

Śrīmad Bhagavad-gītā

with the
Sārārtha Varsīṇī commentary

by
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Chapter-4

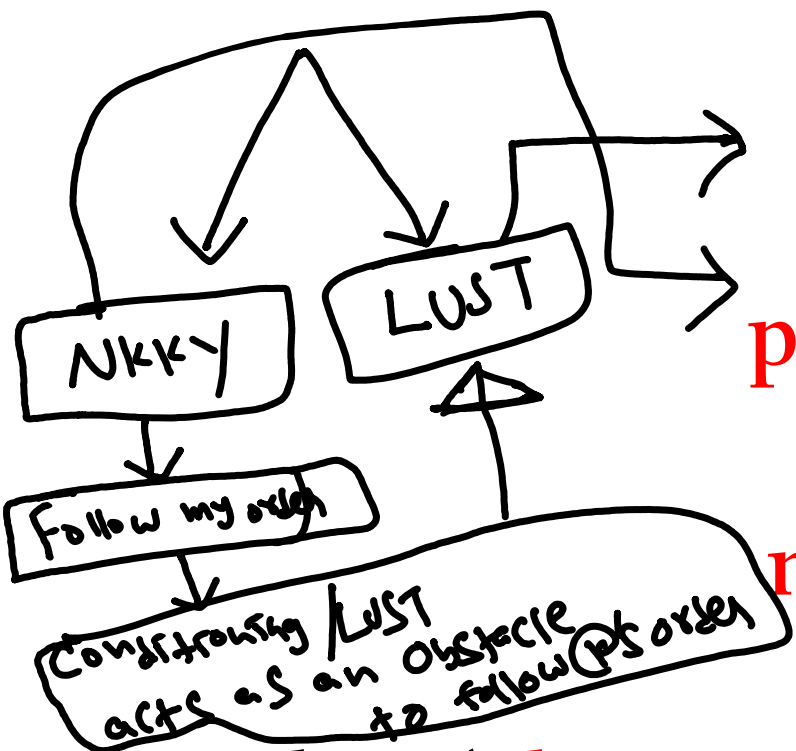
Transcendental Knowledge

Jñāna Vibhāga Yoga

Section - I

Transcendental Knowledge of Kṛṣṇa (1-10)

4.1



śrī-bhagavān uvāca
imaṁ vivasvate yogam
proktavān aham avyayam |
vivasvān manave prāha
manur ikṣvākave 'bravīt ||

Jñāna yoga

↓
Goal of MKY

I spoke (aham proktavān) this indestructible knowledge (imaṁ avyayam yogam) to Vivasvān (vivasvate). He spoke it to Manu (vivasvān manave prāha). Manu spoke it to Ikṣvāku (manur ikṣvākave abravīt).

In the fourth chapter, the Lord speaks about the reasons for His appearance, the eternal nature of His appearance and activities, and also speaks of the excellence of jñāna in such things as the brahma-yajña.

In this verse, the Lord praises jñāna-yoga (imaṁ yogam), the goal of niṣkāma-karma, which He had already mentioned in the two previous chapters.

4.2

evam paramparā-prāptam
imaṁ rājarṣayo viduḥ |
sa kāleneha mahatā
yogo naṣṭaḥ parantapa ||

The saintly kings (rājarṣayah) understood this knowledge (imaṁ viduḥ) received in this disciplic succession (evam paramparā-prāptam). By the influence of powerful time (mahatā kālena), this disciplic succession for yoga was broken (iha yogo naṣṭaḥ), O afflicter of enemies (parantapa).

4.3

sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanah |
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam ||

As you are My devotee (me bhakto asi) and friend (sakhā ca iti), I have spoken (mayā proktaḥ) this yoga (sah eva ayam purātanah yogaḥ), the ultimate secret (etad uttamam rahasyam), unto you today (te adya).

In this verse, the Lord gives the reason for speaking this yoga to Arjuna.

You are My devotee and My friend.

Apart from these two reasons, He gives another reason for not speaking this to inferior persons: it is most secret.

4.4

arjuna uvāca
aparam bhavato janma
param janma vivasvatah |
katham etad vijānīyām
tvam ādau proktavān iti ||

Arjuna said: You appeared after Vivasvān (aparam bhavato janma). He was born previous to you (param janma vivasvatah). How can I understand (katham etad vijānīyām) that you spoke this yoga in the beginning (tvam ādau proktavān iti)?

In this verse, Arjuna asks about the impossibility of what Kṛṣṇa has just spoken.

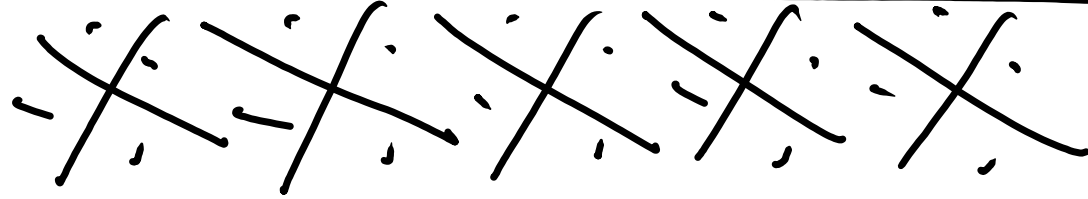
“Your birth is recent (aparam) and Vivasvān’s birth is ancient (param). How can I understand that You spoke it to him?”

4.5

śrī-bhagavān uvāca
bahūni me vyatītāni
janmāni tava cārjuna |
tāny ahaṁ veda sarvāṇi
na tvam vettha parantapa ||

The Lord said: You and I (me tava ca) have gone through
many births (bahūni janmāni vyatītāni). I know all of these
(tāny sarvāṇi ahaṁ veda), but you do not (na tvam vettha),
O afflicter of enemies (parantapa).

In this verse, the Lord explains that He instructs through the agency of His avatāras.



I appear as various avatāras, and you also appear as My companion at that time.

I know, since I am omniscient, being the Supreme lord.

You do not know, since I cover your knowledge for fulfilling
the purpose of My pastimes.

With knowledge covered, O afflicter of the enemy, you afflict
(tapa) the enemies (param) by thinking of yourself as the son
of Kuntī, a kṣatriya, ~~during~~ in this life.

- ① a'jah → Unborn
 - ② bhūtānām īśvaro → Lord of all JIVAS
 - ③ avyayātmā → I have an imperishable body
- I am not under the control of Karma

4.6

svām prakṛtiṁ adhiṣṭhāya

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san |
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā ||

Though I am unborn (ajo 'pi sann) and the lord of all entities (bhūtānām īśvaro 'pi san), having an imperishable body (avyayātmā), I appear with My own body (prakṛtiṁ svām adhiṣṭhāya sambhavāmy) by My own energy (ātma-māyayā).

In this verse, He describes the manner of His appearance.

“Though I am without birth, I appear. I descend in the forms of devas, humans and crawling animals and other forms.”

↓
Rāma/Kṛṣṇa

↓
Kūrma

↓
varāha etc.

→ independence.

Vāhag

“But what is remarkable about that? The jīva is also actually without birth, and is born again after the destruction of the gross body.”

The Lord answers: "I have an indestructible body (avyaya ātmā).

The jīva is without birth in the sense that he is a sou apart from his body.

↓ In constitutional state the JIVE has no birth.
↑ In ignorance, the JIVE has birth.

He takes birth just because of his relationship with the body which produces ignorance.

But My being without birth and My taking birth are ~~not separate~~ from My body, since I am the Lord.

Both My birth and My not being born are integral to My svarūpa.

As such a condition is difficult to occur, it is certainly astounding and inconceivable.

And there is no worry that I will take birth in all sorts of wombs like the jīva who is under the influence of pāpa and as such a condition is difficult to occur, it is certainly astounding and inconceivable.

And there is no worry that I will take birth in all sorts of wombs like the jīva who is under the influence of pāpa and puṇya, for I am the lord of all the living entities (bhūtānām īśvaraḥ), not under the control of karma.

“But the jīva receives bodies of deva, human and animal according to karma by his subtle body which causes his bondage.

You, the Supreme Lord, are without a subtle body, and you are all pervading and control karma, time and all other elements. The śruti says bahu syām: may I become many. (Chāndogya Upaniṣad 6.2.3)

From that, it is understood that you are the form of the whole universe.

When you say ‘I appear in this particular way,’ I think that must mean that Your birth means simply that You are revealing to people the multitude of bodily forms throughout the universe, which are also eternal as types.”

