your mental activities,

in the form of the self.”

Verses 4.13 to 4.20 of the Bhagavad Gita delve into the concepts of karma, akarma, and vikarma, which are central to understanding the path of selfless action and duty that Lord Krishna expounds to Arjuna.

Verse 4.13 introduces the idea of the varna system, which is not based on birth but on the qualities (guna) and actions (karma) of individuals. Bhagavān Krishna states that although He created this system, He remains the non-doer, unattached to the actions.

Verse 4.14 asserts that because Bhagavān Krishna does not desire the fruits of actions, He is not bound by karma when actions are performed. This sets the stage for understanding akarma, or inaction within action.

Verses 4.15 to 4.18 discuss the importance of performing one’s duty without attachment to the results. Bhagavān Krishna explains that understanding what action is (karma), what inaction is (akarma), and what prohibited action is (vikarma) is crucial. Karma is an action performed following one’s duty, akarma is an action performed without selfish motives and attachment to the outcome, and vikarma is an action that goes against one’s duty and scriptural injunctions.

Verse 4.19 describes the wise person who, free from desires, performs actions as a sacrifice, without attachment, and is therefore not tainted by sin.

Verse 4.20 concludes that one who is free from attachments, whose mind is fixed in knowledge, who works for the sake of sacrifice, achieves the complete peace of liberation (moksha).

These teachings are related to Arjuna’s despondency because he is confused about his duty (dharma) as a warrior, which involves fighting in the war. He is attached to the outcomes and worried about the sin of killing his relatives. Krishna teaches him that by performing his duty without attachment to the results (karma), and by dedicating his actions to the divine (akarma), he can transcend the binding effects of actions (vikarma) and overcome his despondency.

The essence of these verses is that one should perform their prescribed duties with dedication but without attachment to the fruits of their actions, thus remaining unbound by the cycle of karma and moving towards spiritual liberation.

4.21

**nirāśīryatacittātmā, tyaktasarvaparigrahaḥ,
śārīraṃ(ñ) kevalaṃ(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.

In this verse, Bhagavān Sri Krishna explains the attitude and state of mind of a wise person who performs actions without being attached to the results.

निराशीर्यतचित्तात्मा:

This phrase refers to someone devoid of desires and expectations regarding the outcomes of their actions. Such a person is not driven by the anticipation of specific results or rewards for their actions.

त्यक्तसर्वपरिग्रहः

This indicates one who has renounced all possessions and attachments. They are detached from worldly belongings and have let go of any sense of ownership over material things.

शारीरं केवलं कर्मः

This phrase means that they engage solely in the performance of actions through the body. They are active participants in various duties and responsibilities required in life.

कुर्वन्नाप्नोति किल्बिषम्:

Despite being engaged in actions, they do not incur sin. This implies that even though they are involved in various activities, they do not accumulate negative karma because they are not motivated by selfish desires or attachments.

Overall, this verse emphasizes the concept of performing actions without attachment to the outcomes—a key teaching in the Bhagavadgītā. It suggests that true wisdom lies in engaging in one's duties and responsibilities without being swayed by desires for personal gain or fear of failure. By practicing detachment and focusing on the present moment, individuals can achieve a state of inner contentment and liberation from the cycle of karma.

4.22

**yadṛcchālābhasantuṣṭo, dvandvātīto vimatsarah,
śamaḥ(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.

In this verse, Sri Bhagavan expounds upon the essence of noble souls, often referred to as saints or mahatmas, shedding light on their profound nature and exemplary qualities.

यदृच्छालाभसन्तुष्टः

This phrase refers to being satisfied with whatever comes naturally, without undue effort or striving. It implies a sense of contentment with what life presents, without excessive attachment to specific outcomes or possessions.

द्वन्द्वातीतः

Dvandva means duality, which includes pairs of opposites such as pleasure and pain, success and failure, etc. Being "beyond duality" means transcending the attachment or aversion to these dualities. It suggests maintaining equanimity in the face of life's ups and downs.

विमत्सरः

Vimatsara means envy or jealousy. One who is devoid of envy does not harbor resentment towards others' achievements or possessions. They are free from comparison and competition, accepting others' success with grace.

समः सिद्धौ असिद्धौ च

This phrase means being steady or equipoised in both success and failure. Whether one achieves success or encounters failure, one remains balanced and unaffected by external circumstances.

