



MASTER GITA

MASTER LIFE

CHAPTER 4

Jnana Karma Sannyasa Yoga

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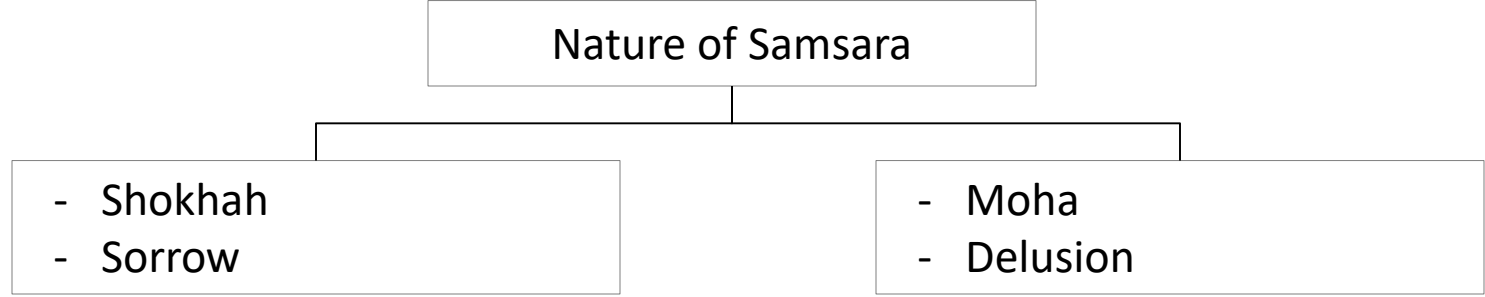
Session 1

Chapter 4 – 42 Verses

Revision :

Chapter 1 :

- Arjuna Vishada Yoga.



- For realised, no Shokha, Moha.
- Primal Delusion : Taking oneself to be body, mind.
- Other Delusions : Right – Wrong, do, not do.
- Whole life = Chapter 1.

Chapter 2 :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṁ dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvāṁ prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- What is solution for Samsara.

Upanishadic wisdom :

- Sankhya = Upanishad.
- Saankhya – Samyak Khyayate.
- Teaches highest reality.
- Upanishad gives wisdom of my real nature.
- Real nature not body, mind.
- Jeeva Brahma Aikyam = Saankhya given by Sankhya, Upanishad.
- Individual self am the highest reality.
- How to purify mind, thoughts, intellect becomes single pointed – by Karma Yoga?
- Then Appreciate, gain, abide in this knowledge.

Karma Yoga	Sankhya – Jiva Brahma Aikya
<ul style="list-style-type: none">- Means- Sadhana Yoga	<ul style="list-style-type: none">- Goal- Sadhya Yoga

Chapter 3 :

- How to purify mind?

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatr̥ptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- One who revels in the self.
- Karma Yoga elaboration.
- Yoga – that by which you unite.
- Knowledge is means to unite.

Chapter 4 :

- This Yoga I gave to Sun God, Vivaswan.
- Lord Sun gave to his Son, Manu.
- Manu gave to Ikshvaku.
- By glorifying to whom all this knowledge has gone.
- Arjuna : Same knowledge I am giving to you now.

Example :

- Imam Pasan – Trichy Mango.
- Dear to ruler.
- Avatar – Discussion.

Verse 1 :

श्रीभगवानुवाच ।
इमं विवस्वते योगं
प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह
मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

Śrībhagavānuvāca
imaṃ vivasvatē yōgaṃ
prōktavānahamavyayam ।
vivasvān manavē prāha
manurikṣvākavē'bravīt || 4-1 ||

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1]

a) Imam Yogam :

- What has been taught to you in Chapter 2 – 3.
- Yoga, means to unite taught.

- Karma Yoga – preparatory
- Action

- Jnana Yoga = Goal
- Knowledge

Yogam = Jnana Yoga + Karma Yoga

b) Vivaswate Proktavan Aham :

- I gave this knowledge to Sun God, Vivaswan.
- Son : Manu
- Son : Ikṣvaku – Rama Avatar..

- I enabled this knowledge to reach kings, the world.
- Source of all kings = Surya Devata, Aditya Devata.

c) Prakarshena Uktavan :

- Gave knowledge clearly without doubts.
- Get Jnanam = Info and Vigyanam – experience.

d) Avyayam... Na Vyayaya :

- No decay doesn't perish.
- Imperishable knowledge given.
- Has Moolam in imperishable Veda, gives result is Avyaya.
- Result = Liberation, doesn't end.
- Material result – ends.

3 reasons - Avayaya

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graph TD
    A[3 reasons - Avayaya] --> B["- Veda<br/>- Source Avyaya"]
    A --> C["- Result Avayaya"]
    A --> D["- Avyabichari Phalam<br/>- Definitely gives result<br/>- Certainty."]
  
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- Veda
- Source Avyaya

- Result Avayaya

- Avyabichari Phalam
- Definitely gives result
- Certainty.

d) Vivasvan Manave Praha :

- Sun God gave to his son – Manu.

- Got knowledge and experience.

e) Manu Ikshvaku Bravit :

- Manu taught to 1st king Ikshvaku.

Man Mantara :

- $X = 4 \text{ mill} - 320,000 \text{ years} = 4 \text{ Yugas together.}$
- Satya, Treta, Dvapara, Kali.
- 4 Spans of time.
- $X = X 1000 = 1 \text{ day time of creator.}$
- $4,320,000 \times 1000 = 1 \text{ daytime}$



14 Manus govern

- Manu = Progenitor, creator of all beings, creatures.
- Bhagawan → Gives job to Brahma.

Brahma creates through Manus – During Daytime.

$4,320,000,000 \text{ Years} = \text{Time of one Manu}$

14

- 30 Cr 67 Lakh 20,000 years.

- Present Manu = Indra = Title = Brahma = PM.
- Vaivasvata Manu = Present creator.
- Vivaswan's son = Vaivasvata.
- To Vivaswan – Lord Krishna gave knowledge.
- Knowledge gives power capacity to the mind, then have purposeful existence.
- Makes kings productive, share spiritual wisdom to his Praja, subject.

Verse 2 :

एवं परम्पराप्राप्तम्
इमं राजर्षयो विदुः ।
स कालेनेह महता
योगो नष्टः परन्तप ॥ ४-२ ॥

ēvaṃ paramparāprāptam
imaṃ rājarṣayō viduḥ ।
sa kālēnēha mahatā
yōgō naṣṭaḥ parantapa ||4-2||

This knowledge, handed down thus, in regular succession, the royal sages knew. This yoga, by long lapse of time, has been lost here, O Parantapa (burner of the foes). [Chapter 4 – Verse 2]

a) Evam :

- In this way I gave to Aditya, Manu, Ikṣvaku, Lineage established.
- Parampara = Raja Rishis – Nimi.
- Raja – Have mastership, controllership.
- Raja with spiritual wisdom, master...
- Ajata Shatru, Janaka, Spiritual luminaries.

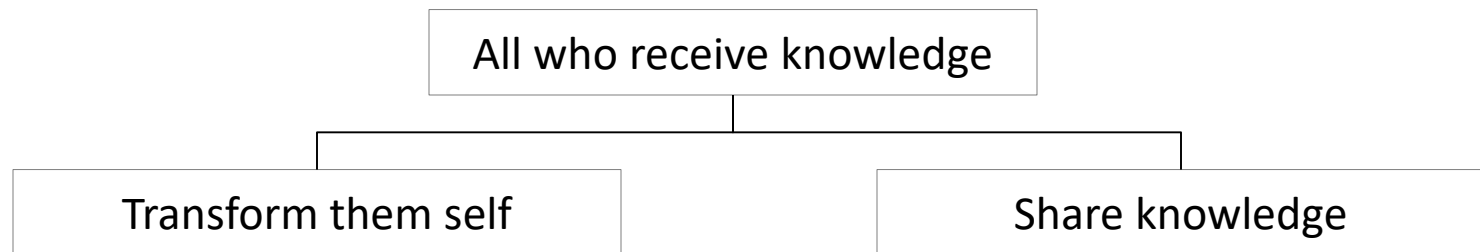
b) Kalena Mahata Nashtaha :

- Can handle life with fearlessness.
- In due course of time, nothing remains constant in time.
- Knowledge not object but in the heart of people with Kama, Krodha, Durbala people, Ajitendriya.

- Durbala – No mental strength.
- Ajitendriya – Not Mastered sense.
- Disvalue knowledge – don't see effect of knowledge.
- Knowledge gains value if person transforms.
- Sampradaya broken.
- End of Dvapara, beginning of Kaliyuga.
- Yoga Suffered... now no knowledge.

c) Parantape :

- Paran Shatrun Tapayati.
- Greatest enemies inside, Arjuna.
- Wonderful knowledge lost.
- Greatest knowledge gives fulfillment, liberation is lost, giving knowledge to Arjuna, there is hope.



Verse 3 :

स एवायं मया तेऽद्य
योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति
रहस्यं ह्येतदुत्तमम् ॥ ४-३ ॥

sa ēvāyaṃ mayā tē'dya
yōgaḥ prōktaḥ purātaṇaḥ |
bhaktō'si mē sakhā cēti
rahasyaṃ hyētaḍ uttamam ||4-3||

That same ancient yoga has been today taught to you by Me, for you are My devotee and my friend. This is a supreme secret. [Chapter 4 – Verse 3]

a) Sa Eva Ayam Puratanaha :

- Same wisdom.

b) Yoga Adya :

- Now knowledge broken.

c) Mya Te Praktaha :

- I have shared this with you.

d) Bakta – Saka :

- You surrendered, have devotion, respect.
- Knowledge flows when there is respect.
- Bhakti indicates love + respect.

- In respect – you listen, follow.
- In love – accept other – opens gate.
- Devotion = Love + Respect.
- Arjuna moved from Prema to Bhakti, you are saka, friend, same age.

e) Uttama Rahasyam :

- Best secret, less known.
- Remains less known even if you say.
- Rahasyam, rare, not that it should not be taught, pay attention, don't take it casual.

Verse 4 :

अर्जुन उवाच ।
अपरं भवतो जन्म
परं जन्म विवस्वतः ।
कथमेतद्विजानीयां
त्वमादौ प्रोक्तवानिति ॥ ४-४ ॥

arjuna uvāca
aparaṁ bhavatō janma
paraṁ janma vivasvataḥ ।
kathamētadvijānīyām
tvamādau prōktavāniti ||4-4||

Arjuna said : Later was your birth, and prior was the birth of Vivasvan (Sun); how am I to understand that you taught this yoga in the beginning? [Chapter 4 – Verse 4]

Seed verse for Avatara Rahasyam :

Jiva	Ishvara
- Takes birth	- Doesn't take birth

a) Param Bavataha Janma :

- Your birth is far later, Vivaswan, Adityas Janma long ago.

Aditya	You
- Devata - Param	- Manushya

b) Katham Etat Vijaniyam :

- How I should understand you taught Vivasvan.
- You are Ishvara, can't have birth death.