“But how can that be? I make My appearance, situated in My own form (prakṛtiṁ svām adhiṣṭhāya).”

If the word prakṛti meant the external material energy, then its controller, the Supreme Lord, becomes, by inference, a material form, not a special object of realization.

Therefore, in conformity to the Amara Kośa dictionary meaning (saṁsiddhi-prakṛtī tv ime svarūpaṁ ca svabhāvaś ca), the word prakṛti means svarūpa in this verse.

It does not refer to the material energy which arises from His svarūpa.

The Lord's svarūpa is sac-cid-ānanda, full of eternal spiritual knowledge and bliss.

Concerning the word prakṛti, Srīdhara Svāmī says, "Accepting a form (prakṛti) which is composed of śuddha-sattva (svām)."

Rāmānujācārya says, "Prakṛti means ones own nature (svabhāva). Thus the phrase means 'Being situated in My nature, I appear with My svarūpa (svam) by My own will.'"

In this case, prakṛti means the Lord's nature, which is condensed sac-cid-ānanda-rasa, which is distinct from material energy.

The word svam along with prakṛti thus indicates "My own svarūpa, My true form."

For the śruti says:

?

(sa bhagavaḥ kasmin pratisthitah) (sva mahimni)

Dear sir, in what is the supreme situated? (It is situated in its own glory.) Chāndogya Upaniṣad 7.24.1

Madhusūdana Sarasvatī gives the following meaning.

“I appear, situated in My svarūpa. Being situated spiritually, I act without duality of soul and body.”

अव्ययत्वे

“But if You have indestructible bodies such as Matsya or Kūrma, then why do Your present form and the previous forms not appear all at once?”

“I appear through My māyā coming from My self (ātmā means self, thus ātma-māyā means My own māyā), through My yoga-māyā, the function of the cit-śakti, which both covers and reveals My svarūpas. I appear revealing My present form, having covered the previous forms.”

Śrīdhara Svāmī says sambhāvami ātma-māyayā means, “I appear by My energy of jñāna, bala and vīrya which strongly manifest.”

According to Rāmānuja, ātma-māyayā can also mean “By My own knowledge,” since māya can mean knowledge in this context: māyā vayunam jñānam.

The usage is stated: “He continually knows the sin and piety of all entities by knowledge (māyayā).”

Madhusūdana Sarasvatī says: “Māyā means the awareness through that body (ātmā) that I am the Lord, Vāsudeva, devoid of difference between body and soul.”

When do I appear

4.7

yadā yadā hi dharmasya
glānir bhavati bhārata |
abhyutthānam adharmasya
tadātmānam sṛjāmy aham ||

Whenever (yadā yadā) there is destruction in dharma (dharmasya glānir bhavati), O Bhārata (bhārata), and a rise in ~~adharm~~ (adharmasya abhyutthānam), I manifest My own body (tadā aham ātmānam sṛjāmy).

“When do I appear?” This verse answers.

I appear when I cannot tolerate both the destruction (glāni) of dharma and the increase (abhyutthānam) of adharma, in order to reverse the situation.

I manifest My body (ātmānam).

Madhusūdana Sarasvatī says, “I show that body which exists eternally, as if it were created by My energy.”

3 2yages a dext

4.8

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge ||8||

In every age (yuge yuge) I appear (sambhavāmi) in order to protect the devotees (paritrāṇāya sādḥūnām), to destroy the demons (vināśāya ca duṣkṛtām) and to establish dharma (dharma-saṁsthāpana arthāya).

“But Your devotees, the rājarsis and brahmarsis can rectify the destruction of dharma and the increase of adharmā.”

Then why is it necessary that You make an appearance?”

“That is true. But I come and perform feats which are very difficult for others to do.”

That is expressed in this verse.

I appear for delivering (trānāya) My dedicated devotees (sādhūnām) whose hearts are bursting with longing for Me, who are suffering due to their devotion; for destroying the evil-minded persons like Rāvaṇa, Kāmsa and Keśī, who give suffering to My devotees, and who cannot be killed by anyone except Me; and for establishing in a firm way, the supreme dharma of meditating on Me, worshipping, serving Me and singing about Me, which cannot be instituted by anyone but Me (saṁsthāpanārthāya).

I do this in every yuga in the day of Brahmā, or in every kalpa (day of Brahmā).

In this act, one ~~should not worry~~ that the Lord is being prejudiced in punishing the evil-minded.

By killing them, the Lord delivers even those most sinful asuras from samsāra and from receiving hellish punishment due to their various sinful actions.

The Lord's ~~punishment in the form of killing~~ should thus be seen as His mercy.

4.9

janma karma ca me divyam
evam yo vetti tattvatah |
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna ||9||

He who understands in truth (yah evam tattvatah vetti) My spiritual birth and activities (me divyam janma ca karma), attains Me (sah mām eti) on giving up his body (dehaṁ tyaktvā), and does not take birth again (punar janma na eti).

You will be successful just by knowing in truth about My birth
which was previously described, and after My birth, My activities.

That is expressed in this verse.

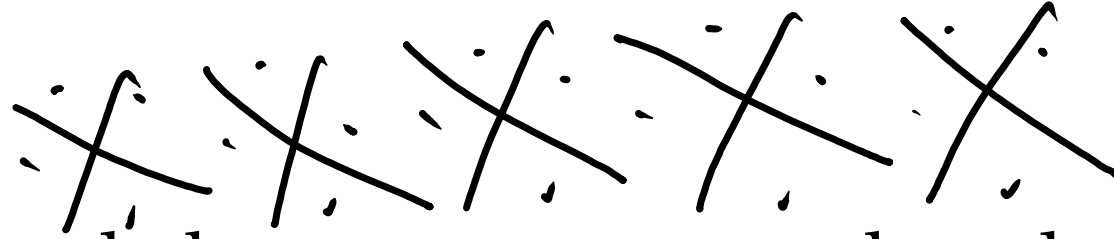
Rāmānujācārya and Madhusūdana Sarasvatī say that [divya] means
“non material, spiritual.”

Śrīdhara Svāmī says divya means [uncommon.]

→ Spiritual

→

As this means that it is not related to this material world, it also means “spiritual.”



Being spiritual, beyond the guṇas, means that the Lord's birth and activities are eternal.

Jīva Gosvāmī also explains, quoting from Bhāgavatam in the Bhagavat Sandarbha that the Lord has no material birth or activities:

na vidyate yasya ca janma karma vā
na nāma-rūpe guṇa-doṣa eva vā
tathāpi lokāpyaya-sambhavāya yah
sva-māyayā tāny anukālam ṛcchati

tasmai namaḥ pareśāya
brahmaṇe 'nanta-śaktaye
arūpāyuru-rūpāya
nama āścarya-karmaṇe

He who has no birth or activities (na vidyate yasya ca janma karma vā), no name or form (na nāma-rūpe), and no qualities or faults (guṇa-doṣa eva vā), accepts birth and activities as Brahmā and Śiva at the time creation and destruction (anukālam ṛcchati) by his energies of rajas and tamas (sva-māyayā) for creating and destroying the universe (loka āpyaya-sambhavāya). I offer respects to Paramātmā (tasmai namaḥ pareśāya), Brahman, with unlimited powers (brahmaṇe ananta-śaktaye), who is devoid of material forms but who has many spiritual forms (arūpāya uru-rūpāya) and astonishing activities (namaḥ āścarya-karmaṇe). SB 8.3.8

Or the word divya can mean “not approachable by logic,” or “inconceivable,” on the strength of the words of śruti and smṛti.

divyam →
→ spiritual
→ uncommon
→ inconceivable.

The Purusa Bodhinī Śruti (4.3) of the Pippalādi branch of the Vedas says:

eko devo nitya-līlānurakto bhakta-vyāpī bhakta-hṛdayāntarātmā

The one Lord (**ekah**), who is inconceivable (**deva**), engaged in eternal pastimes (**nitya-līlā anuraktah**), is spread in the devotees (**bhakta-vyāpī**) and resides in the devotee’s heart (**bhakta-hṛdaya antarātmā**).

The eternal nature of the Lord's birth and activities is mentioned frequently in the Bhāgavatam as well.

yoḥ tattvataḥ vetti → one who knows that my B & A are truly eternal

Yo vetti tattvataḥ means "he who knows that My birth and activities are truly eternal," based on My statements that I am unborn and with indestructible body (ajo 'pi san avyayātmā) and that My birth and activities are non material (janma karma ca me divyam), and not just an appearance of being eternal, dependent on some sort of trick.