कृत्वापि न निबध्यते

Even though engaged in actions, such a person is not bound. Despite being involved in various activities, they are not ensnared by the consequences or entangled in the cycle of karma. This implies a state of inner freedom and detachment from the fruits of actions.

Overall, this verse teaches the importance of cultivating contentment, equanimity, and non-attachment in life. It emphasizes accepting what comes naturally, transcending dualities, and being free from envy. By maintaining inner steadiness and remaining unaffected by success or failure, individuals can navigate life's challenges with resilience and peace of mind.

4.23

gataśaṅgasya muktasya, jñānāvasthitacetasaḥ, yajñāyācarataḥ(kh) karma, śamagraṁ(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.

In this verse, Sri Bhagavān further elucidates the attributes of an individual whose actions become dissolved or liberated from the bondage of karma.

गतसङ्गस्य मुक्तस्य

This phrase refers to someone who is liberated from attachment. They have detached themselves from worldly desires, possessions, and the clinging mentality that often accompanies them.

ज्ञानावस्थितचेतसः

This describes a person whose consciousness or mind is firmly established in knowledge or wisdom. They are rooted in spiritual understanding and clarity, which guides their thoughts, decisions, and actions.

यज्ञायाचरतः कर्म

This indicates performing actions as sacrifices or offerings to the Supreme, to the divine, or the greater good. Yajña refers to a sacrificial ritual but metaphorically represents any action done selflessly for the welfare of others or the service of the divine.

समग्रं प्रविलीयते

The term "samagram" means "entirely" or "completely," and "praviliyate" means "dissolves" or "merges." This part of the verse suggests that the actions of such an individual are completely dissolved or purified. It implies that their actions do not create further karmic bindings or consequences because they are performed with a sense of detachment and devotion to the divine.

Overall, this verse emphasizes the importance of performing actions with a spirit of detachment, wisdom, and devotion. When actions are performed in this manner—free from attachment, rooted in knowledge, and offered as a sacrifice to the divine—they lead to spiritual liberation and dissolve the karmic

implications of those actions. This teaching encourages individuals to engage in their duties and responsibilities with a selfless and surrendered attitude, leading to inner peace and spiritual growth.

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.

In this verse, Sri Bhagavān elucidates the profound principle of unity and divinity underlying every action and offering, emphasizing the path to spiritual realization through the recognition of Brahmān, the ultimate reality, in all aspects of existence.

ब्रह्मार्पणं

This phrase means "Brahman is the offering." Here, Brahman refers to the ultimate reality, the supreme cosmic consciousness, or the divine essence that permeates everything in existence. It suggests that whatever is offered in rituals or actions is ultimately an offering to Brahman.

ब्रह्म हविः

This indicates that Brahman is the clarified butter (ghee), which is a crucial component in Vedic rituals and offerings. It signifies that the material used in rituals, even down to the finest substance like clarified butter, is an aspect of the divine.

ब्रह्माग्नौ

This phrase signifies "Brahman is the fire." In Vedic rituals, offerings are made into the sacrificial fire, which symbolizes the divine presence and is considered a medium of communication with the divine.

ब्रह्मणा हुतम्

This implies "Brahman is offered." It underscores that the act of offering, the performer of the offering, and the object being offered are all manifestations of Brahman.

ब्रह्मैव तेन गन्तव्यं

This means "Brahman alone is to be reached by this." It suggests that the ultimate goal of life, spiritual realization, or liberation (Moksha) is to be attained through realizing the identity of the individual soul (Atman) with Brahman.

ब्रह्मकर्मसमाधिना

This phrase indicates "by one absorbed in Brahman in action." It highlights that achieving this realization is not merely a matter of intellectual understanding but requires complete absorption or immersion in the performance of actions, recognizing them as expressions of the divine.

Overall, this verse encapsulates the essence of Advaita Vedanta philosophy, emphasizing the unity of Brahman (the ultimate reality) and Atman (the individual soul), as well as the importance of perceiving the divine in every aspect of life and action. It teaches that by offering all actions to Brahman and seeing Brahman in every action, one can attain spiritual liberation and union with the ultimate truth.

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.

In this verse, Sri Bhagavān explains two different paths of spiritual practice, emphasizing the importance of understanding the ultimate goal behind those practices.