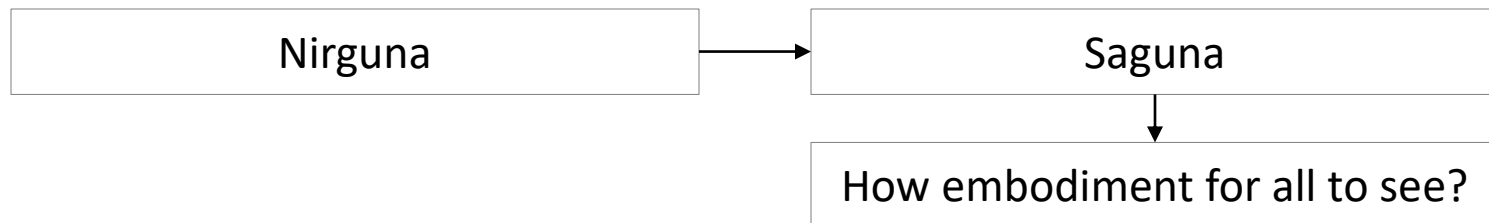
- Vamadeva, Jada Bharatha, knew deer body, Jiva.
- In which form you gave to Vivaswan?

c) Tvam Adau Proktavan Iti?

- How you taught?
- How Bhagawan is Guru?
- Arjuna sees embodiment of Krishna.
- What is secret of Bhagawans embodiments.

Katham Etat Vijaniyan...

- Not doubting if Bhagawan taught Vivaswan.
- What is secret of Nirguna appearing as Saguna as Avatara for all human to see.
- Vishnu = Saguna, all knowledge, power.
- Sat Chit Ananda = Existence / Consciousness / Bliss = Lord creator.



- Concept of Avatara – unique to Santana Dharma, not son, messenger of God but we talk of God.
- Cardinal principle.

Session 2

Revision :

- Bhagavan glorifies knowledge.
- Given this knowledge at beginning of Manvantara to Vivaswan, Aditya Devata.
- Sukti Sudha – Sanskrit Proverbs.
- Book gave to Narendra Modi and I am giving same to you.
- Knowledge given to Raja to give to Praja.
- Happiness, fulfillment depends on spiritual knowledge.
- This knowledge got lost and was not disseminated.
- Transform yourself and share it.
- **Avatara seed question – Verse 4 :**

अर्जुन उवाच ।
अपरं भवतो जन्म
परं जन्म विवस्वतः ।
कथमेतद्विजानीयां
त्वमादौ प्रोक्तवानिति ॥ ४-४ ॥

arjuna uvāca
aparaṁ bhavatō janma
paraṁ janma vivasvataḥ ।
kathamētadvijānīyām
tvamādau prōktavāniti || 4-4 ||

Arjuna said : Later was your birth, and prior was the birth of Vivasvan (Sun); how am I to understand that you taught this yoga in the beginning? [Chapter 4 – Verse 4]

- Your birth later, Lord Sun birth earlier, how you gave this knowledge?

- How as Lord you took embodiment as Guru?
- Punya – Papa fructifies, different bodies, Jiva get – Devata – Punya, Plant – Animal – Papam more, if equal Manushya Janma.
- How system works for Ishvara?
- Jiva can't know what you did in the past - Conundrum.
- Avatara – coming down, Lord everywhere knowledge.
- Lord – Nirguna, can't be comprehended by senses – Lord comes to our level of comprehension.

Verse 5 :

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि
जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि
न त्वं वेत्थ परन्तप ॥ ४-५ ॥

śrībhagavānuvāca
bahūni mē vyatītāni
janmāni tava cārjuna |
tānyahaṃ vēda sarvāṇi
na tvaṃ vēttha parantapa || 4-5 ||

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (scorcher of foes). [Chapter 4 – Verse 5]

a) Janmani Me Bahuni Vyatitani :

- Many embodiments I have taken and gone by.

b) Tara Cha :

- Even you and all Jivas taken many bodies.

c) Tani Aham Veda :

- My embodiment, all embodiments everything I know.
- As Sarvagya, being Ishvara I know.
- I continue to be all knower.
- I maintain my true nature of Sarvam Janati iti Sarvagya, all knower.

d) Na Tvam Vetha :

- You know nothing.
- Just because I have taken embodiment, I don't become Jiva, I remain as Ishvara.
- I don't take embodiment based on Punya – Papa.
- Rama shot arrow at Wali, in Krishna Avatara, shot arrow as toe... no cause – effect connection for Bhagavan.
- Not fructification of Punya – Papa.
- Loka Anugraha has no Punya – Papam.

Verse 6 :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

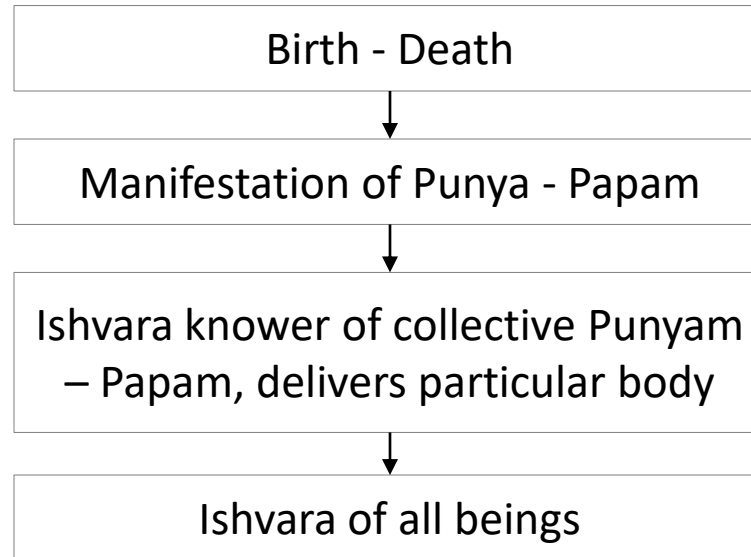
ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

a) Ajaha San Api, Avyaya Atma San Api :

- Being unborn, being deathless, decayless.
- Birth happens when there is death.
- Birth – taking new body, Indriya, Manaha.
- Death – dropping old body, Prarabda over.
- Senses + mind comes from before.
- Manifestation changes.
- Mind in plant, animal, human, Devata Sharira – expressions differ.
- **Senses and mind change expressions according to the body aquired.**
- Gaining new body and having new expression = Birth.

- Even though not born, even though not having decay, death.
- For Jiva, birth + death complimentary.
- Even though not born, not dying, no new body comes, I am free of birth and death.



- Lord not under grip of Punya – Papa but deliverer of Punyam – Papam.
- **Ishvara Avatara :**
 - Krishna / Jayanti
 - Rama Jayanti
 - No end of body – or new body.

Avir Bava	Tiro Bava
- Manifestation	- Disappearance, end of Manifestation.

b) Butanam Ishvara Api San :

- Dispenser of Punya – Papam.
- How you have body?

c) Prakrtim Svam Adhishtaya :

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

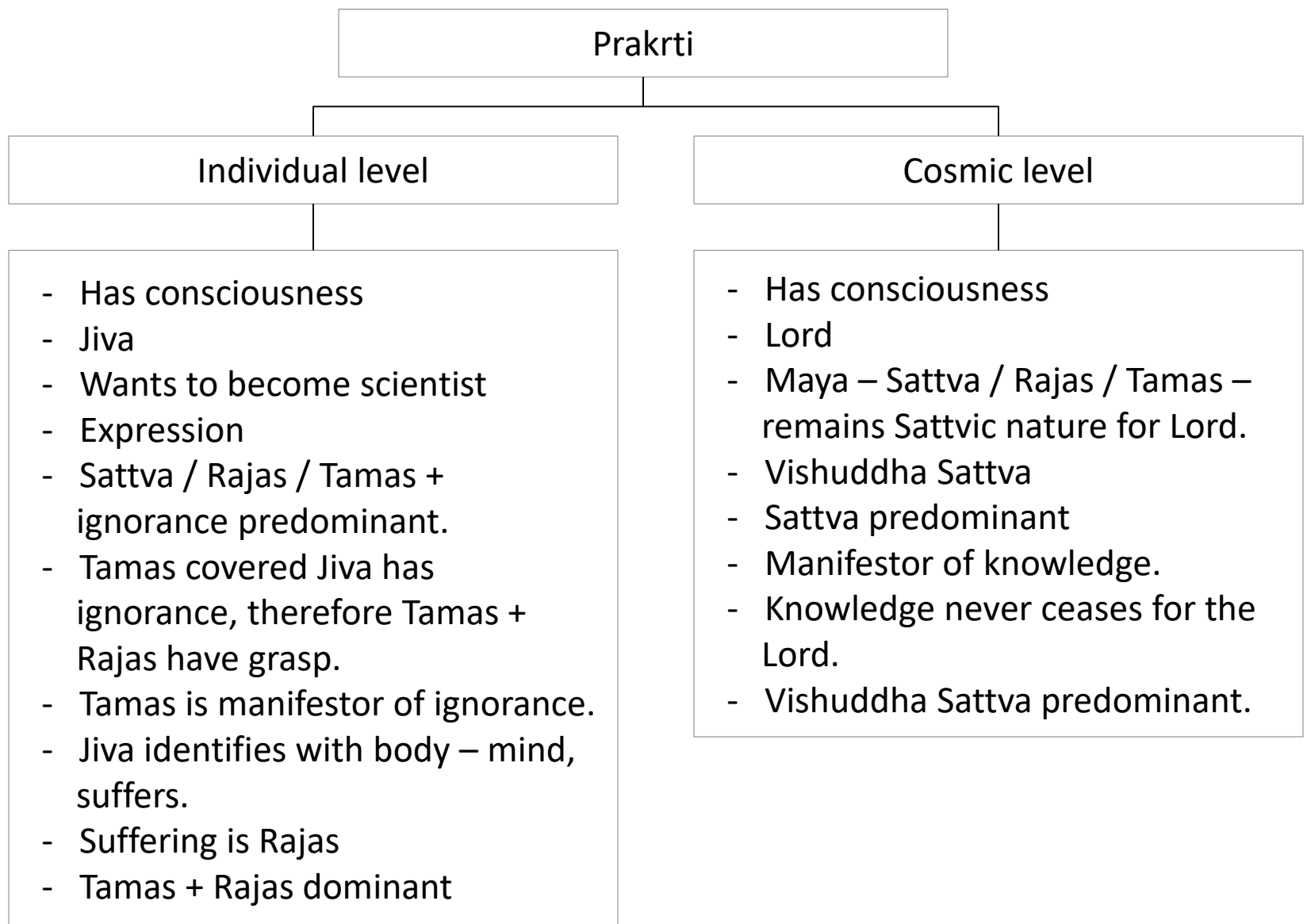
mayam tu prakrtim vidyan mayinam tu mahesvaram I
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Maya = Creative power of Lord.
- **Lord of Sat Chit Ananda, consciousness, where ever there is consciousness, there is power to manifest.**

Example :