Yo vetti tattvataḥ can also mean “one who knows Me as the very form of Brahman.”

tat → Brahman

②

This is because later Kṛṣṇa will say om tat sad iti nirdeśo brahmanas trividhaḥ smṛtaḥ: the three words om tat sat all indicate Brahman.
(BG 17.18)

Therefore tattva means the state of being Brahman (tat).

Yo vetti tattvataḥ means “one who know Me as the form of Brahman.”

Rāmānujācārya says, {Destroying all sins which are unfavorable for
surrender to Me} by true knowledge of My spiritual birth and
activities, taking shelter of Me in this life in the prescribed way, that
person who holds Me alone as dear, constantly thinking of Me,
attains Me.”

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4.10

vīta-rāga-bhaya-krodhā
(man-mayā) (mām upāśritāḥ) |
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ ||

Having given up attachment, ^① fear and ^② anger towards the demons (vīta-rāga-bhaya-krodhā), absorbed in Me with hearing and chanting (man-mayā), having taken shelter of Me (mām upāśritāḥ), many persons (bahavo), purified by the austerity (tolerating opposition) of that true knowledge of My birth and activities (jñāna-tapasā (pūtā)), attained love for Me (mad-bhāvam āgatāḥ).

Not only at the present time can one attain Me just by knowing about the nature of My present birth and activities, but in ancient times also, in previous kalpas when I appeared, people attained Me by knowing the nature of My birth and activities.

That is the purport of this verse.

Regarding the meaning of [jñāna-tapasā] Rāmānujācārya says, “They became purified by the austerity of realization about the nature of My birth and activities as previously stated.”

Or the meaning can be: “They, having attained realization of the eternal nature of My birth and activities, became purified by austerity in the form of tolerating the burning poison of wrong ideas, wrong logic and wrong arguments.”

Rāmānujācārya quotes the following śruti in this regard.

tasya dhīrāḥ parijānanti yonim

The wise men know about the Lord’s method of birth. Taittirīya
Āraṇyaka 3.13.1

Such wise persons have given up attachment to or affection for persons who speak nonsense ideas (vīta-rāgaḥ).

My devotees have no fear of them, nor anger towards them. Why?

Because they are preoccupied with meditating on, thinking of, hearing and singing about My birth and activities (man-mayā).

They attained prema for Me (mad-bhāvam).

4.11

ye yathā mām prapadyante
tāms tathaiva bhajāmy aham |
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśah ||

I respond to persons (tāms tathaiva bhajāmy aham) according to the amount that they surrender to Me (ye yathā mām prapadyante). All men (sarvaśah manuṣyāḥ) follow My path (mama vartma anuvartante), O son of Prthā (pārtha).

bhaja

Respond.
crosship
share

Question 78 (A)

”Your dedicated devotees consider Your birth and activities to be eternal, but others such as jñānīs, surrendering to You for the purpose of perfecting jñāna or other goals, do not consider Your birth and activities to be eternal.”

“In whatever way they worship Me (prapadyante), I also give them the fruits of their worship (bhajāmi) in an appropriate manner.”

The meaning is this. Those who think that My birth and activities are eternal and, having a particular desire for those pastimes, worship and please Me.

And I, because I am the Lord, can respond, or not respond, or respond in a different way than they expect.

But, making them My associates, I appear and disappear with them in this world at the appropriate time, in order to give My birth and pastimes their eternal nature.

Favoring them at every moment, I bestow upon them the fruit of their worship. → प्रेम

The jñānīs and others who surrender unto Me while thinking of My birth and activities as temporary, and thinking of My deity forms as material--I throw those jñānīs again and again into the noose of māyā with its temporary births and action, and bestow upon them the sorrows of birth and death.

This is the appropriate fruit of their worship (They receive temporary bodies because they think My body is temporary.)

But those jñānīs who accept the eternal nature of My birth and activities, consider My deity form to be sac-cid-ānanda, and surrender to Me for perfection of their jñāna-- I liberate those jñānīs, since they desire the destruction of their gross and subtle bodies, and I give them the bliss of Brahman.

I bestow upon them the desired result of their worship: the destruction of birth and death born from ignorance.

Therefore, not only devotees surrender to Me, but rather everyone (sarvaśah), all men, jñānīs, karmīs, yogīs, and worshippers of the devatās, follow My path (they surrender either directly or indirectly).

Jñāna, karma and other processes are all My path, since I am the essence of all those paths.

Results of Pratyakṣi mārga
is fast
↓
But, the results of
Mūlyakṣi mārga is slow.

4.12

kāṅkṣantaḥ karmanām siddhim
yajanta iha devatāḥ |
kṣipram hi mānuṣe loke
siddhir bhavati karma-jā ||

Among men (mānuṣe loke), those desiring results from their work (karmanām siddhim kāṅkṣantaḥ) worship the devatās (yajanta iha devatāḥ). The results coming from such actions (karma-jā siddhir) appear quickly (kṣipram bhavati).

However, among men, those who are full of desire give up the path of bhakti even though it is coming directly from Me, and follow the path of karma which gives quick results.

That is explained in this verse.

The results of their actions (karma-jā siddhiḥ) such as going to Svarga, come quickly.

4.13

cātur-varṇyaṁ mayā sṛṣṭam
guṇa-karma-vibhāgaśah |
tasya kartāram api mām
viddhy akartāram avyayam ||13||

The four varnas were created by Me (cātur-varṇyaṁ mayā sṛṣṭam) according to distinctions of quality and work (guṇa-karma-vibhāgaśah). Though I made the system (tasya mām kartāram api), know that (viddhy) I, being undeviating and impartial (avyayam), am also detached from the system (akartāram).

“Indeed, the paths of bhakti and jñāna give liberation, but the path of karma leads to bondage. Therefore, there is some inequality in You, the creator of all paths, the Supreme Lord.”

“That is not so at all. I have created the four varṇas for people who want their own enjoyment.”

The suffix ya in the word cātur-varṇya indicates self-interest in the four orders.

The brāhmanas, predominated by sattva, perform activities such as controlling the senses and mind.

The kṣatriyas, who are predominated by rajas and sattva, perform actions such as warfare and acts of heroism.

The vaiśyas, predominately tamas and rajas, do farming and raise cows.

The śūdras, predominated by tamas, serve others.

I have created this system of four varṇas divided according to guṇa and activity, taking shelter of the path of dharma.

Know Me as the creator (kārtāram) of the system, since it is created from the guṇas of prakṛti which is My energy.

In that way I am the creator, but actually I am not the creator, since My svarūpa is beyond the guṇas and prakṛti.

Therefore, I am said to be indestructible (avyayam).

I am not at all similar to the varṇas or matter, though I have created
them.

4.14

na mām karmāṇi limpanti
na me karma-phale sprhā |
iti mām yo 'bhijānāti
karmabhir na sa badhyate ||

Actions do not contaminate Me (na mām karmāṇi limpanti). I have
no desire for the fruits of work (na me karma-phale sprhā). One who
knows this about Me (iti mām yo abhijānāti) is not bound by actions
(karmabhir na sa badhyate).

“Let all that be, but now You have appeared in a kṣatriya family, and daily perform activities obligatory to the kṣatriya. It seems You are subsisting as a kṣatriya.”

“But these activities do not contaminate Me as they contaminate the jīva.

Nor do I have desire for results of those actions, such as desire for Svarga.

Being full of My own bliss because I am the Supreme Lord, the only reason for My doing these actions is to encourage mankind.

He who knows this is not bound, but he who does not know it is bound by karma.”

4.15

evam jñātvā kṛtaṁ karma
pūrvair api mumukṣubhiḥ |
kuru karmaiva tasmāt tvam
pūrvaiḥ pūrvataram kṛtam ||

Those desiring liberation (mumukṣubhiḥ) in ancient times (pūrvair api) performed actions (kṛtaṁ karma) knowing this (evam jñātvā). Therefore (tasmāt), perform action (tvam kuru karma eva) which the ancients performed (pūrvaiḥ pūrvataram kṛtam).

↑ Liberation.
↓ Purification of heart

Detached work

4.14

via duties

Understanding how I have acted without being bound, previously
person like Janaka performed karma in order to promote it with the
people.

4.16

kim karma kim akarmeti
kavayo 'py atra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase 'śubhāt

Even the wise are bewildered (kavayah apy atra mohitāḥ) about action and inaction (kim karma kim akarma iti). I will speak to you about (that action) (te tat karma pravakṣyāmi), by knowing which (yaj jñātvā) you will be liberated from saṃsāra (mokṣyase asubhāt).