1. दैवमेवापरे यज्ञं योगिनः पर्युपासते

- Translation: "Others, the yogis, worship through sacrifice the celestial gods alone."
- This line refers to one path of spiritual practice where individuals focus on performing rituals and sacrifices dedicated to the celestial deities or gods (देवा - daiva).
- The term "yogis" here indicates those who are engaged in spiritual practices or yoga to attain higher states of consciousness or realization.
- This path involves adhering to prescribed rituals, offering sacrifices, and engaging in devotional practices directed towards celestial beings in the pursuit of spiritual growth and blessings.

2. ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति

- Translation: "Yet others sacrifice the Self in the fire of Brahman through the fire of knowledge alone."
- Here, Sri Bhagavān describes another path of spiritual practice where individuals dedicate themselves to the pursuit of self-realization through knowledge and understanding of the ultimate reality, Brahman.
- The term "Brahman" refers to the ultimate reality or the absolute, often described as the unchanging, infinite, and all-pervading essence of the universe.
- In this path, the individual's focus is on self-sacrifice, not in a literal sense of physical sacrifice, but in the sense of surrendering the ego-self or individual identity into the realization of the universal Self or Brahman.
- The "fire of knowledge" symbolizes the transformative power of spiritual wisdom that burns away ignorance and illusion, leading to the realization of one's true nature as part of Brahman.

This verse illustrates the diversity of paths available for spiritual seekers. While one path involves external rituals and devotion to celestial deities, the other emphasizes internal contemplation, self-inquiry, and realization of the ultimate truth. The first path is more ritualistic and devotional, focusing on external acts of worship and seeking divine favor and blessings. The second path is more philosophical and introspective, emphasizing inner transformation through the cultivation of wisdom and understanding of the ultimate reality. Both paths ultimately aim at spiritual upliftment and liberation, albeit through different approaches. The choice of path depends on individual

temperament, inclination, and level of spiritual evolution. Sri Bhagavān does not advocate one path over the other but emphasizes the importance of sincere dedication and steadfastness in whichever path one chooses, ultimately leading to the realization of the supreme truth.

4.26

śrotrādīnīndriyāṅyanye, saṁyamāgniṣu 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.

In this verse, Sri Bhagavān continues to elucidate different aspects of spiritual practice and the concept of sacrifice:

1. श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति

- Translation: "Others offer the functions of the senses, such as hearing and the rest, in the fire of restraint."
- Here, Sri Bhagavān describes another category of spiritual practitioners who engage in the practice of sense control or sensory restraint (**sanyama**).
- The term "functions of the senses" (**śrotrādīnīndriyāṅi**) refers to the various sensory faculties like hearing (**śrotra**), sight, touch, taste, and smell.
- These practitioners offer these senses into the "fire of restraint" (**agnishu juhvati**), symbolizing their disciplined control over sensory desires and impulses.

"तुका म्हणे आम्ही झालो अग्निरूप, नाही गुणदोष अंगी येतं"

Tuka says, "We have become like fire; no virtue or defect can affect us".

Vasudevanand Saraswati, also known as Tembe Swami, revered as an incarnation of Dattatreya, refrained from allowing anyone to touch his feet. When someone insisted, he would request jawar to be brought. Upon dropping jawar on his feet, it would transform into popcorn, symbolizing his divine grace. His senses were disciplined like fire, remaining unaffected by worldly distractions, showcasing his spiritual mastery and purity.

2. शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति

- **Translation: "Others, however, offer sound and other objects of the senses in the fire of the senses."**
- Here, Sri Bhagavān describes yet another group of practitioners who offer the objects of the senses, such as sound and other sensory experiences, into the fire of the senses.
- Unlike the previous group, which focused on controlling the senses themselves, this group focuses on controlling their interaction with the external world and its stimuli.
- They practice detachment and moderation in their engagement with sensory experiences, offering them into the "fire of the senses" (**indriyāgnishu**), which represents their disciplined approach to sensory perception and enjoyment.