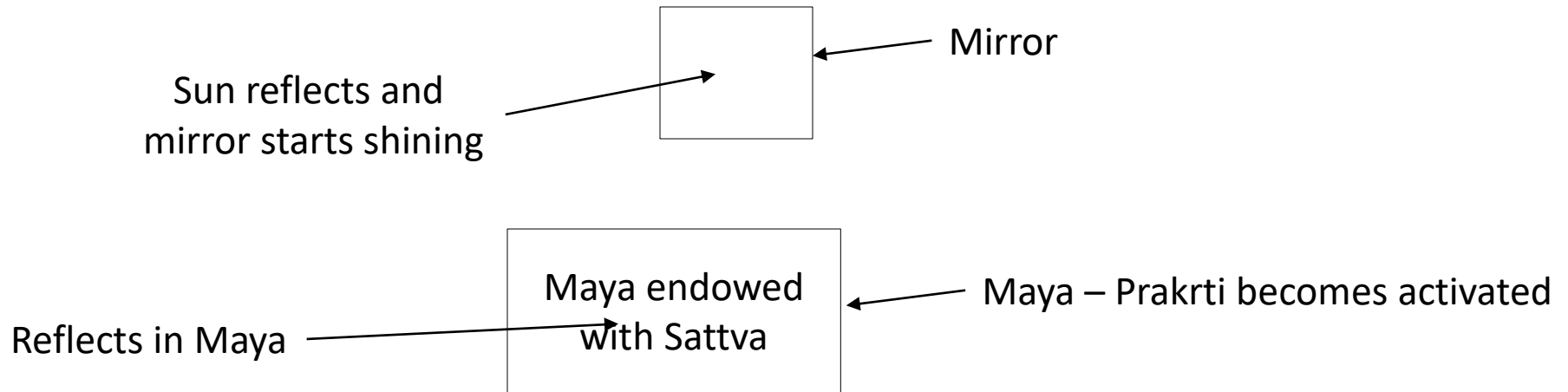
- Cup remains stationary, didn't get up + fall down.
- Inert has no expression, manifestation, remains dull.
- Ant, has creative potential, expression of inner sense of sentiency.
- Infinite consciousness, Sat Chit Ananda Brahma, that consciousness, Brahman, has infinite potential, to manifest, to create, called creative power of Lord, Prakrti.
- Prakrti is Sattva, Rajas, Tamas, Trigunatmika, at cosmic level.



d) Prakrtim Svam Adhishtaya :

- Creative potential in which Sattva is predominant, I preside over it, Adhishtaya, I activate it.

- Creative potential I activate.
- Lords sheds his consciousness on inert Prakrti.



- Vashikrttya, Adhushtaya, master creative potential and enable for me an equipment.

Jiva	Bhagawan
<ul style="list-style-type: none"> - Under control of Punya Papa manifests physical body. - In Physical body, mind expresses. - For Jiva, physical body comes. - Our body of 5 elements = Pancha Maha Butas. 	<ul style="list-style-type: none"> - No physical body comes. - Maya takes form Vishuddha Sattva, Sattva predominant. - That Maya appears as Bhagawans body. - Not physical body - Not made of Pancha Maha Buta. - Lords body not made of Pancha Maha Buta.

Jiva	Bhagawan
<ul style="list-style-type: none"> - Our mind made of 5 subtle elements, Tanmatras. - We are under control of Prakrti. <p>Example :</p> <ul style="list-style-type: none"> - Kaiser – German name of King, dog, will wonder why it listens to him. 	<ul style="list-style-type: none"> - Mind not made of Tanmatra, 5 subtle elements. - Bhagawans Maya appears as form. - Lords body = Mayika. - Prakrtim, Svam, My own Prakrti. - Bhagawan enables body out of Maya, Prakrti. - Secret – Vishuddha Satwa, pure Sattva.

Sambavami :

- I take birth, even though I don't have physical body, Avyayatma, still take form, created by Maya, Vishuddha Sattva.
- How you look like Human being? Human form?
- You are talking to me, mind.
- It is Atma Mayaya... its creation of my own Maya.
- Physicality of body is projection of Maya.
- Sanatana Dharma doesn't accept Avatara.
- Lord has infinite power, will make him appears as finite.
- Lord not died and appears here.

- Lord will not be born if Lord dies here.
- Lord dispenser of Punya – Papam.
- Mind of Lord not material, manifestation of eternal, incomprehensive, creative surge.
- Prakrti = Maya = Nature = Cosmic creative power of Lord.
- Rests in every sentient being.
- Creative power fashioned to create seeming body and mind.
- Atma Mayaya... my own ability to conjure, Lord can create cosmos and world, nothing difficult to create, Ants body, Leela Matra, effortlessly, Joyfully, playfully Lord takes body as per requirement.
- Jataha Eva... Dehavan Eva, as though taking body, birth...
- When Avatara happen? When Lord takes form?
- How Avatara performs Karya? How Lord performs to fulfill his Avatara?

Verse 7 : Famous Verse

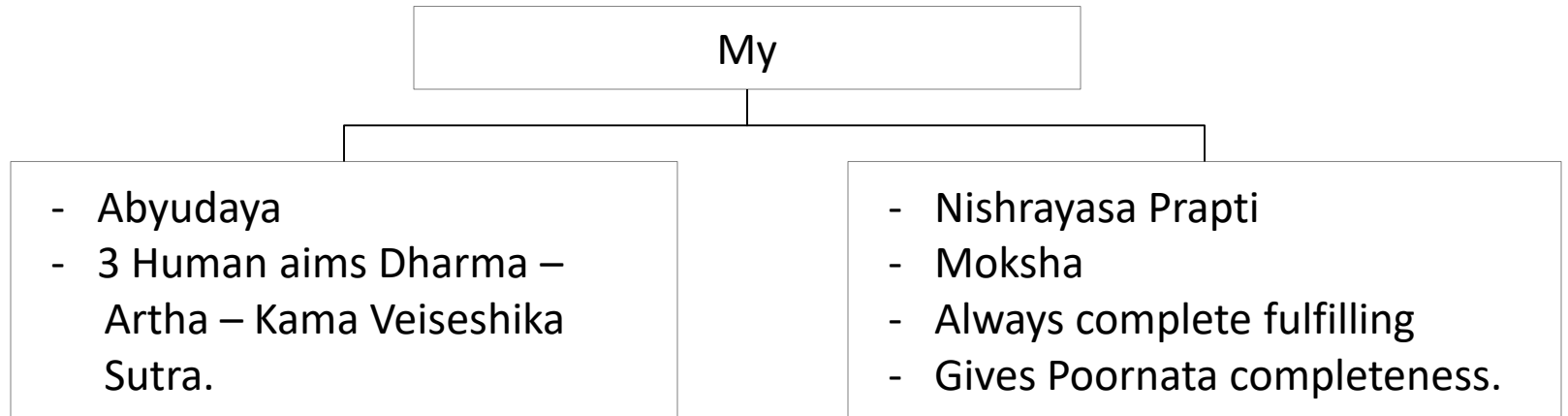
यदा यदा हि धर्मस्य
ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य
तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadā yadā hi dharmasya
glānirbhavati bhārata |
abhyutthānam adharmasya
tadātmānaṁ sṛjāmyaham ||4-7||

Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]

a) Dharmasya Yada Yada Glanirbhavati Bharata :

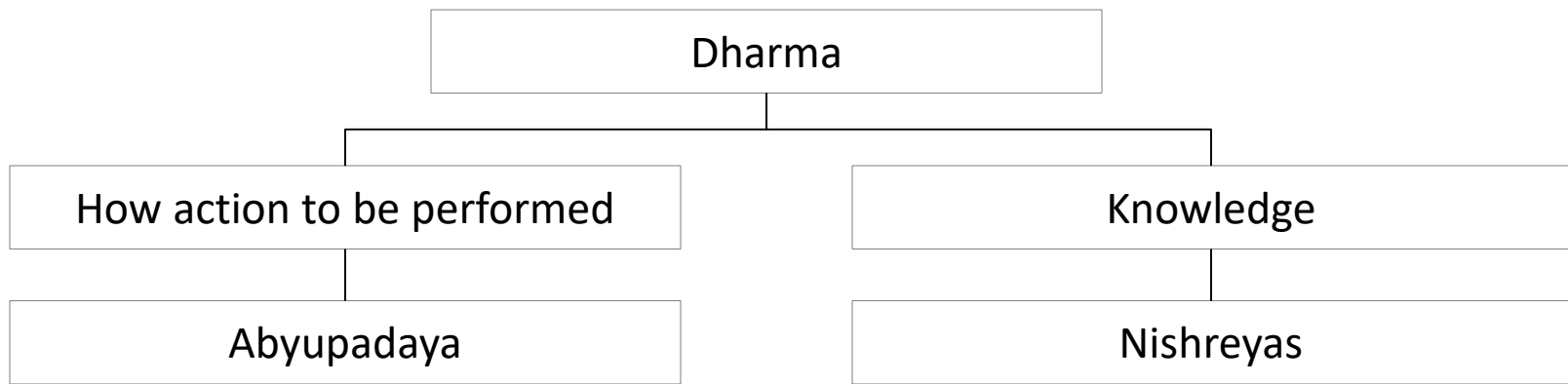
- Oh Arjuna, from Bharata Dunastu Bha – one who enjoys knowledge.
- Dharma = Righteousness, means by which we attain Dharma, Artha, Kama, Moksha.



- That because of which I attain Abyudaya.
- Dharma Artha Kama – fulfilling for sometime.
- Wealth – gives fulfillment – gives Abyudaya, prosperity.
- Kama – fulfillment of desires through righteous means, gives fulfillment.
- Abyupadya – come up in life, gives fulfillment.
- Dharma – gives fulfillment now + in future.
- Artha + Kama – fulfillment now.
- Dharma – noble actions, gives noble results.
- Dharma / Artha / Kama – will help you rise and remain fulfilled for sometime.
- Moksha – coming to know my nature as Satchit Ananda, and complete fulfilment once + for all.

Yada Yada hi Dharmasya :

- Dharma, Artha, Kama.
- Knowledge + capacity enshrined in Vedic wisdom through Pravritti, Nivritti – Jnana Marga.
- Do – don't earn, enjoy.
- Vidhi – Nisheda.
- Moksha through Brahma Vidya – Spiritual science.



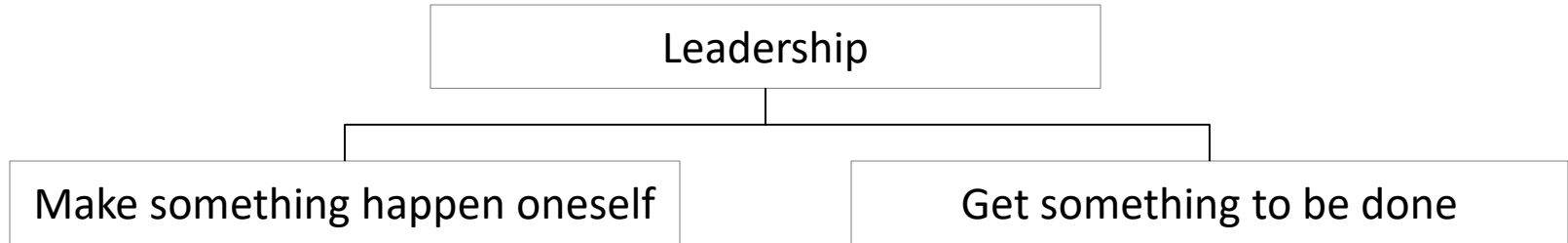
- Yada – Yada – whenever this is not available, Glanihi – Hanihi – Nashaha – destruction happen.
- Yada Yada hi Dharmasya Glanihi – Abyuthanam.
- When there is destruction of Dharma and rise.