Moreover, action is not to be performed by the intelligent person just in an imitative way.

It should be performed after having understood its varieties.

First, the difficulty in understanding karma is described.

4.17

karmaṇo hy api boddhavyam
boddhavyam ca vikarmaṇah |
akarmaṇaś ca boddhavyam
gahanā karmaṇo gatiḥ ||

One should understand (boddhavyam) about karma, vikarma and akarma (karmaṇah vikarmaṇah akarmaṇah ca). The truth about these is difficult to understand (gahanā karmaṇo gatiḥ).

One should understand the truth about vikarma--that performance of forbidden actions leads to misery.

As for the truth about akarma--avoidance of action by the sannyāsī-- how can that lead to auspiciousness?

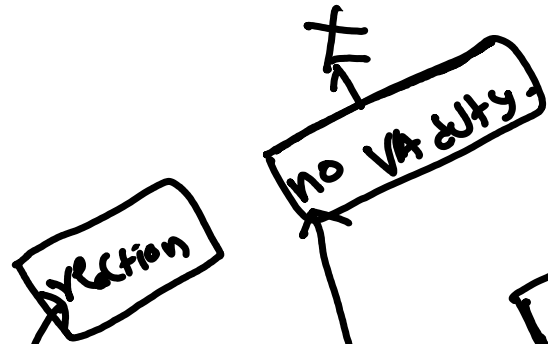
How will one obtain the highest goal without knowing the truth about these?

The real truth (gati) about karma, akarma and vikarma is hard to understand.

In the last line the word karma is used to represent all three types.

4.18

karmany akarma yah paśyed
akarmani ca karma yah |
sa buddhimān manuṣyeṣu
sa yuktaḥ kṛtsna-karma-kṛt ||



He who sees inaction in action (karmany akarma yah paśyed) and action in inaction (akarmani ca karma yah) is intelligent among men (sa manuṣyeṣu buddhimān). He performs (sa yuktaḥ) all actions (kṛtsna-karma-kṛt).

This verse gives an understanding of the truth of action and non-action.

Action + knowledge + pure heart → No reaction
Inaction (sanyasa) + without knowledge + impure heart → fruitful reaction.

He is intelligent who sees that persons of pure heart fixed in knowledge like Janaka who do not renounce activity, but rather engage in action, in niṣkāma-karma-yoga, do not accrue karma (akarma); and who sees that one who does not perform actions, renouncing actions as a sannyāsī, being of impure heart without knowledge, though talking profusely of knowledge because of knowledge of scriptures, actually obtains bondage of karma leading to misery.

He engages in all activities; he does not renounce action even through instructions or association of those who think themselves knowledgeable, talking a lot about jñāna.

The Bhāgavatam says:

yas tv asaṁyata-ṣaḍ-vargaḥ pracaṇḍendriya-sārathih
jñāna-vairāgya-rahitas tri-daṇḍam upajīvati
surān ātmānam ātma-stham nihnute mām ca dharma-hā
avipakva-kaṣāyo 'smād amuṣmāc ca vihiyate

One who has not controlled (yas tv asaṁyata) the six forms of illusion (lust, anger, greed, excitement, false pride and intoxication) (ṣaḍ-vargaḥ), whose intelligence, the leader of the senses (indriya-sārathih), is extremely attached to material things (pracaṇḍa), who is bereft of knowledge and detachment (jñāna-vairāgya-rahitaḥ), who adopts the sannyāsa order of life to make a living (tri-daṇḍam upajīvati), who deceives (nihnute) the devatās (surān), ātmā (ātmānam) and Paramātmā (mām ca ātma-stham), thus ruining all religious principles (dharma-hā), and who is still infected by material contamination (avipakva-kaṣāyo), is deviated and lost (vihiyate) both in this life and the next (asmād amuṣmād ca). (SB 11.18.41-42)

4.19

EXAMINATION OF
SEEING IN ACTION IN ACTION

(yasya sarve samārambhāḥ)

(kāma-saṅkalpa-varjitāḥ)

(jñānāgni-dagdha-karmāṇam)

tam āhuḥ paṇḍitaṁ budhāḥ ||

VA duties.
↓
NKKY

NIṢKĀMA.

NO REACTION,
REACTION

The wise say (budhāḥ āhuḥ) that he is learned (tam paṇḍitaṁ) who, engaging in all activities (yasya sarve samārambhāḥ), but being devoid of desire for enjoyment (kāma-saṅkalpa-varjitāḥ), has burned up all actions by the fire of knowledge (jñānāgni-dagdha-karmāṇam).

This concept is further explained in five verses.

One who completely engages in activity (samārambhāḥ) devoid of desires to attain objects of enjoyment performs actions consumed by the fire of knowledge, whether the actions are prescribed (karma) or forbidden (vikarma).

Handwritten notes:
→ विकारम
→ VA duties

In this way the nature of vikarma should be understood.

Just as the qualified person sees that karma does not lead to bondage, he also sees that vikarma or forbidden action do not accrue bondage.

This verse is in agreement with the previous verse (seeing inaction in action).

Later it will be said:

api ced asi pāpebhyaḥ
sarvebhyaḥ pāpa-kṛt-tamaḥ
sarvaṁ jñāna-plavenaiva
vṛjinam santariṣyasi

Even if you are (api ced) the most sinful among sinners (sarvebhyaḥ pāpebhyaḥ pāpa-kṛt-tamaḥ asi), you will cross over all sins (sarvaṁ vṛjinam santariṣyasi) just by the boat of knowledge (jñāna-plavenaiva).

yathaidhāmsi samiddho 'gnir
bhasma-sāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi
bhasma-sāt kurute tathā

As a blazing fire (yatha samiddho agnir) burns to ashes (bhasma-sāt kurute) all fuel wood (edhāmsi), the fire of knowledge (tathā jñānāgniḥ) turns all actions to ashes (sarva-karmāṇi bhasma-sāt kurute).

BG 4.36-37

seeing inaction
in action

4.20

tyaktvā karma-phalāsaṅgam
nitya-trpto nirāśrayaḥ |
karmany abhipravṛtto 'pi
naiva kiñcit karoti saḥ ||

Though intently engaged in actions (karmany abhipravṛtto 'pi), having given up the desire for results of action (tyaktvā karma-phalāsaṅgam), being always satisfied (nitya-trpto), non-dependent on others (nirāśrayaḥ), this person does nothing at all (naiva kiñcit karoti saḥ).

→ No actions are generated.

→ NA duties. → material results.

This person is always satisfied by his own bliss (nitya-tr̥ptaḥ).

He does not take shelter at all of anything for his livelihood (nirāśrayaḥ).

4.21

nirāśīr yata-cittātmā
tyakta-sarva-parigrahaḥ |
śārīraṁ kevalaṁ karma
kurvan nāpnoti kilbiṣam ||

Having given up all sense of taking from others (tyakta-sarva-parigrahaḥ), being without desire (nirāśīr), and controlled in mind and body (yata-cittātmā), performing acts (kurvan karma) only to support his body (śārīraṁ kevalaṁ), he does not incur sin (nāpnoti kilbiṣam).

He is controlled in mind (cit) and gross body (ātmā).

For the purpose of maintaining his body he may accept things even from sinful persons, but does not incur sin.

This is an extended explanation of the statement “one must understand the truth concerning vikarma.”

4.22

yadṛcchā-lābha-santuṣṭo
dvandvātīto vimatsarah |
samah siddhāy asiddhau ca
kṛtvāpi na nibadhyate ||

Satisfied with what comes of its own accord (yadṛcchā-lābha-santuṣṭo), free of dualities (dvandvātīto), free of envy (vimatsarah), calm in the face of success or failure (samah siddhāy asiddhau ca), though engaging in work (kṛtvāpi), that person is not bound (na nibadhyate).

4.23

gata-saṅgasya muktasya
jñānāvasthita-cetasah |
yajñāyācarataḥ karma
samagram̐ praviliyate ||

Devoid of desire for results (muktasya), free from attachment (gata-saṅgasya), absorbed in knowledge (jñāna-avasthita-cetasah), and engaged in actions of yajña (yajñāya ācarataḥ karma), he does not accrue karmic reactions (samagram̐ praviliyate).

For one who performs actions for the purpose of yajña, which will now be described, karma dissolves.