This verse highlights different approaches to spiritual practice, emphasizing the importance of self-discipline, control, and detachment in the pursuit of spiritual growth. The first group of practitioners

focuses on mastering their senses by restraining their impulses and desires. They offer their sensory faculties into the **"fire of restraint," indicating their dedication to self-control and discipline.** The second group focuses on regulating their interaction with the external world and sensory experiences. They practice detachment and moderation, offering the objects of the senses into the **"fire of the senses," symbolizing their disciplined approach to sensory perception and enjoyment.** Both approaches are aimed at transcending the influence of sensory desires and attachments, leading to inner purification and spiritual progress. Sri Bhagavan's teachings in this verse underscore the importance of self-discipline, moderation, and detachment in spiritual practice, regardless of the specific method chosen. Ultimately, the goal is to transcend the limitations of the material world and realize the eternal truth of the self.

4.27

sarvāṇīndriyakarmāṇi, prāṇakarmāṇi cāpare, ātmasaṃyamayogāgnau, juhvati jñānadīpīte. 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, Sri Bhagavān continues to elaborate on different approaches to spiritual practice, emphasizing the significance of self-discipline and inner control:

1. सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे

- Translation: "Others offer all the functions of the senses and the life-breaths."
- Here, Sri Bhagavān describes another group of practitioners who engage in spiritual practice by offering all the activities of the senses and the life forces (Prāṇas).
- The term "functions of senses" (**sarvāṇīndriyakarmāṇi**) refers to the various actions and interactions facilitated by the senses, such as seeing, hearing, tasting, touching, and smelling.
- Additionally, "prāṇakarmāṇi" refers to the vital life-breaths or energies within the body, including the breath and other physiological functions associated with life.

2. आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते

- Translation: "In the fire of the controlled mind, kindled by knowledge."
- This group of practitioners offers the functions of the senses and life-breaths into the fire of controlled consciousness, which is ignited by knowledge.
- The term "ātmasaṃyama" refers to self-control or mastery over the mind and senses, indicating a disciplined and focused state of consciousness.
- The "fire" here symbolizes the transformative power of spiritual practice and inner discipline. It represents the purifying aspect of consciousness that leads to spiritual growth and realization.
- This fire is ignited by "knowledge" (**jñāna**), referring to spiritual wisdom or insight into the nature of the self and the ultimate reality.

This verse underscores the importance of self-discipline and inner control in spiritual practice. It suggests a deeper level of introspection and mastery over one's mental and sensory faculties. Rather than merely restraining the senses or controlling external actions, this approach involves offering all sensory activities and life forces into the fire of controlled consciousness. The controlled mind, kindled by spiritual

knowledge, serves as the transformative agent that purifies the practitioner's consciousness and leads to spiritual awakening. Through the practice of ātmasaṁyama, individuals develop a heightened awareness and mastery over their thoughts, emotions, and desires, leading to inner peace and spiritual liberation. This verse emphasizes the integration of knowledge (jñāna) with disciplined action and self-control as essential components of the spiritual path. It highlights the importance of cultivating a balanced and harmonious relationship between the inner and outer aspects of human existence in the pursuit of spiritual growth and enlightenment.

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.

Sri Bhagavān explains various forms of sacrifice or yajña that individuals undertake in their spiritual pursuits:

1. **Dravya-yajña**: This refers to offering material wealth or resources in the service of a higher cause. It could involve donating money, food, or other possessions for charitable purposes or for supporting spiritual activities.
2. **Tapo-yajña**: This involves performing austerity or penance as a form of sacrifice. Austerity practices could include fasting, observing silence, or enduring physical discomfort to discipline the body and mind.
3. **Yoga-yajña**: This refers to the practice of yoga, specifically focusing on breath control (pranayama) or other yogic techniques aimed at harmonizing the body and mind. Through yoga practices, individuals seek to cultivate inner peace, balance, and spiritual growth.
4. **Svādhyāya-jñāna-yajña**: This involves the study of scriptures and the pursuit of knowledge as a form of sacrifice. By engaging in self-study, contemplation, and reflection on spiritual teachings, individuals aim to deepen their understanding of themselves and the divine.
5. **Sanśhita-vratāḥ**: These are individuals who observe self-restraint and discipline, particularly about their senses and mind. They consciously regulate their thoughts, desires, and actions, practicing self-control and mastery over their inner tendencies.

Overall, this verse highlights the diversity of paths and practices that individuals undertake on their spiritual journey. Whether through material offerings, austerity, yoga, study, or self-discipline, the underlying principle is the same: the sincere dedication of one's actions and efforts toward spiritual growth and self-realization. Each form of sacrifice is valid and effective, catering to the unique needs and inclinations of different seekers.