Decline of Dharma	Rise of Adharma
<ul style="list-style-type: none"> - Wisdom, source to attain Dharma, Artha Kama. 	<ul style="list-style-type: none"> - Abyuthana Adharma. - Takes us Astray. - Takes you to tomb - Gives semblance of happiness.

- **Tada Tada – Srjamyaham :**

Whenever whenever these 2 things happen, Atmanam Srjami Aham – I create body for me, I come to action, I personally start becoming part of creation and take leadership in front.

- When I lead from the front, its called Avatara.
- Boss directly supervises.
- National election, PM Rests.



- When need, Bhagawan plunges to action.
- How does he enable protection of Dharma and destruction of Adharma.

Verse 8 :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

a) Dharma – Adharma :

Dharma	Adharma
<ul style="list-style-type: none">- Wisdom which provides knowledge for Dharma, Artha, Kama.- Sanatana Dharma for society to flourish.- Goodness, I Re-establish- To protect Dharma.- Supported, enable, ensure.	<ul style="list-style-type: none">- Ignorance- Weakness reside in human hearts.- To control Adharma, which is growing.- Not supported.

b) Paritranaaya Sadhunam :

- Those seen on nobleness, Sadhu.
- Established in Vedic wisdom, protect them.

c) Vinashaya Cha Dushkrutam :

- Opposite of Sadhu.
- Revel in ignominious actions.
- Antagonistic to spiritual wisdom.
- Transgress natural laws of living.
- I put down ignoble.
- When Dharma goes to Abhyass, and bring it back to pinnacle, I take Avatara, Sambavami, Yuge Yuge – when required.
- Yuga = Large time space.
- I jump in.
- Is it time now for Lord to come now?
- Bhagawan manifests as spiritual wisdom.

Avatara :

I) Neither birth, death, not under sway of Punya – Papa.

- Body + mind of Maya.
- Manifestation of Maya, Prakrti, creative power of Lord.

II) When knowledge scarce for Dharma, Artha, Kama, to protect, takes Avatara.

III) Protects Dharma by nourishing noble people, Sadhu, in their heart Dharma lies, strength of good comes up.

IV) Those ignoble keeps them at bay, strength goes down.

V) Yuge Yuge – Sambavami :

- This is play of infinite form consciousness, and Krishna is one of those forms.
- Contemplate on Avatara Rahasyam.

Session - 3

Revision :

- Many embodiments Jiva and Bhagawan takes.
- Lord remembers, Jiva forgets.
- I remain Sarvagya, I remember body of all Jivas.

Jiva	Ishvara
<ul style="list-style-type: none">- Alpagya- Actual Birth, death.- Gives up bodies.- You gave up body + take new body.- Tamas Pradhana, Rajas Pradhana.- Remains ignorant, know little.- Body changes, manifestation of senses + mind changes.- You are ignorant of your embodiments.- Gross body, subtle body, causal Upadhi (ignorance).	<ul style="list-style-type: none">- Sarvagya- You can't really say I have birth.- Same Anaadi Nitya Maya, Prakrti, coming from time memorial, is my eternal Upadhi, conditioning, as Ishvara with me always.- I appear in different way.- Rama = Consciousness + Maya.- Krishna = Consciousness + Maya.- Nothing has happened to me.- Appearance of Maya changes.- I don't give up my Maya.- Incarnation = Mastering Maya Suitable for that.

Jiva	Ishvara
<ul style="list-style-type: none"> - Jiva is actually changing body, Upadhi. - Karma + Vasana determine Jivas new body. - In rebirth, new body comes. 	<ul style="list-style-type: none"> - Sattwa Pradhana Upadhi, does not change. - Nothing has changed. - Buddha, Kalki, Shankara, Veda Vyasa, formation of same Maya to suit requirement. - My equipment has not changed. - Knowledge remains because Sattwa Pradhana. - Changeless Consciousness + Maya (equipment) presents as Embodiment = Avatara (with superficial changes). - Sat Chit Ananda Brahman = Pure Consciousness. - For Brahman + causal Upadhi = Ishvara. - No change of body in reincarnation. - Maya creates Appearance of Physicality.

Verse 9 :

जन्म कर्म च मे दिव्यम्
एवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म
नैति मामेति सोऽर्जुन ॥ ४-९ ॥

janma karma ca mē divyam
ēvaṃ yō vētti tattvataḥ |
tyaktvā dēhaṃ punarjanma
naiti māmēti sō'rjuna ||4-9||

He who thus knows, in true light, My divine birth and action; having abandoned the body, he is not born again; he comes to Me, O Arjuna. [Chapter 4 – Verse 9]

- One who has understood Rahasya gets liberated.

a) Janma Karma Cha Me Divyam :

- One who knows my birth and actions are divine, extraordinary.

b) Aprakrutam :

- Not human, not Manusham.
- Not under control of Punya and Papam.

Jiva's	Avataras Janma
<ul style="list-style-type: none">- Janma not under his control.- Controlled by Punya – Papam- Delivered by Ishvara.	<ul style="list-style-type: none">- Under his control.- Even my actions you can't comprehend.- Example : Left hand small finger holds Mountain.

c) Evam Yo Vethi Tatvataha :

- One who knows Rahasyam of Bhagawans form.
- Actions for Loka Kalyan.

d) Saha Tyatva Deham Punarjanma :

- Purifying mind is method of Karma Yoga and Jnana Nishta.
- Once Devotion arises, knowing glory of Lord, transformation happens.
- Doesn't get new body.

e) Mam Eti :

- Reach me alone, identifies with me, becomes one with me and does not get rebirth, gets liberated.
- What is the method?

Verse 10 :

वीतरागभयक्रोधा
मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा
पूता मद्भावमागताः ॥ ४-१० ॥

vītarāgabhayakrōdhā
manmayā māmupāśritāḥ |
bahavō jñānatapasā
pūtā madbhāvam āgatāḥ ||4-10||

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My being. [Chapter 4 – Verse 10]

a) Vita Raaga Baya Krodha :

- Vigata – become free from - Negativities of mind which never keep mind at ease.
- Raaga – Attachment – want this, don't get.
- Baya – fear comes.
- Krodha – Anger comes.
- Keeps mind in disturbance.
- They give up.
- Once knowledge of Bhagawan comes, devotion increases.
- Transformations happen in their mind.

- Sat Chit Ananda – No Impact.
- Krishna, Rama, Names brings impact, Narasimha, Vamana, hold concrete, focus minds on God.
- Sarvagya and Sarva Shaktiman does not have to come and do something.
- Tada Ikshate, Bahusyam Praja Yeyeti, one Sankalpa, creation comes.
- Creates love for god, Dharma naturally comes, no effort for Dharma.
- Bhajans on Krishna...
- Avatara is support to create Devotion.
- When Rama comes, Kama goes, Automatic.

b) Manmaya :

- They become fully me.

c) Mam Upasrithaha :

- Fully trusting me, transformed heart is purified, knowledge floods the person.

d) Bahavo Jnana Tapasa :

- Knowing glory of Bhagawan, by tapas of knowledge.
- Knowledge is knowing ones nature as Lord alone.
- Bhagawan himself manifests in their heart as pure consciousness.

- **Tapasa – Kalmasham Hanti, protects us from sins.**

- Tapas removes dirt of ignorance.

- If ignorance is there, all dirt comes.
- It is Moola Kalmasha knowledge removes ignorance.

e) Putha :

- Purified, don't have Deha Abhimana, ignorant notion of themselves to be body mind.

f) Mad Bavam Agathaha :

- Become one with me and get liberated, Moksham Praptaha.
- This is transformation which happens – free from Raaga, Baya, Krodha, drop identifications with body, mind, reach oneness with Bhagavan.
- Only those without desire fear, anger, get liberated?
- What about others? You are partial to Nishkama Baktas, who seek nothing but you.
- Others, are they lost?

Verse 11 :

ये यथा मां प्रपद्यन्ते
तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ४-११ ॥

yē yathā mām prapadyantē
tāmstathaiva bhajāmyaham |
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśaḥ || 4-11 ||

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O son of Prtha. [Chapter 4 – Verse 11]

a) Ye Yatha Mam Prapadyante :

- Whoever approaches me with any desire.

b) Tam Sthateiva Bhajami Aham :

- Whatever way you go to God, in the same way he blesses them.
- Aartha = Suffering, I love you, I want that.
- Artharthi = Wealth
- Jnanam = Knowledge
- Moksha = Freedom.

- Whether one wants solutions to life's issues, wealth, knowledge, Moksha, I don't fail them.
- I see their requirements are met.
- If someone comes to you seeking help, you must help.
- What happens if one goes to Vayu, Varuna?

c) Mam Vartmanu Vartante, Manushya Partha Sarvashaha :

- Whatever is the altar, I am the Lord, who blesses these devotees through those deities only.
- Rahu, Shani, Guru, Budha, Pariharas.
- Blessing Lord are one Parameshvara.
- See Shiva, Krishna as Ishvara.
- Make all deities Ishvara.
- Ganapathi same as Krishna, Avatara.
- Difference is only in your thinking.
- All follow my path, get blessed by me, whatever method they worship the ultimate.
- Why people worship small Rituals? Why not ask for Moksha?

Verse 12 :

काङ्क्षन्तः कर्मणां सिद्धिं
यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके
सिद्धिर्भवति कर्मजा ॥ ४-१२ ॥

kāṅkṣantaḥ karmaṇām siddhiṃ
yajanta iha dēvatāḥ ।
kṣipraṃ hi mānuṣē lōkē
siddhirbhavati karmajā || 4-12 ||

They, who long for satisfaction from actions in this world, make sacrifices to the gods, because satisfaction is quickly obtained from actions in the world of objects. [Chapter 4 – Verse 12]

- What is nature of Action?
- To give results fast.

a) Kanksantah Siddhim Karmanam :

- Seeking result of particular action,

b) Iha :

- In this world.

c) Yajante Devatah :

- They worship Gods.

d) Siddhim bhavati Karmaja, Ksipram Hi Manuse Loke :

- To clear small obstacles, Shani Puja done, things smooth.

- Don't ask for Bhagawan because he is not easy to get.
- This world, Karma Bhumi, actions give result.
- Nishkama Bhakti of Bhagawan not easy because heart has to become purified.
- Moksha takes time, result of small worship comes fast.
- Seeing the result of small rituals, people go for that.
- Happy to be religious, not appreciate being truly spiritual.

Example :

- Balaji, put 10%, business grows.
- People don't ask Bhagawan for liberation, because it does not come fast.
- Giving up attachments, fear, Anger not easy.
- Petty, paltry things, get fast.
- Moksha needs self effort.
- Karmanam Siddhim Shipram Bavati, small results fast.

Example :

- 2 minutes noodles, gatecrash on stress management, master Gita – 20 months.
- What is fast, people enticed.
- What gives true, long lasting fulfilling results, need patience, nature of Manushya Loka.
- See cause and result fast in Manushya Loka.