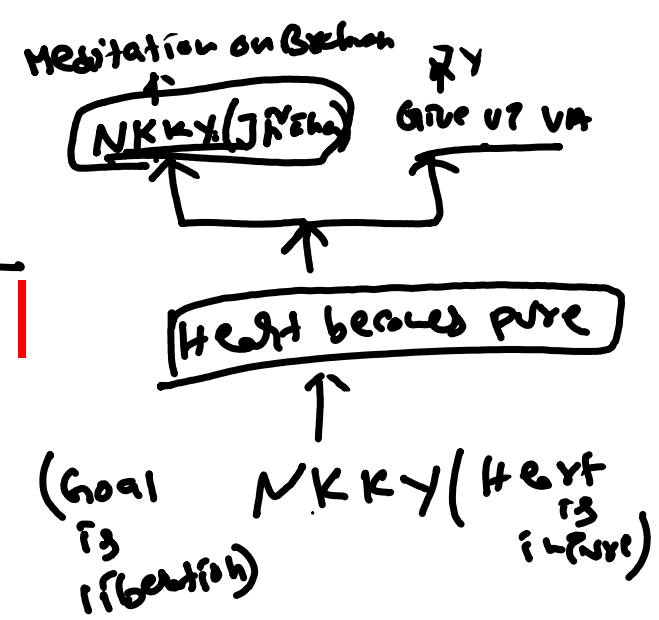
↓
reactions

The state of non-action or no reactions to work is attained by this.

↘ akāma.

brahmārpaṇam brahma havir
brahmāgnau brahmaṇā hutam |
brahmaiva tena gantavyam
brahma-karma-samādhinā ||

ESSENCE OF
 NKKY
 ↓
 How NKKY → leads to liberation



The oblations consisting of Brahman (brahmārpaṇam), with brahman as the ladle (brahma havir), is offered into the fire which is Brahman (brahmāgnau hutam), by the person who is brahman (brahmaṇā). The person brahman attains brahman (brahmaiva tena gantavyam) by being absorbed in actions of brahman (brahma-karma-samādhinā).

It has been stated in the previous verse that one should perform actions for the purpose of yajña.

What type of yajña is this? This verse explains.

Arpanam refers to the instruments such as the wooden spoon used to offer the ghee into the fire. This is Brahman.

The substance used as oblation is Brahman.

The performer of the yajña is Brahman.

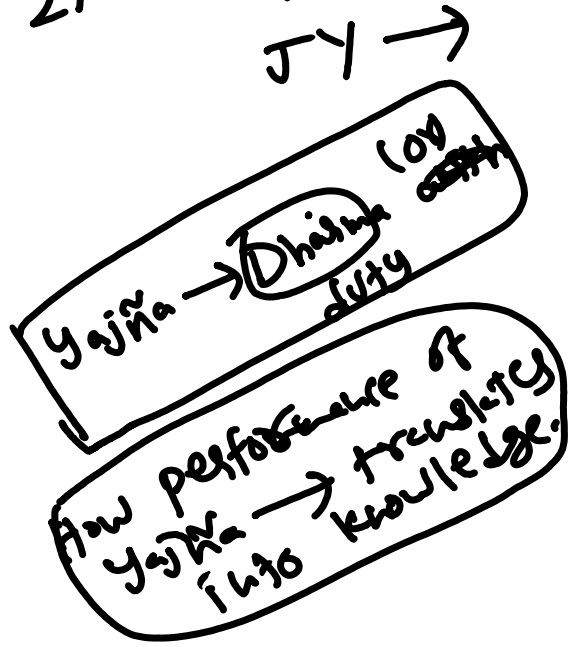
The person who sees things in this way attains Brahman alone, not any other result.

Why?

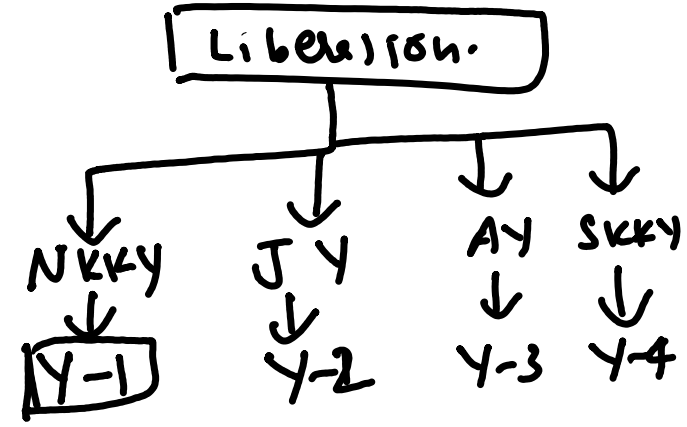
It is because he has concentrated his attention on the action which is composed only of Brahman (brahma-karma-samādhinā).

2 types of practitioners → Karma-yogis

4.25



→ daivam evāpare yajñam
yoginah paryupāsate |
brahmāgnāv apare yajñam
yajñenaivopajuhvati ||



Others however (apare), karma yogis (yoginah), engage in worship of devatās (daivam yajñam paryupāsate), and the jñāna-yogis (apare) offer (upajuhvati) the jīva (yajñam) into the fire of Brahman (brahmāgnāu) by means of the mantra om (yajñena).

Hear about many other types of yajñas.

The Lord explains this in eight verses.

Daivam refers to that in which devatās like Indra and Varuna are worshipped.

Thus the phrase daivam yajñam means worship having Indra and other devatās as subject.

This is derived from the rule sāsya devatā (Aṣṭādhyāyī, Pāṇini 4.2.24).

In this worship, it is indicated that there is lack of consciousness of Brahman.

The karma-yogīs (yoginah) worship the devatās.

Others, the jñāna-yogīs, offer the jīva (yajñam) (what is called tvam: you) as the oblation into the fire of Brahman or Paramātmā (what is called tat: that), using the mantra praṇava as the instrument (yajñena).

This jñāna-yoga will be praised later (verse 33).



The words yajña and yajñena used as object and instrument refer to the pure jīva and pranava through the use of metaphor called prathama atiśayokti.

creates.
Five → mind
Oblation → senses.
↓
sacrifices.

4.26

śrotrādīnīndriyāṅy anye
saṁyamāgniṣu juhvati |
śabdādīn viṣayān anyā
indriyāgniṣu juhvati ||

Offering of naisthiki Bcs
E3 sense control.

The naisthikī brahmacārīs (anye) offer ^(juhvati) the senses (śrotrā-ādīnī indriyāṅi) into the controlled mind (saṁyama agnisu juhvati). Other brahmacārīs (anyā) offer the sense objects (śabdādīn viṣayān) into the fire of the senses (indriyāgniṣu juhvati).

Five → senses
Oblation → sense
offerings

Lower Class Brahmacārīs who cannot control the senses
So perfectly.

Others, naiṣṭhikī brahmacārīs, offer the senses such as ear into the fire of the controlled mind.

This means that the senses completely disappear in the pure mind.

Others, less controlled brahmacārīs, offer the sense objects such as sound into fires of the senses.

The sense objects disappear in the senses.

4.27

sarvānīndriya-karmāni
prāṇa-karmāni cāpare |
ātma-saṁyama-yogāgnau
juhvati jñāna-dīpite ||

Oblation → activities of
senses
& prāṇa
Fire → Fire of the
soul

Fire
Oblation → brahman
kaṇḍa
samādhi

Others offer (as oblation) (apare juhvati) all the activities of the senses (sarvāni indriya-karmāni) and the prāṇas (prāṇa-karmāni) into the fire of the soul (ātma-saṁyama-yogāgnau), lit by knowledge (jñāna-dīpite).

tat → Lord.

Jīva
↑

Others, knowledgeable of tvam, the pure soul, offer the activities of all the senses, such as hearing and seeing as well as the activities of the ten prāṇas into the fire of purity (samīyama) of the jīva (tvam).

These yogīs make the mind, intelligence, senses and ten prāṇas disappear.

They think that only the soul perceiving inwards (pratyag-atmā) exists, not anything else such as the mind or other things.

The actions of the ten prāṇas are as follows.