4.29

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

In this verse, Sri Bhagavān continues to elucidate various aspects of spiritual practice, specifically focusing on the regulation of breath and the control of life forces:

1. अपाने जुह्वति प्राणं, प्राणे'पानं तथापरे

- Translation: "Others offer the outgoing breath into the incoming, and the incoming breath into the outgoing, restraining both and thus regulating the life-energy."
- Here, Sri Bhagavān describes a specific practice of breath control (Prāṇayama) undertaken by certain practitioners.
- The outgoing breath (apāna) is offered into the incoming breath (prāṇa), and conversely, the incoming breath is offered into the outgoing. This symbolizes a harmonious cycle of breath regulation.
- By restraining both the outgoing and incoming breaths, individuals aim to regulate and balance the life-energy (prana) flowing within them.
- This practice of breath control is aimed at achieving a state of equilibrium and harmony in the flow of life-force energy, leading to enhanced vitality, mental clarity, and spiritual awareness.

2. प्राणापानगती रुद्ध्वा, प्राणायामपरायणाः

- Translation: "Restraining the motions of both the outgoing and incoming breaths, some become absorbed in the practice of breath control."
- This line further emphasizes the practice of breath control (pranayama) as a means of spiritual discipline.
- By mastering the regulation of breath and restraining the natural flow of both outgoing (apāna) and incoming (prāṇa) breaths, individuals become absorbed and devoted to the practice of pranayama.
- Those who are dedicated to pranayama become deeply absorbed in this practice, recognizing its significance in purifying the body, calming the mind, and facilitating spiritual progress.
- The term "prāṇāyāmaparāyaṇāḥ" indicates a deep commitment and dedication to the practice of pranayama, signifying the practitioner's earnest endeavor towards self-realization and spiritual attainment.

This verse underscores the importance of breath control (Prāṇayama) as a vital aspect of spiritual practice in yoga and meditation traditions. The practice described involves a deliberate and conscious regulation of the breath, with practitioners alternating between the inhalation and exhalation phases, aiming to harmonize the flow of life-force energy (Prāṇa) within the body. The verse highlights the transformative power of Prāṇayama in facilitating spiritual growth and awakening, as practitioners become absorbed in this practice and deepen their connection with the inner self. Ultimately, through dedicated practice and absorption in pranayama, individuals can transcend the limitations of the body and mind, paving the way for higher states of consciousness and spiritual realization.

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 this verse, Sri Bhagavān continues to elucidate different approaches to spiritual practice, emphasizing the importance of self-discipline, dedication, and offering. Let's break down and elaborate on this verse:

1. अपरे नियताहाराः, प्राणान्प्राणेषु जुह्वति

- Translation: "Others, with regulated diets, offer the outgoing breath into the incoming at the time of controlling the life-breaths."
- Here, Krishna describes another group of practitioners who engage in spiritual practice with disciplined and regulated eating habits (niyatāhārāḥ).
- These practitioners offer the outgoing breath (apāna) into the incoming breath (prāṇa) during the practice of controlling the life-breaths (pranayama).
- The disciplined control of diet and the conscious regulation of breath symbolize a holistic approach to spiritual practice, integrating physical discipline with inner purification.

2. सर्वेऽप्येते यज्ञविदो, यज्ञक्षपितकल्मषाः

- Translation: "All these, indeed, are knowledgeable about sacrifices; cleansed of sin by sacrifices."
- Krishna asserts that all these practitioners, regardless of their specific methods of spiritual practice, possess knowledge and understanding of sacrifices (yajña).
- By engaging in their respective forms of spiritual discipline and offering, they cleanse themselves of sins and impurities (kalmaṣāḥ) through the act of sacrifice.
- The term "yajñakṣapitakalmaṣāḥ" implies that their dedication to spiritual practice and offering purifies them, removing obstacles and impurities from their spiritual path.