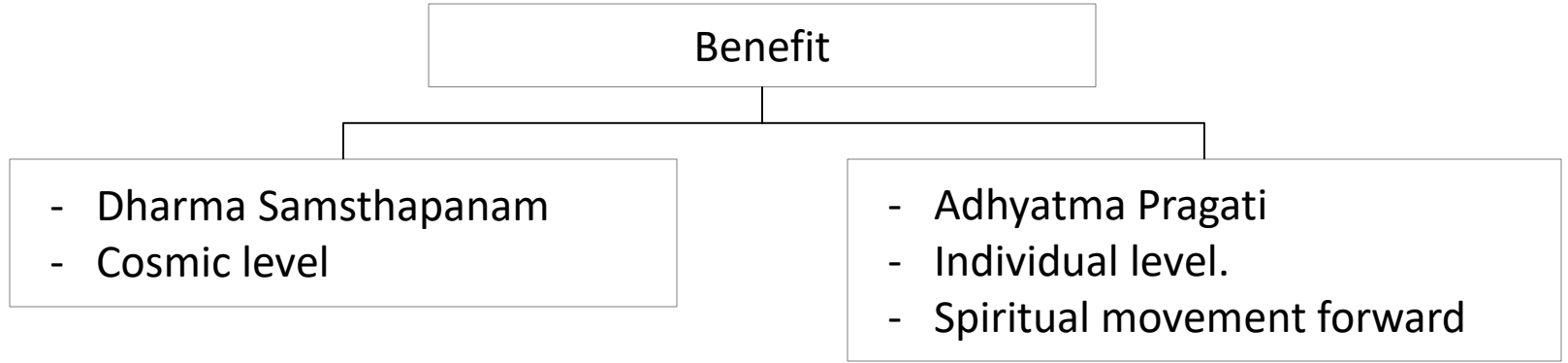
- Great results require inner transformation which requires investment of time, energy, abide in patience required.
- That is human nature.

Today – Summary :

- Avatara.
- Those who know divine nature of Avatara – Janma – Karma, get liberated.
- Liberation is through inner transformative process.
- Vita Raaga Baya Krodha, Manmaya, Mam Upasritaha, Jnana Tapasa, they reach me.
- Becoming free of inner impurities, whole personality, inwardness filled by me, surrendering to me, opens gateway of knowledge which removes ignorance and become one with me.
- Why Lord you are partial?
- In whatever way you want to connect with me, I will certainly bless you.
- Whats not good for you, don't ask the Lord in ignorance.
- Bhagawan blesses you with whats good for you and help you go forward.
- Get connected at your present state of evolution, I am the one who is supporting through other Devatas.
- Why people don't seek liberation?
- In this world people want fast result of actions.

- Investment, result, want in haste.
- Sorrows end, fulness will be there only if we transform ourselves.
- Human weakness, few see limitations of worldly achievements, having life of plenty.
- Result slow, takes effort, result is of inner transformation.
- Invest time, patience, work closely with Lord, see progress in due course of time, maturity required.

What is Avatara?



- Bhakti towards Bhagavan enhanced by Avatara.
- Nirguna, Nirakara, Niranjana, Sat, Chit, Ananda – nothing comes in our minds, mechanically connect and move forward.
- Human mind requires point of connection, where in, it can have alter of devotion.
- Avatara provides opportunity.

Vishnu Sahasranamam : Dhyanam

ॐ नमो भगवते वासुदेवाय ।
शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

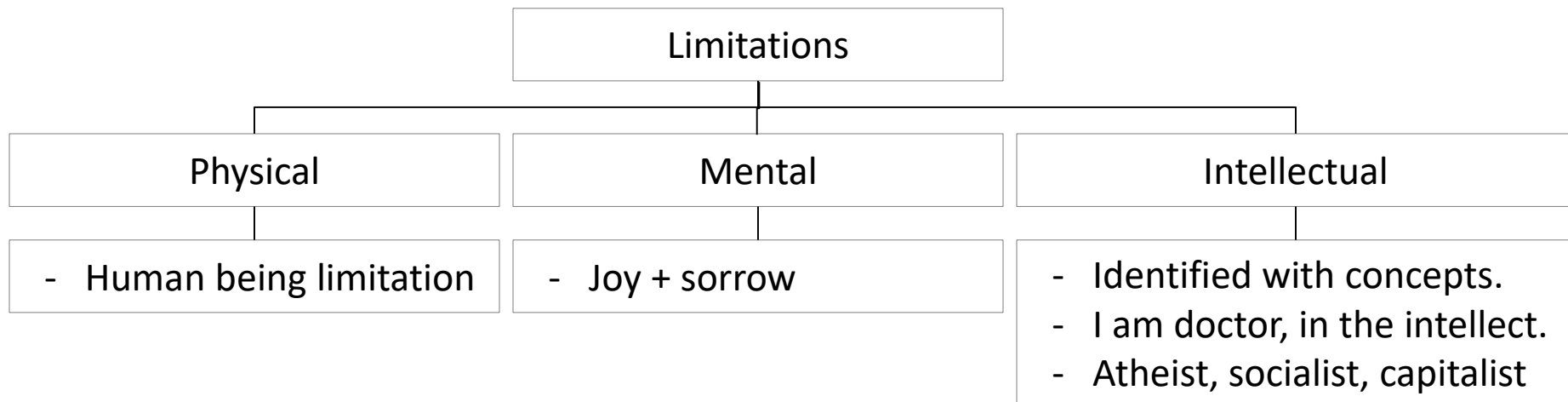
om namo bhagavate vāsudevāya ।
śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ
viśvādhāraṁ gaganasadṛśaṁ meghavarṇaṁ śubhāṅgaṁ ।
lakṣmīkāntaṁ kamalanayanaṁ yogibhirdhyānagamyam
vande viṣṇuṁ bhavabhayaḥaram sarvalokaikanātham ॥ 3 ॥

I salute vishnu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed (Adi-Sesha), who sports a lotus in His navel, who is one lord of all the devas, who is the support of the worlds, who is subtle and All-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Sri, whose eyes are like lotus petals, who is meditated upon by Yogis and who eradicates the fear of samsara. [Verse 3]

- Stories, connect to the heart.
- When connect happens, love for God begets in our mind serenity, composure, and one starts experiencing joy in oneself, of non-dependency.
- Great step in spiritual progress.
- Avatara enables ones spiritual transformation.
- Example : Make Calcutta capital India because I wrote that in exam.
- Touch with Bhagawan makes me from Sakama to Nishkama.
- Don't waste time in worldly thought.
- In Avatara Bhagawan is with you, for you, as you.
- Shantakaram may not connect...
- Tulasi, Adhyatma, Valmiki, Kambha, Ramayana.... Which one is correct.
- Akarta Abokta – not doer.
- Pure Self = Consciousness – identifying with body senses, becomes doer.
- Manasa Vacha Karmana.
- Experiencing Joy, Become Bokta.

- **True our nature : Neither Karta – Bokta.**

- Bhagavan is Akarta, Abokta, one who knows himself as Akarta, Abokta also is liberated.
- Bhagavan has knowledge ever.
- Upadhi of Bhagavan – conditioning, limitation – Body – physical, subtle, causal.
- Body = His own Shakti, Maya of Bhagawan.
- Maya at total level – Sattwa predominant. Therefore knowledge is Nitya.
- For Jiva, Tamas Pradhana, knowledge is limited.
- When we gain the knowledge we can also get liberated.
- How Bhagawan is Akarta, Abokta?
- Liberated from sorrow, limitations of being this or that.



- Being free from all of them naturally is Bagawan.
- Jiva learns to be free.
- Bhagawan sets alter for emulation, to see.

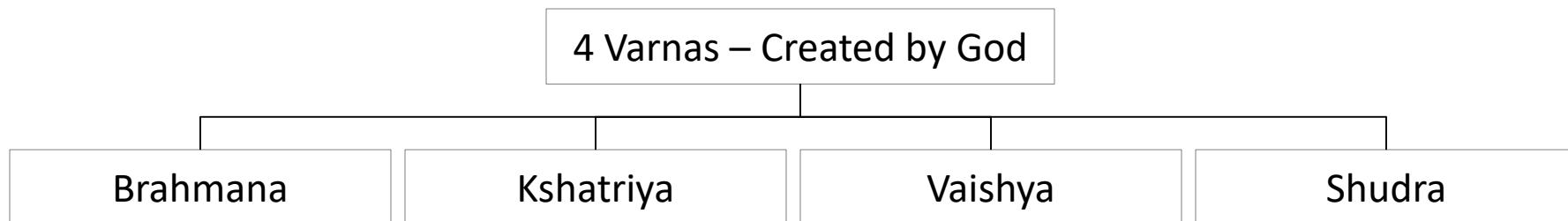
Verse 13 : Controvertial Verse

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

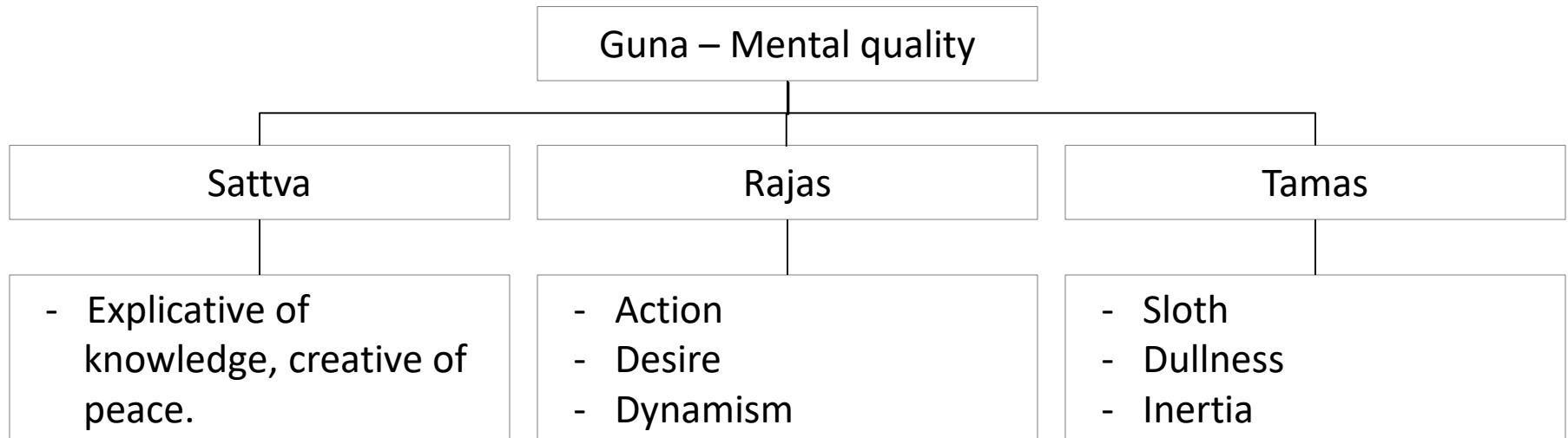
The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

a) Chatur Varnyam Maya Srishtam Guna Karma Vibhagayaha :



- Varnas not caste.
- Guna Karma Vibhagasha.
- 4 Varnas are Guna and Karma.
- Natural order among creatures, natural difference in creation.