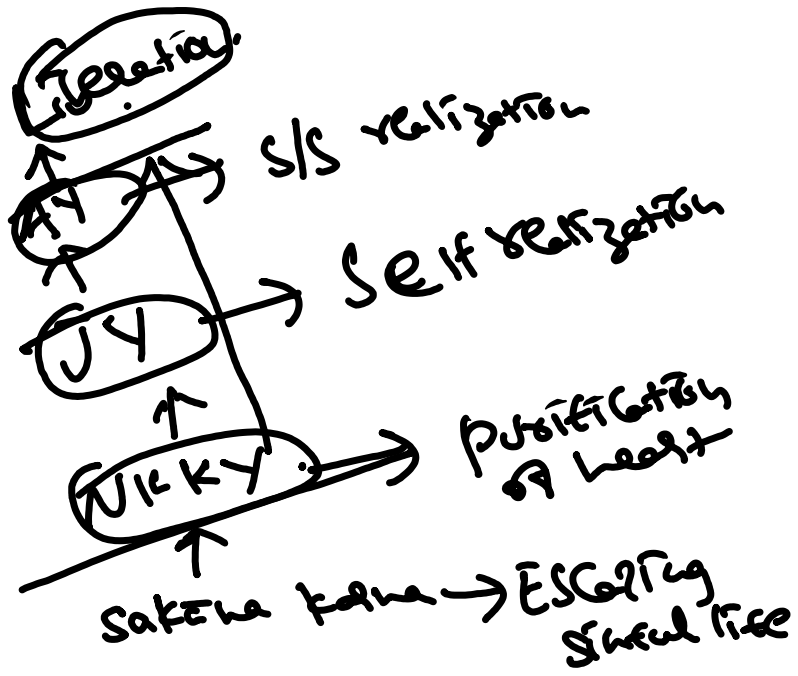
The prāṇa goes outward (exhaling), the apāna goes downwards
(expelling).

The samāna assimilates food and drink.

The udāna leads upwards and the vyāna is pervading, regulating the
other prāṇas.

udgāre nāga ākhyātaḥ kūrmas tūnmīlane smṛtaḥ
kr̥karaḥ kṣut-karo jñeyo devadatto vijṛmbhaṇe
na jahāti mṛte kvāpi sarvavyāpī dhanañjayaḥ

Nāga governs belching, kūrma causes opening of the eyes, kr̥kara causes sneezing and hunger, and devadatta causes yawning and sleep. Dhanañjaya, pervading the whole body, lingers after death, causing decomposition. Gheraṇḍa-saṁhitā 5.64



4.28

dravya-yajñās tapo-yajñā
yoga-yajñās tathāpare |
svādhyāya-jñāna-yajñās ca
yatayaḥ samśita-vratāḥ ||

Others (apare yatayaḥ) engage in severe vows (samśita-vratāḥ) of charity, austerities, aṣṭāṅga-yoga (dravya-yajñās tapo-yajñā yoga-yajñās tathā), and studying the Vedas (svādhyāya-jñāna-yajñās ca).

Those who offer goods in charity (dravya-yajña), those who perform austerities like cāndrāyana-vrata (tapo-yajña), those who engage in aṣṭāṅga-yoga (yoga-yajña), those who put effort into engaging in knowledge by studying the Vedas—all these engage in very severe vrata.

4.29

apāne juhvati prāṇam prāṇe 'pānam tathāpare |
prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāḥ |
apare niyatahārāḥ prāṇān prāṇeṣu juhvati ||29||

Others (apare), dedicated to controlling the breath (prāṇāyāma-parāyaṇāḥ), stopping the movement of prāṇa and apāna (prāṇa apāna gatī ruddhvā), offer the prāṇa into the apāna (apāne juhvati prāṇam prāṇe apānam tathā). Others (apare), controlling eating (niyata āhārāḥ), offer the senses into the prāṇas (prāṇān prāṇeṣu juhvati).

Others who are expert in prāṇāyama offer the upward prāṇa into the downward apāna.

At the time of fully inhaling, they merge the prāṇa with the apāna.

At the time of fully exhaling (recaka) they offer the apāna into the prāṇa.

At the time of kumbhaka, they stop the movement of both prāṇa and apāna, and become completely absorbed in the practice of prāṇāyama.

Others, desiring to conquer the senses, control the eating process; that is, they eat little.

They offer the senses (prāṇān) into the prāṇas which are subsisting on restricted eating.

When the prāṇas become weak, the senses, being dependent on the prāṇas, become incapable of grasping the sense objects, and become merged in the prāṇas.

4.30

Brahma - kalma
- sahādhikā

sarve 'py ete yajña-vido
yajña-kṣapita-kalmaṣāh |
yajña-śiṣṭāmṛta-bhujo
yānti brahma sanātanam ||

→ Not literal → figurative.

All of these knowers of sacrifice (sarve 'py ete yajña-vido)
destroy sin through sacrifice (yajña-kṣapita-kalmaṣāh).
Eating the sweet remnants of the sacrifice (yajña-śiṣṭāmṛta-
bhujo), they then attain the eternal brahman (yānti brahma
sanātanam).

All of those who know the characteristics of yajña as described previously (yajña-vidah) attain Brahman by jñāna.

नियंता → ज्ञाना → Liberation,

The secondary, unsought fruits are here described.

They enjoy the sweet remnants of the yajña such as sense enjoyment and power (bhoga-aishvarya).

The sought result is then described: they attain Brahman.

↑ liberation
AY
↑
UY
↑
NKKY

4.31

→ rejects the gradual path to liberation

nāyam loko 'sty (ayajñasya)
kuto 'nyah kuru-sattama ||

The person who does not perform sacrifice (ayajñasya)
attains nothing in this life (nāyam loko asty), what to speak
of the next (kuto anyah), O best of the Kurus (kuru-
sattama).

The results of not acting in this way are described in this verse.

One who does not perform yajña does not attain the little happiness available on this planet, what to speak of attaining the planet of the devatās.

4.32

evam bahu-vidhā yajñā
vitatā brahmaṇo mukhe |
karma-jān viddhi tān sarvān
evam jñātvā vimokṣyase ||

Thus many types of sacrifice (evam bahu-vidhā yajñā) have been described in the Vedas (vitatā brahmaṇo mukhe). Know that they are all based on prescribed actions of body, mind and words (karma-jān viddhi tān sarvān). Knowing and practicing this, you will be liberated (evam jñātvā vimokṣyase).

Brahmaṇaḥ means the Vedas.

The phrase vitatā brahmaṇo mukhe whose literal meaning is “spread
in the mouth of the Vedas” actually means “clearly spoken of by the
Vedas themselves.”

Karma-jān means based on the actions of the body, mind and words.

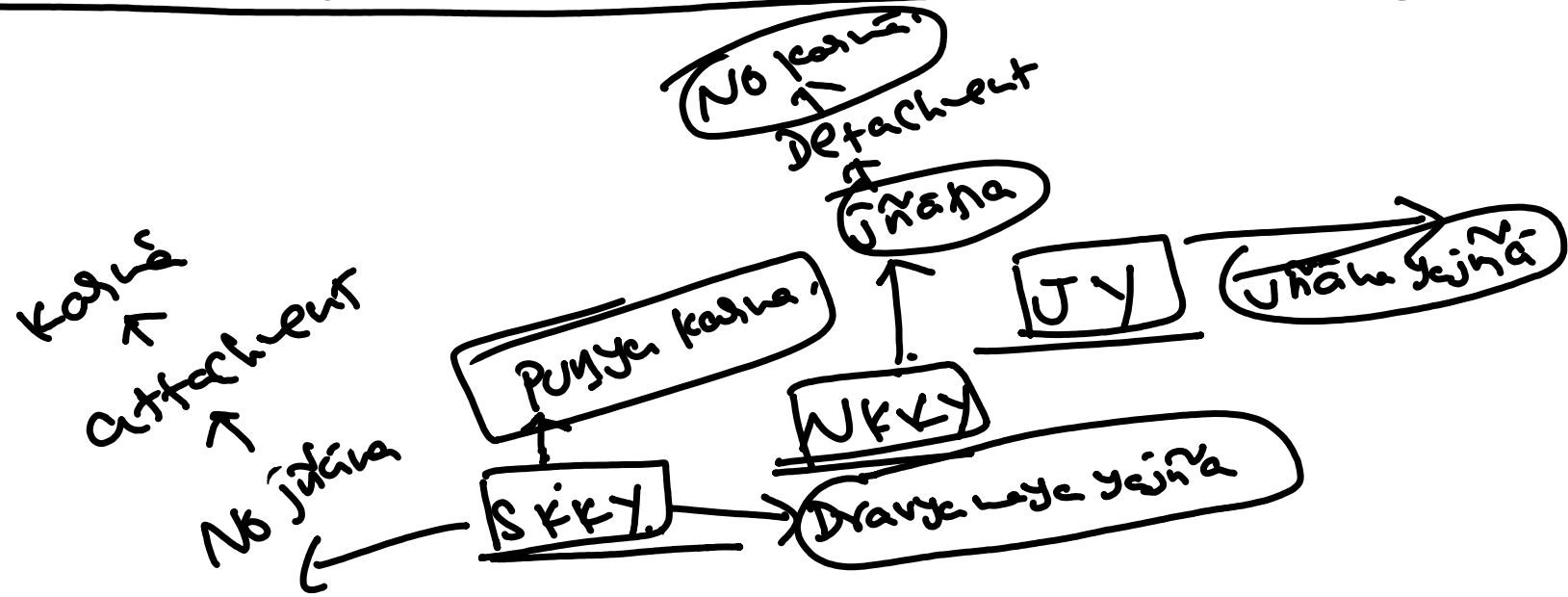
4.33

śreyān dravya-mayād yajñāj
jñāna-yajñah parantapa |
sarvaṁ karmākhilam pārtha
jñāne parisamāpyate ||