This verse highlights the diversity of approaches to spiritual practice and the common thread of dedication and offering that runs through them. The first part of the verse emphasizes the importance of disciplined living, particularly in terms of regulated diets and the practice of Prāṇāyama. By maintaining control over their physical and mental faculties, practitioners cultivate a conducive environment for spiritual growth and inner purification. The second part of the verse emphasizes the transformative power of sacrifices (yajña) in cleansing practitioners of sins and impurities. Sacrifice here doesn't solely refer to ritualistic offerings but encompasses all forms of self-discipline, dedication, and offerings made in the pursuit of spiritual realization. Regardless of the specific practices they follow, all these practitioners are considered knowledgeable about sacrifices and benefit from the purifying effects of their spiritual endeavors. Overall, the verse underscores the universality of spiritual principles and the efficacy of sincere dedication and offering in facilitating spiritual growth and purification. It encourages individuals to embrace their chosen path of spiritual practice with dedication and sincerity, knowing that it leads to inner purification and spiritual upliftment.

yajñaśiṣṭāmṛtabhujo, yānti brahma sanātanam, nāyaṁ(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?

Sri Bhagavān emphasizes the significance of yajña, or sacrifice, in the spiritual journey and attainment of Brahmān, the eternal reality.

1. **"Yajña-śiṣṭāmṛta-bhujo yānti brahma sanātanam"**: Those who partake of the remnants (śiṣṭa) of the yajña, which is likened to nectar (amrita), attain Brahman, the eternal and supreme reality. This implies that by engaging in selfless acts of sacrifice and offering, individuals attain spiritual enlightenment and liberation.
2. **"Nāyaṁ loko 'styayajñasya kuto 'nyaḥ kuru-sattama"**: This world (loka) is not for those who do not perform yajña or sacrifice. The term "non-sacrificers" refers to those who live solely for selfish pursuits without regard for higher principles or spiritual growth. The verse questions how such individuals can hope to attain the other world (the spiritual realm) if they neglect the practice of yajña in this world.

In essence, this verse underscores the importance of selfless action and sacrifice as essential aspects of the spiritual path. It suggests that those who engage in acts of sacrifice, offering their efforts and resources for the greater good, are the ones who attain spiritual realization and union with Brahman. Conversely, those who are solely focused on their selfish desires and neglect the principle of sacrifice are unlikely to attain spiritual fulfillment. Thus, the verse encourages individuals to cultivate a spirit of selflessness and service, recognizing that such actions lead to the highest spiritual attainment.

The session ends with the soulful rendition of 'Hari Sharanam.'

Question and Answer:

Prerana ji

Q: I have completed my 10th Standard exam. I am unable to decide my future course, whether to pursue civil services or engineering, etc. My mind is feeling confused.

A: There are various approaches to resolving such a dilemma. Firstly, introspect. Ask yourself whether you can envision spending your life as a computer engineer, seated in front of a computer. As mentioned in Chapter 18 of the Bhagavad Gita:

**"श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥"**

"It is better to perform one's own duties imperfectly than to perform another's duties perfectly. By fulfilling one's innate duties, a person does not incur sin."

At your age, making such decisions can indeed be challenging. Try to understand your areas of interest.

One can excel in their profession if it aligns with their passion. Avoid solely focusing on material gains or package expectations, as such thoughts can burden your work. If you're still uncertain, spend time in the company of wise individuals or meditate to seek clarity from your inner self. Contemplating the teachings of the Bhagavad Gita can also provide guidance. Consulting with your parents can offer additional perspectives. Once you've made your decision, stand firm by it. You may even find solace in the 7th verse of Chapter 2:

"कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥"

"I am confused about my duty and besieged with anxiety and faintheartedness. I am Your disciple and surrender unto You. Please instruct me definitively on what is best for me."

Udaya Chandrika ji

Q: I am a housewife and attempt to promote Srimad Bhagavadgītā in schools. However, some schools discourage the spread of Sanatan Dharma here. How should I handle this situation?

A: Don't dwell on the schools that are not receptive to your efforts. Currently, we collaborate with nearly 80 schools as part of Geeta Pariwar, all of which welcome the teachings of Bhagavadgītā. You can focus your efforts on approaching schools that express interest in incorporating these teachings.

Shino Nath Kumar Ji

Q: I have a son and a daughter. My son is successful, but my daughter, though bright, hasn't achieved the success she deserves. She works in Mumbai but doesn't want to come home. She's frustrated. How should I handle this?

A: As parents, it's important not to compare your children. Such comparisons can inadvertently affect your behavior towards them. Instead, focus on accepting each child's unique journey. To bring happiness to your daughter's life, consider suggesting she join our Geeta classes. Through these teachings, one can find inner peace and boundless joy as Sri Krishna's flute plays in the heart.



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 ŚRĪKṚṢṆĀRPAṆAMASTU ||