- Human beings naturally different.
- Varna here not colour of Skin, but colour of mind, Guna.
- Britishers – Brahmana
- Chinese – Yellow – Vaishyas
- Wheatish – Indian – Kshatriya
- African – Shudra
- Quality of Gunas in the body, that expresses in human being.



- All 3 in our mind, eyes in Tamas.
- Scratching is Rajas – inherent in mind.
- Nobody born Shudra...

Brahmana :

- Sattva – Pradhana – primary predominant.
- Rajas / Tamas – Upasarjana – Supporting subsidiary.
- Rajas – Lesser
- Tamas = Least

Brahmana	Kshatriya	Vaishya	Shudra
<ul style="list-style-type: none">- 60% Sattva- 30% Rajas- 10% Tamas	<ul style="list-style-type: none">- 60% Rajas- 30% Sattva- 10% Tamas	<ul style="list-style-type: none">- 60% Rajas- 30% Tamas- 10% Sattva	<ul style="list-style-type: none">- 60% Tamas- 30% Rajas- 10% Sattva

Karma – Brahmana :

- Because of Guna, Karma will come.
- In Pursuit of knowledge pursuit, Think, creative, write, good thought for analysis, explosion of creativity, abundance of knowledge, discuss, teacher.

Karma – Kshatriya :

- Leadership roles, action, supported by Sattva, nonselfish, whats good for everybody, commands respect, Administrative capacity, can coordinate, force.

Karma – Vaishya :

- Profit motive in anything, money out of empty air, Apne AAP I become rich, risks managed, business, separate tuition classes, Pujari gives extra Prasad.
- Generally can speak of mental make up.

Karma – Shudra :

- Independent thinking, less clear, good at service – call every 2 hours, otherwise person goes to sleep.
- 4 colours – universal – not Indian.
- Mental combination everywhere.
- Human beings in these contours.
- Animal, birds, Upalakshanam, one indicating of many things.
- Created world of variety based on Karma and mind.
- Our past mind manufactures present mind.
- Variety is spice of life, each one required for society, Lord himself is creation.
- Together only society functions well.

Example :

- Only head thinks, can't move legs, hands.
- Body can't work.
- If head doesn't function, legs function.
- Need whole body to function.
- Society needs all variety to be vibrant.
- Give right person, right work.
- Head – Brahmana – Kshatriya - hands, legs, Thighs – Vaishya.

- Fact of life – difference, variety.
- Collaborate Guna with Karma, is success of any organization.
- Aptitude test = Sattva / Rajas / Tamas.
- Person can move from one Varna to another by change of mind.
- Example : Vishwamitra – became Brahma Rishi not Raja Rishi – Vasishta.
- Entire cosmos created in 4 colours of Gunas – Karma.

b) Tasya Kartarapi Mam :

- Even though I am the creator.

c) Viddhi :

- Please understand.

d) Akartaram Avyayam :

- **My true nature is not being Manushya.**
- **Consciousness + Upadhi of Maya = Creator.**
- **Behind Upadhi = Truth = Pure Consciousness = Satchit Ananda.**
- **At that level I am not Karta, I am truly pure Brahman.**
- **Bhagavan reveals his nature as pure consciousness and not Karta.**
- **Since this is my true nature, I am neither Karta, Bokta, nothing binds me.**

Verse 14 :

न मां कर्माणि लिम्पन्ति
न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति
कर्मभिर्न स बध्यते ॥ ४-१४ ॥

na māṁ karmāṇi limpanti
na mē karmaphalē sprhā |
iti māṁ yō'bhijānāti
karmabhirna sa badhyatē || 4-14 ||

Actions do not taint Me, nor have I any desire for the fruits of actions. He who knows Me thus, is not bound by his actions. [Chapter 4 - Verse 14]

a) Na Mam Karmani Limpanti :

Karmani Mam Na Limpanti :

- Action do not stain me, doesn't touch me, doesn't besmears me.
- Why?
- Tasya Kartar Api Mam Viddhi Akartaram.
- **In my true nature, I am not doer, Maya is doing.**
- **I illumine Maya and Maya does.**
- **Myself am pure consciousness.**
- There is no Kartrutvam for me,
- Na mam Karmani Limpanti, actions do not touch me.
- When I do action, it doesn't burden me.

- We think – how much trouble this action is going to give me...
- I create entire world and there is Karma Phalam.

b) Na Me Karma Phale Spriha :

- Karma gives Punya – papa, Sukham, Dukham.
- I don't want Sukham, Dukham.
- Why?
- Aapta Kamasya ka Spriha.
- For one who is totally fulfilled, no wants.
- In this way.

c) Iti – Yaha :

- Who ever he is man, women, religion, creed, age.
- He whoever he be who, Vimudha – Doctor in foolishness.
- One who knows Lord is not Karta, Bokta or has any want of this that.

d) Abhijanati :

- Knows it in fullness.
- Lord is Akarta, Abokta.
- Even I am that pure consciousness am Akarta, Abokta.

Wave	Ocean
<ul style="list-style-type: none"> - Water - Not Alcohol! 	<ul style="list-style-type: none"> - Water

- One who knows in completeness, Api... Akarta Atmena...

e) Karmabihi Na Badyate :

- He is not bound.

I) Does not find action burdensome.

II) He doesn't reap Punyam – Papam.

- Doer reaps fruit of action.
- Renounced results, not doer.

III) Punya – Papam does not give rise to Sukham – Dukham.

- He becomes liberated.
- Knowing this philosophy of action, many seekers have paved their path in this direction.
- Arjuna – you too walk in this direction.

Verse 15 :

एवं ज्ञात्वा कृतं कर्म
पूर्वरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं
पूर्वैः पूर्वतरं कृतम् ॥ ४-१५ ॥

ēvaṁ jñātvā kṛtaṁ karma
pūrvairapi mumukṣubhiḥ |
kuru karmaiva tasmāt tvam
pūrvaiḥ pūrvataram kṛtam || 4-15 ||

Having known this, the ancient seekers after freedom, also performed action; therefore, you too, perform action, as did the ancients in the olden times. [Chapter 4 – Verse 15]

a) Evam Jnatva :

- In this way, self, true nature is to be Akarta nondoer.
- Abokta – nonenjoyer.
- Self is untouched by action.

b) Purvai Rapi Mumukshubhi :

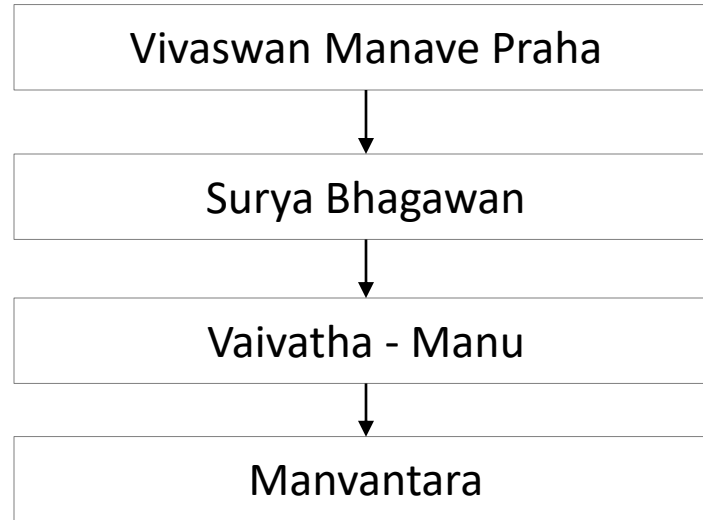
- Actions were performed by seeker of liberation.
- Knowing self in this way, in order to attain perfection in this knowledge, seekers perform their duties effortlessly.

c) Tasmāt Tvam Api : Karma Kuru

- Time tested path, you too, do your duty, don't give up action.

d) Purvaihi Purva Taram Kritam :

- In the same way, even before the before, before Mumukshus of this Manvantara were doing.



- Your Vamsha in earlier Manvantaras performed.
- Practiced by all seekers of liberation, do it in same way.
- Clarity required.

Verse 16 :

किं कर्म किमकर्मेति
कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६ ॥

kiṁ karma kimakarmēti
kavayō'pyatra mōhitāḥ |
tattē karma pravakṣyāmi
yajjñātvā mōkṣyasē'śubhāt || 4-16 ||

What is action? What is inaction? As to this, even the wise are deluded. Therefore, I shall teach you action (the nature of action and inaction), knowing which, you shall be liberated from the evil (of samsara – the wheel of birth and death). [Chapter 4 – Verse 16]

a) Kim Karma Kim Akarma Iti?

- What is action – what is inaction?

b) Kavayaha Atra Mohitaha :

- Do as per Mumukshas have done.
- Medhavi, Kavi – Not poet, Kavi has deeper vision.
- Sun rising from ocean.
- Kavi : Mother holding the baby Sun.
- Baby kisses mother, mother filled with love.
- Kavi – Kauta Darshini, sees beyond.

- In action, inaction wise deluded.
- I will tell you secret then you can practice in the same way.

c) Tatte Karma Pravakshyami :

- Tasmāt, to you I shall teach about Karma.

d) Yat Jnatva Mokshase Ashubhat :

- Knowing which you will become liberated from realm of inauspicious Samsara.
- Bale Asmin.
- Tatte Karma – Tatte Akarma.

Verse 17 :

कर्मणो ह्यपि बोद्धव्यं
बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं
गहना कर्मणो गतिः ॥ ४-१७ ॥

karmaṇō hyapi bōddhavyaṁ
bōddhavyaṁ ca vikarmaṇaḥ ।
akarmaṇaśca bōddhavyaṁ
gahanā karmaṇō gatiḥ ||4-17||

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action.
[Chapter 4 – Verse 17]

- There is a Tattvam.

a) Karmanaha Api bhodavyam :

- There is a principle, fact, essence, truth.
- Something makes an action work.

b) Bodhavyam :

- One ought to know the Tattwa.
- What ought to be done.

c) Akarmanas Cha bodhavyam Tat Tvam Asti :

- Vikarma – Vigata Karma – one ought not to do.
- Nishida Karma, prohibited, Vikarmana.

- Vidhita Karma – Karmanaha.
- Akarmanaha = Not doing or doing something, some state is there.

d) Gahana Karmanaha Gathi :

- Way of action, Karma, Vikarma, Akarma, are all deep.
- There is a way by which success for liberation have been practiced in the past.
- I shall teach you that.

Karma	Vikarma	Akarma
<ul style="list-style-type: none"> - Vihita - Ought to be done 	<ul style="list-style-type: none"> - Nishida - Ought not be done 	<ul style="list-style-type: none"> - Not doing at all

- Superficially looks simple but very deep.

Session 5

- Bhagawan is untainted, unsmeared by any of cosmic undertakings.
- To elucidate this, he gave example of Chatur Varanyam Maya Srishtam.