O afflicter of the enemies (parantapa), the sacrifice involving
jñāna (jñāna-yajñah) is higher than the sacrifice of materials
(śreyān dravya-mayād yajñāj). With attainment of
knowledge (jñāne), O son of Prthā (pārtha), all actions cease
(sarvaṁ karmākhilam parisamāpyate).

Among these sacrifices, the jñāna-yajña described in verse 25 with the words **brahmāgnāv apare yajñam yajñenaivopajuhvati** is superior to the sacrifice of material objects such as oblations of ghee described in verse 24.

Why?



With the attainment of knowledge, all actions which bear fruit (akhilam) are finished.

After attaining knowledge, reactions to work no longer remain.

How does one
achieve that state?

4.34

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinah ||

Know this by surrender (tad viddhi praṇipātena),
questioning and service (paripraśnena sevayā). The seers of
truth (tattva-darśinah), the jñānīs (te jñāninaḥ), will teach
you this knowledge (jñānam upadekṣyanti)

This verse speaks of the method for attaining that knowledge.

It is attained by offering respects, bowing down to the guru, the instructor; and by asking questions, such as “O master, why am I in this world of misery? How can this world of birth and death be stopped?”

And it is attained by service to the guru.

This is illustrated in the śruti:

tad vijñānārtham sa gurum evābhigacchet samit-pāṇih
śrotriyaṁ brahma-niṣṭham

seva

With fuel wood in his hand, the student should approach the guru, knowledgeable of the Vedas and fixed in Brahman, in order to attain knowledge of Brahman. Muṇḍaka Upaniṣad 1.2.12

What are benefits
of attaining brahman?
from guru?

4.35

yaj jñātvā na punar moham
evam yāsyasi pāṇḍava |
yena bhūtāny aśeṣena
drakṣyasy ātmany atho mayi ||

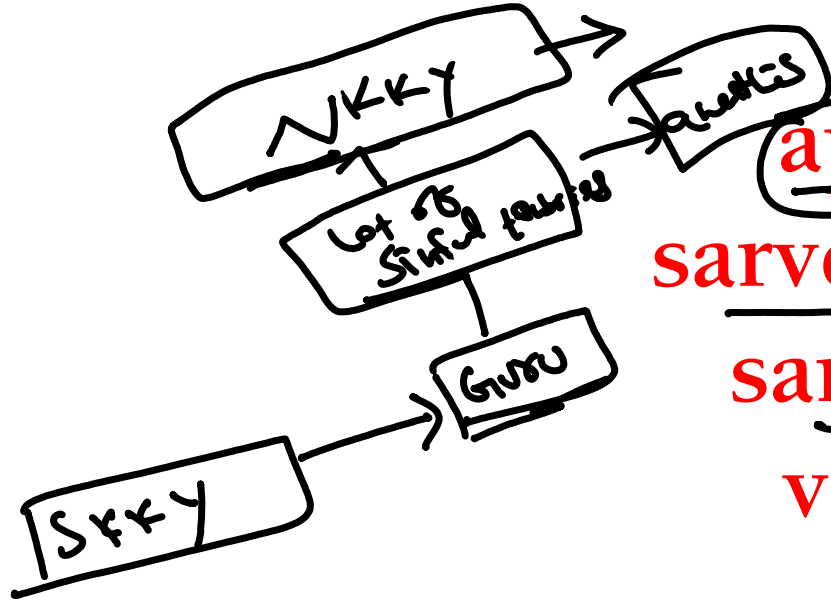
O son of Pāṇḍu (pāṇḍava), knowing this (evam yaj jñātvā),
you will no longer be bewildered (na punar moham yāsyasi).
By this loss of bewilderment (yena), you will see (drakṣyasy)
that all entities (aśeṣāṇi bhūtāny) are individual ātmās
(ātmany) and are situated in Me (atho mayi).

The result of knowledge is described in three and a half verses.

Understanding that you are not the body but the soul, you will not have bewilderment, which is the quality of the mind.

By destroying bewilderment through the attainment of the natural knowledge of the eternally perfect soul, you will see all living entities, such as men and beasts, as jīvātmā (ātmani), but situated as separate creatures by material identification, and you will also see them situated in Me (mayi), the supreme cause, since they are My products

4.36



api ced asi pāpebhyaḥ
sarvebhyaḥ pāpa-kṛt-tamaḥ |
sarvaṁ jñāna-plavenaiva
vṛjinam santariṣyasi ||

Even if you are (api ced) the most sinful among sinners (sarvebhyaḥ pāpebhyaḥ pāpa-kṛt-tamaḥ asi), you will cross over all sins (sarvaṁ vṛjinam santariṣyasi) just by the boat of knowledge (jñāna-plavenaiva).

This verse is a glorification of knowledge.

Knowledge will appear for a 2nd time.
~~the~~ knowledge destroys sinful tendencies.

The verse states "If you are more sinful than all sinners..."

But how could a person who is sinful be pure hearted, and without purity of heart, how could he attain realization of knowledge?

Actually, it is not possible for one who has attained knowledge to commit sinful acts.

Madhusūdana Sarasvatī explains: the words api and cet are
used to show the assumption of the impossible; though the
commission of sin would be impossible, the assumption is
made to show the results of attaining knowledge.

4.37

yathaidhāmsi samiddho 'gnir
bhasmasāt kurute 'rjuna |
jñānāgniḥ sarva-karmāṇi
bhasma-sāt kurute tathā ||

As a blazing fire (yatha samiddho agnir) burns to ashes (bhasma-sāt kurute) all fuel wood (edhāmsi), the fire of knowledge (tathā jñānāgniḥ) turns all actions to ashes (sarva-karmāṇi bhasma-sāt kurute).

Knowledge arising from purity of heart destroys all karmas except the prārabdha-karmas.

↓
For a
NKEY
Karma yogi
Ji
~~A.Y~~

This verse illustrates with an example.

Prarabdha karma is
destroyed by giving up
the body.

Samiddhaḥ means “blazing.”

4.38

na hi jñānena sadṛśam
pavitram iha vidyate |
tat svayaṁ yoga-saṁsiddhaḥ
kālenātmani vindati ||

In this world (iha) there is nothing as pure as knowledge (na hi jñānena sadṛśam pavitram vidyate). After some time (kālena), it is attained of itself from within (tat svayaṁ ātmani vindati), through practice of niskāma-karma-yoga (yoga-saṁsiddhaḥ).

In this world, among those who engage in austerities, yoga and other processes, there is nothing to compare to knowledge.

That knowledge is not easily attained by everyone, but is fully attained (sam siddhaḥ) by practicing niṣkāma-karma-yoga.

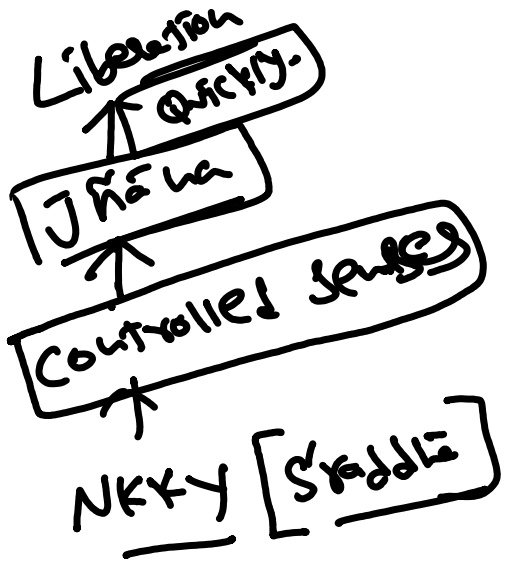
It is not unobtainable, but is attained in time, not immediately.