Main point :

- Tasya Akartar Api Mam Vidhi Kartaram Avyayam.
- **Even though I am creator, I am nondoer because I am imperishable reality, Avyayam.**

Albert Einstein
Brahmana

- Human minds have Guna colourations.
- Therefore, bent of mind, aptitude will be definitely there.
- For that Guna – is a particular Karma as per Shastra.
- Example : Fat person chooses shirt with stripes, will look more fat.
- Thin person wears vertical stripe short, will look more thinner.
- We choose attire which chooses our personality.
- Actions we choose according to personality trait.
- When in tune with our nature, we are happy.
- As per our attitude must take up Karma.

- Guna Karma Vibhagashaha based on personality traits, we take Karma.
- Not because of birth.
- It is independent of birth.

Example :

- Son of scholar many not excel in knowledge.
- Businessman's son may be doctor.
- If profit motive changes, can serve others in community, no more Vaishya, is a Brahmana.
- Change Guna, change Karma.
- Guna important than Karma.
- No action should be looked down.
- Every action should be done to perfection.
- Crafts nourished and flourished.
- Downfall when it was decided based on birth.
- With knowledge comes arrogance, pride, insecurity, want to protect, systems change, original thoughts lost.
- System analysts for society are saints.
- Saints are Nitya Avataras.
- **Even though variety created by me, I don't take myself to be doer.**

- **I am pure consciousness, imperishable undecayable reality, not doer.**

- Whatever done by agency of Maya, is done by Upadhi, not by me.

- Giving up sense of doership I remain.

- **Doing without doership, performing without sense of I am performing, frees the mind from Burden of doing and liberates you from action and results, and you remain untouched.**

- I am doing means you are expecting result.

- Give up doership, enjoyership automatically goes.

- If one is Karma Yogi without doership and enjoyership, action which is done becomes purificatory in nature.

- **Realised person is unconnected with the action he is doing, he is beyond plane of action and non-action.**

- Similarly Bhagawan remains beyond the plane of action.

- In this way, in this Manvantara, in many Yugas.

- 14 Manvantaras = One creation span, cycle.

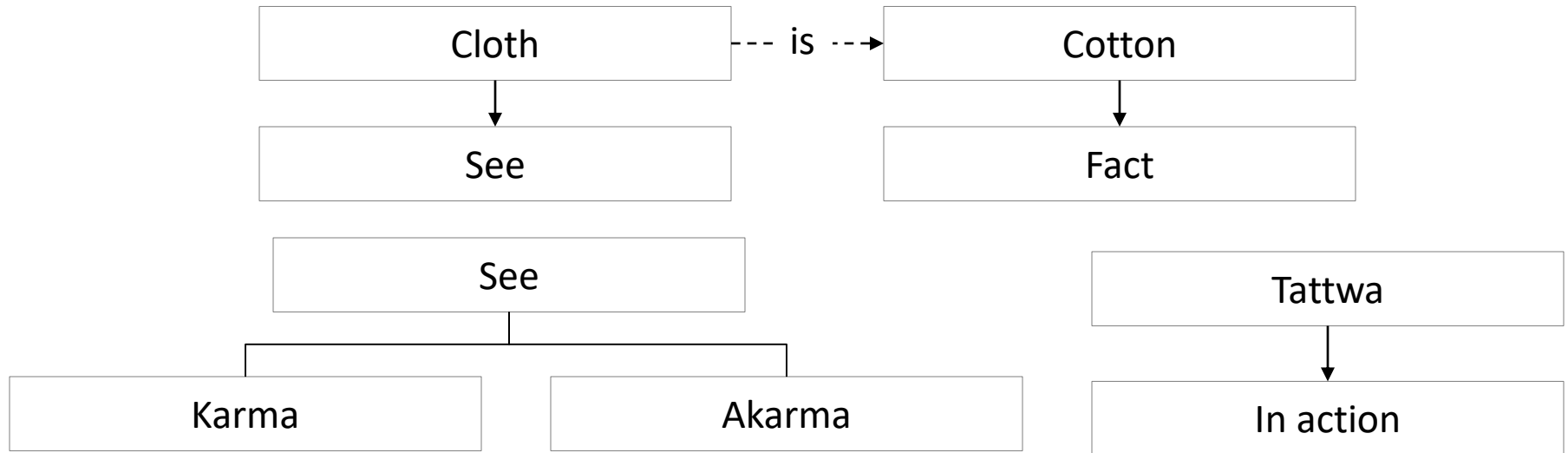
- Details in Bhagawatam, Puranas.

- Many in this way have performed actions and I urge you Arjuna, you too perform in the same way.

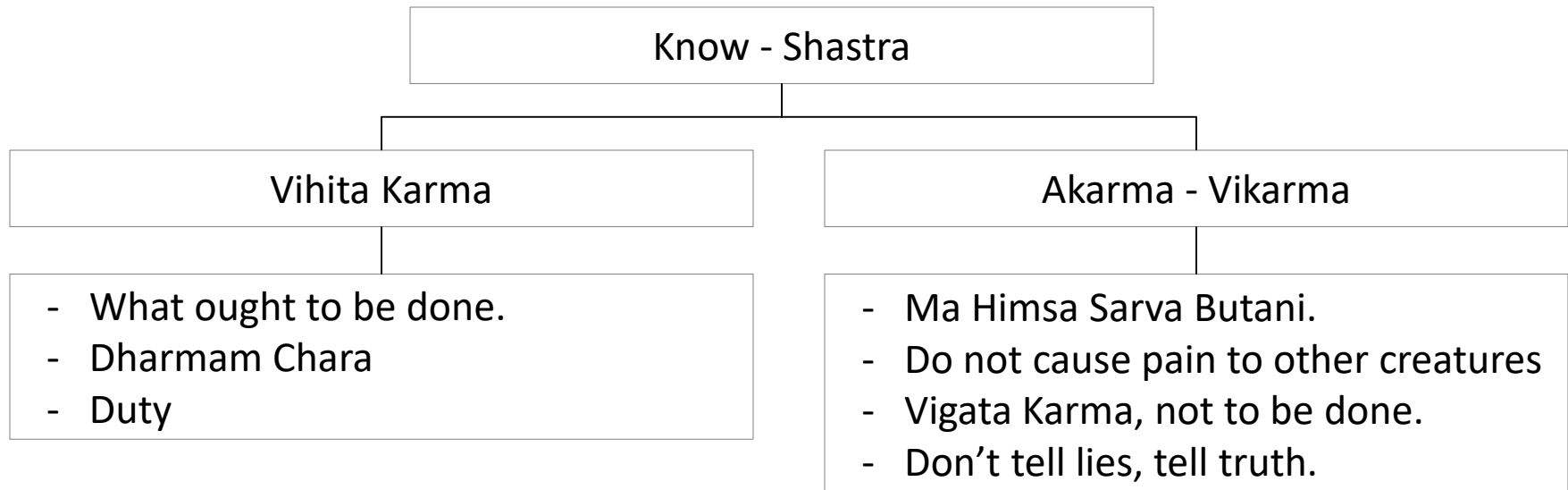
- There is a secret... know Tattwa, which goes beyond the superficial.

Example :

- Matter = Energy = World
- Living in Tattwa.



- Grasp this and then you will be able to do what I am saying.



- Both are in the realm of actions, one category.
- Therefore Karma + Vikarma can be joined together as Karma.
- 3rd Category : Akarma – inaction.
- Not doing anything, Tushnim Bava, relaxed, retired.
- Morning – Laughing club, crazy, newspaper friends, book club, serials, president of society, Patron, keep quiet, give money.

Action	Inaction
- Is all action action	- Is it truly not action?

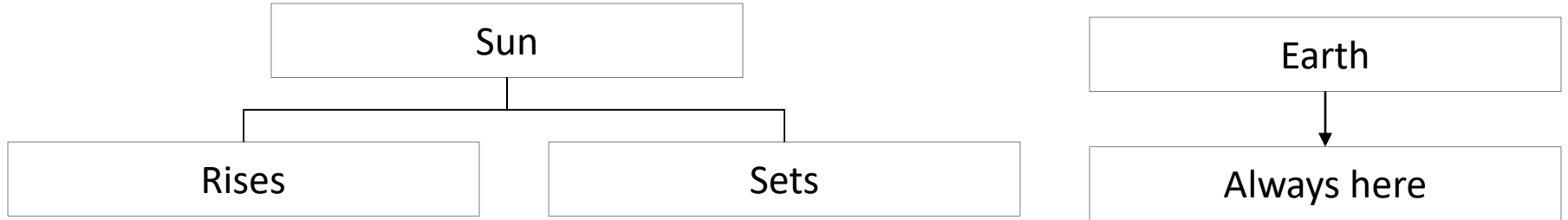
- Deep secret in this action + inaction.
- When is action truly action, when is inaction also an action?
- **One who understands this, he can follow concept of being nondoer.**

Verse 18 : Central Verse of Chapter 4 – Realisation Verse

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ ।
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]



- What is truth?

Sun	Earth
- Stationary	- Revolving in high speed

- In the moving Sun, seeing nonmoving sun, In the nonmoving earth, seeing the moving earth.
- If you have grasped this, you have got the Tattva of motion.

See Sky	Don't see electricity
- Blue but is colourless	- But it is

- Going in train, see train, see trees moving in opposite direction but is not moving.
- Look at person far away, can't see motion, but is actually moving.
- What you see may not be what it is - what it is may not be seen.
- One who knows truth of these things is actually seeing reality of those things.

a) Karmani Akarma Yaha Pashyet, Akarmani Cha Karma Yaha :

- Bhagawans bouncer, when Arjuna feels he is understanding.

In Action	In Non action
See non Action	See Action

b) Sa Buddhiman Manushyeshu :

- He is the wisest among men.

c) Sa Yuktaha :

- He has united himself with the highest reality.

d) Krtsna Kamakrt :

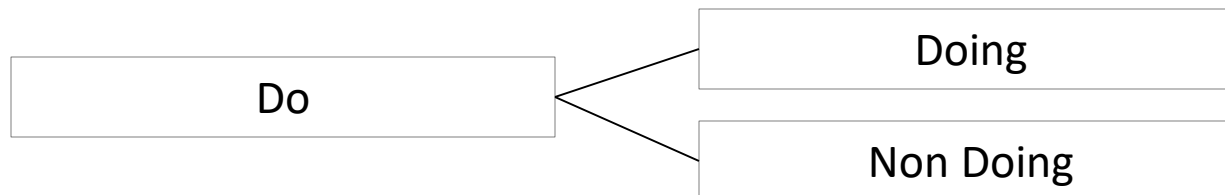
- Has reaped benefit of all actions.
- Method of teaching when student complacent, shake him up.

Karmani Akarma Ya Pashyet :

- **In action one who can see in truth, he is pure self, not acting.**
- Body, mind, senses are doing, I am not doing.
- At their realm, things happening, at my level I am utterly at ease, Avyayam Tattva.

Akarmani Cha Karma Yaha :

- In a person who says I am not doing thing, it is a notion, actually attributed doing and not doing to your self.
- Therefore you are doing, erroneously superimposing notion of doership, nondoership.
- **I am not doing means you have considered yourself to be doer and nondoer.**
- **In truth, pure consciousness is illuminator of all actions, it does not do or doesn't do.**
- **In its presence, everything happens, how can it be doer or nondoer.**
- In presence of light we are talking, discussing, light is not doing, in its presence, everything is happening.
- When a person says I am not doing anything.
- Exercises notion, I am not doing, stops body, mind, senses, intellect from doing.
- Actually he is doing – not doing, still you are doing.
- When you know you are not doing and are not doing.