That knowledge is attained spontaneously within the self (ātmāni), not by accepting external sannyāsa.

4.39

At what stage does
NKKY nature
to JY

① śraddhāvān (labhate jñānam)
② tat-parah saṁyatatendriyah |
③ jñānam labdhvā parāṁ śāntim
acireṇādhigacchati ||

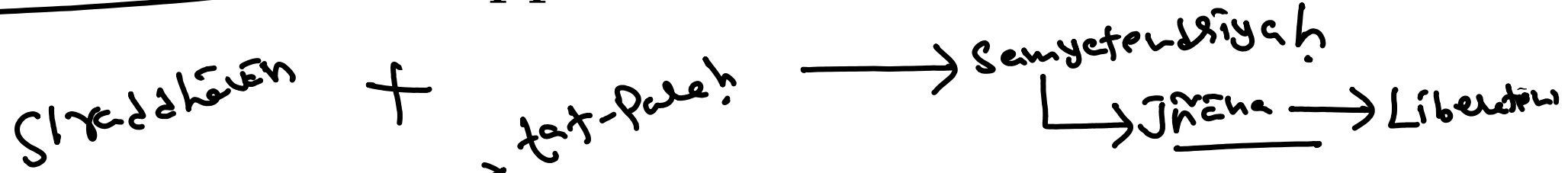


Having faith in scripture (śraddhāvān), being fixed in practice of niṣkāma-karma-yoga (tat-parah), and finally attaining control of the senses (saṁyata indriyah), one attains knowledge (labhate jñānam). Attaining knowledge (jñānam labdhvā), one quickly attains (acireṇādhigacchati) freedom from saṁsāra (parāṁ śāntim).

→ Dharma śāstrēs

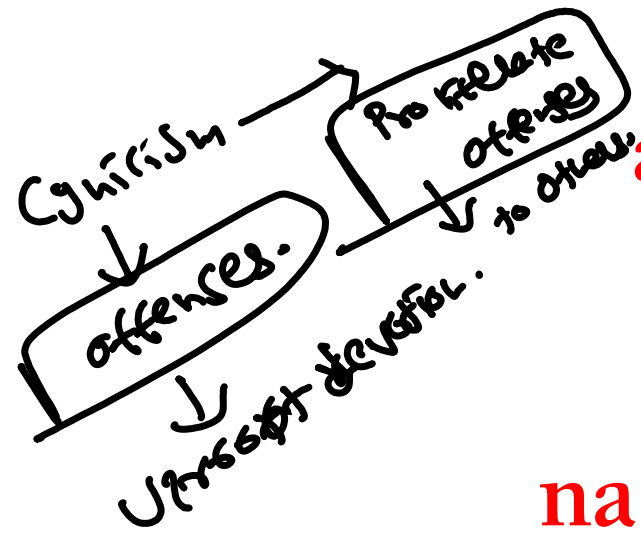
→ that → NKKY dedicated.

How and when does this happen?



Having faith in the meaning of the scriptures that knowledge will arise by purity of heart through practice of niṣkāma-karma (śraddhāvān), being fixed in execution of that niṣkāma-karma-yoga (tat-parah), and finally attaining controlled senses, a person will attain knowledge (of ātmā).

Then he will attain destruction of saṁsāra (pārām śāntim).



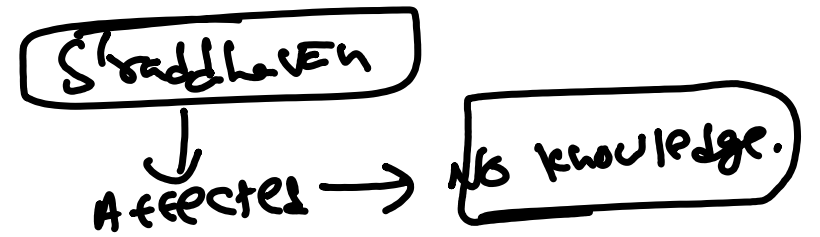
ajñāś caśraddadhānaś ca
saṁśayātmā vinaśyati |
nāyaṁ loko 'sti na paro
na sukhaṁ saṁśayātmanah ||

The person ignorant of scripture (^①ajñāś ca) or one who knows scripture but has no faith in it (aśraddadhānaś ca), or one who is doubtful of attaining the goal even with faith (saṁśayātmā), perishes (vinaśyati). One who is afflicted with doubt (saṁśayātmanah) attains nothing in this life (na ayam loko asti), nothing in the next (na paro), and no happiness (na sukhaṁ).

③

②

Having spoken of the person who was qualified with knowledge, in this verse Kṛṣṇa speaks of the person without qualification for knowledge.



That person perishes who is ignorant like an animal, or who, though knowing the scriptures, does not believe in anything, because of seeing the arguments between various factions (aśraddhadānaḥ), or who though even having faith, is afflicted with doubt whether he can attain the goal.

Among these persons (ignorant, faithless, and doubting), the doubting one is especially criticized in the last line.

Perfection of
NISKAMY → Sannyasa
(0-4)
SR

NISKAMY

4.41

giving up actions

yoga-sannyasta-karmāṇaṁ

jñāna-sañchinna-saṁśayam |

ātmavantaṁ na karmāṇi

nibadhnanti dhanañjaya ||

destroyed all doubts

Actions (**karmāṇi**) do not bind (**na nibadhnanti**) the person who
has renounced all action (**sannyasta-karmāṇaṁ**) through niškāma-
karma-yoga (**yoga**), who has then cut all doubts (**sañchinna-**
saṁśayam) through jñāna-yoga (**jñāna**), and who has then attained
directly realization of the ātmā (**ātmavantaṁ**).

In such a state, a person will reach a state of no karma (naiṣkarmyam).

Having renounced all actions by sannyāsa, after performance of niṣkāma-karma-yoga, and having eradicated all doubts through practice of jñāna, actions do not bind that person, who has attained realization of the soul.

4.42

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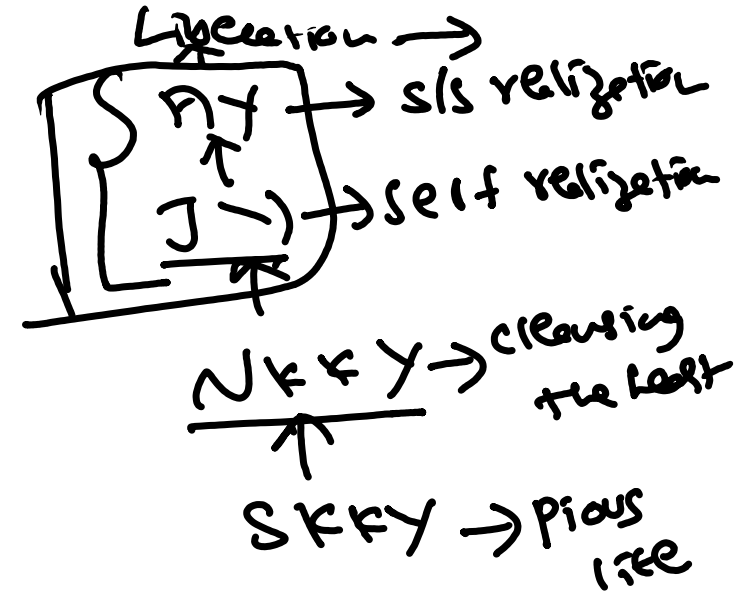
tasmād ajñāna-sambhūtam
hṛt-stham jñānāsinātmanah |
chittvainaṃ saṃśayaṃ yogam
ātiṣṭhottiṣṭha bhārata ||

Therefore (tasmād), cutting all doubts (chittvā enaṃ saṃśayaṃ) which have arisen from (ignorance) (hṛt-stham ajñāna-sambhūtam) with the sword of knowledge (jñāna asīnā atmanah), taking shelter of niṣkāma karma yoga (yogam ātiṣṭha), rise, O Bhārata (uttiṣṭha bhārata).

This verse concludes the topic.

Cutting the doubts situated in the heart, taking shelter of niṣkāma-karma-yoga, rise up in order to fight the battle.

Having spoken of the various means of liberation, jñāna is praised in this chapter.



But the means to jñāna is karma.

That has been pointed out in this chapter.

Thus, the commentaries on the fourth chapter of the Gītā for the pleasure of the devotees' minds have been completed following after the ācāryas.