- In both cases you are doing.
 - When body is doing, mind is not doing, and you do not think you are doing or not doing, then you are pure consciousness, then truly you are not doing.
 - Doing is not doing when you know you are not the doer.
 - You consider erroneously you are not doing.
- **In this way, rising above superficialities of doing and not doing, go to reality of the self.**
- Person who is able to do this, Sa Buddhiman.
 - He is wise. She has got the truth.
- **Of all beings, this person is the wisest because he, she sees Tatva which is beyond he and she.**

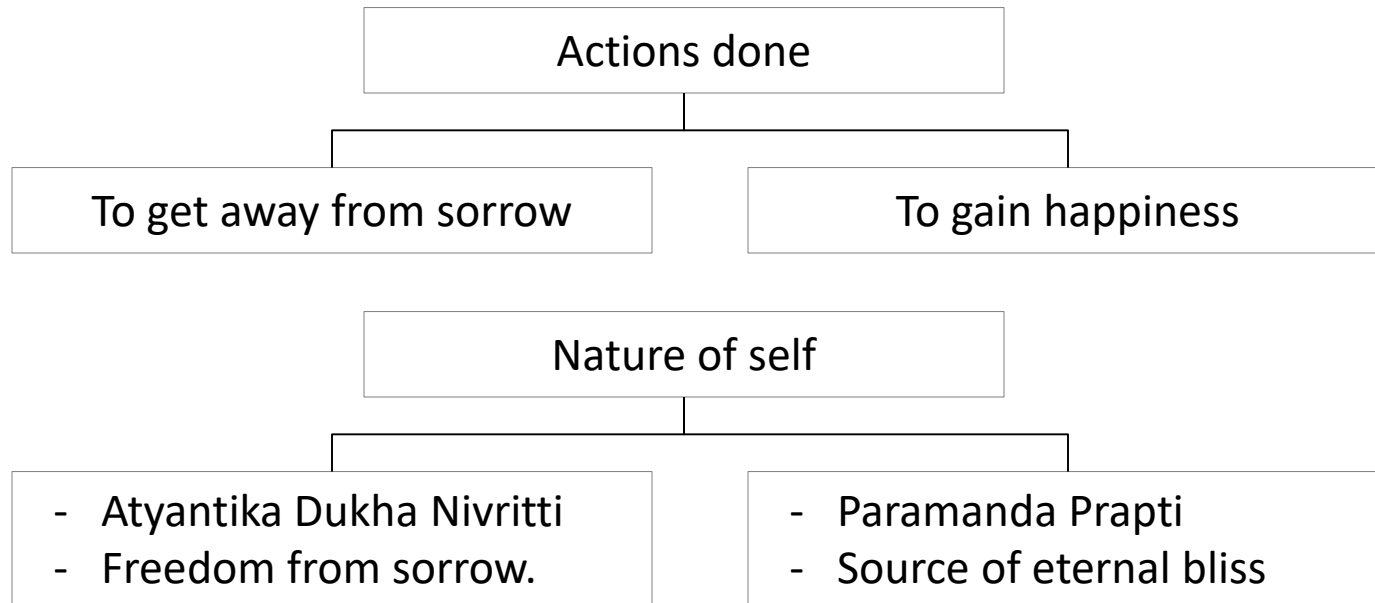
Sa Yuktaha :

- One who has joined the truth – united, abiding, never deviating from the truth, the reality.

Krtsnakarmakrut :

- All actions we do for happiness.
- Established in self, he remains immersed in bliss, utterly free from sorrow, essential nature of self.
- Krtsna – all.
- Karma Krutu – performer of all actions.

- He has attained complete infinite bliss, therefore he has performed all actions.
- Actions are performed for happiness alone.



- This is one of the most interesting verses of Gita.

Karmani Akarmaya Yaha Pashyet :

- In action, one who sees the non-doing self.

Akarmani Cha Karma Yaha :

- In Inaction, one see action, Kartrutva in play, as I am not doing, i-ness – ego is still there.
- Sa Buddhiman Manushyeshu.
- Sa Yuktaha, Sa Krtsnakarma Krutu.

Example :

- Sun moves but does not move.
 - Earth stationary but actually moving.
 - One who can see truth of both.
 - Jnani – like Bhagawan may be engaged in action but is not doing anything.
 - Ajnani – says I am not doing anything, I am meditating, still doing.
- **Doing and non-doing is because of doership and nondoership, not because of literally doing or not doing.**
- Doing, nondoing are inner comprehension of how you perceive yourself to be.
 - Perceive yourself to be the doer even if not doing, you are the doer of non-doing.
 - If you perceive to be non doer, even if you are doing, you are not doing, because body, senses, mind are doing, not Atma.
 - This is the Tattva, Arjuna you should understand, this is how great seekers of yore and great masters of yore functioned.
 - After explaining the very secret of not doing and of ignorantly doing, Bhagawan takes Arjuna forward.
 - For such a person, all his Karmas are roasted.

Verse 19 :

यस्य सर्वे समारम्भाः
कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvē samārambhāḥ
kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇam
tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

- One who has the right vision of the self, w.r.t. action, inaction.

Samyak	Darshana
True, perfect, right	Vision

- One who has the right vision of truly being Akarta, is independent of whether body does or does not, whether senses perform or not.

- **Comprehension of oneself in true self as Akarta, Abokta is Samyak Darshana.**

a) Yasya :

- For a Samyak Darshi,

b) Sarve Samaraba :

- Aramba – action what you begin.

- Actions are well begun, does large performances, great works, huge tasks, impossible achievements, gushing forth with energy.
- **Because of the nature of reality which is ever experienced, he exists and abides in.**

c) Kama Sankalpa Varjitaha :

- Free of Kama – desire, Sankalpa – notion I am doing, enjoying.
- Inwardly fulfilled.
- But duty may call him to perform actions, or actions for bestowing the happiness.
- Samaraba – he does well.
- What is fact?
- Actions don't create Punya Papa, rebirth.
- Since ego is destroyed, all punya Papa which rests on the ego, individuals Punya – Papa is destroyed.
- Because he is not Karta – bokta, what happens to Punya – Papa – collection – Sanchita – gained through Journey of innumerable births.
- All become ineffective, seeds roasted in fire of knowledge, will not sprout, will be tasty, eat, munch, become incapable of producing results.

d) Jnana Agni Dagda Karmanam :

- Sanchita Karma, Punya – Papam.
- Fire of knowledge of not being individual, Akarta, Abokta.

Example :

- Person in prison, death sentence awaiting.
- If person dies in prison, can't execute the sentence.
- If Punya Papam is there, but person is not there, can't execute.
- All Punya – Papam is for the ego, Karta, Bokta, Jiva, but Jiva Bhava itself is gone.
- Punya Papam becomes in-effective to fructify.
- Punya Papam will not give rebirth even though person is so actively engaged.
- I want you to be thus, is the expectation of Guru.
- Past is destroyed, after knowledge, person performs actions, what happens to those?
- Fresh results of new actions – what happens to them.

Verse 20 :

त्यक्त्वा कर्मफलासङ्गं
नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित्करोति सः ॥ ४-२० ॥

tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi
naiva kiñcit karōti saḥ || 4-20 ||

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

a) Tyaktva Karma Phala Asangham :

- How realised performs actions!
- After giving up attachment to Karma and its Phalam.
- Giving up sense of Kartrutva and Boktrutvam (I want this, that).
- How he gives up?
- It is natural for him.

b) He is Nitya Truptaha and Nir Ashraya :

- Hetu Garba Viseshanam.
- Why not Karta.

Nirashraya :

- Body is Ashraya, in which mind, sense, prana, buddhi organs function.
- Doesn't take his body as self.
- We take this body as self.
- We take Karya – body, Karana – instrument – Senses, mind, as ourself.
- But, he is not Karta.
- When body, senses do... I say I hear, touch...
- Being free from identification with body, senses, Jnani becomes Akarta.

c) Nitya Trupta :

- Being eternally, inwardly full, established in the self, Atma Ratihi, what joy he will seek, wanting this or that enjoyment?

d) Karmani :

- In action.

e) Abhipravrttaha :

- With full gusto is engaged, Abhitaha Pravrttaha, perfectly planned, huge endeavor, well executed, nicely organized, even when engaged in actions.

f) Naiva Kinchit Karoti Saha :

- He does nothing.
- Utter ease in him, ever Akarta.

- Doesn't perform Karma because there is no Karma Phalam for him.
- We do with notion of doer, hence there are results,
- Being Akarta, Abokta, he is free from Shackles of action and results.
- Arjuna you be this way, I taught you seeing Akarma in Kama, and Karma in Akarma.
- Be the pure self and be liberated.
- In verse 19 + 20, Lord has detailed how in action, person remains free of action.
- These are large actions.

Verse 21 + 22 :

- Other people, small action people.
- Krishna was dynamic, wanted Arjuna to be like that.
- Jnanis are also different types.
- Same person having same wisdom, but externally different.

Verse 21 :

निराशीर्यतचित्तात्मा
त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म
कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१ ॥

nirāśīryatacittātmā
tyaktasarvaparigrahaḥ ।
śārīraṁ kēvalaṁ karma
kurvannapnōti kilbiṣam || 4-21 ||

Without hope (desire), with the mind self controlled, having abandoned all sense of possessions, doing mere bodily action, he incurs no sin. [Chapter 4 – Verse 21]

a) Nirashi :

- No wishes and wants because inwardly fulfilled, natural result of being rooted in the self.

b) Yata Chitatma :

- Naturally, mind, senses controlled.

- Chitta – intellect, Atma = Dehatma, senses.
- All controlled.

c) Tyakta Sarva Parigraha :

- Various things we hoard and hold in order to generate happiness.
- All Bhoga Upakarana, accessories of pleasure.

d) Shariram Karma :

- Performs actions required to maintain body.
- Earlier person performed mega actions.
- Here most vital, critical actions, required for the support of the body.
- Kevalam – He remains Akarta, Abokta.

e) Shariram Karma Na Apnoti Kilbhisham :

- He does not get stained, because of Atma Jnanam. Neither collects Punyam or Papam same result as before.

Verse 22 :

यदृच्छालाभसन्तुष्टः
द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭah
dvandvātītō vimatsarah |
samaḥ siddhāvasiddhau ca
kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

a) Yadrucha Labha Santushtaha :

- Go for some Biksha and fulfill themselves.
- What comes they accept.
- Without Ichha, without seeking, comes by chance.
- Eternally Santushtaha.

b) Dvandva Teetaha :

Dvandwa – pairs - dualities

Heat + Cold

Success +
Failure

Joy + Sorrow

Mana -
Apamana

Honour -
Dishonour

- Being free of all pairs of opposites.

c) Vimatsaraha :

- Free of Jealousy.
- Why others got, not me.
- Owners pride, neighbours envy.

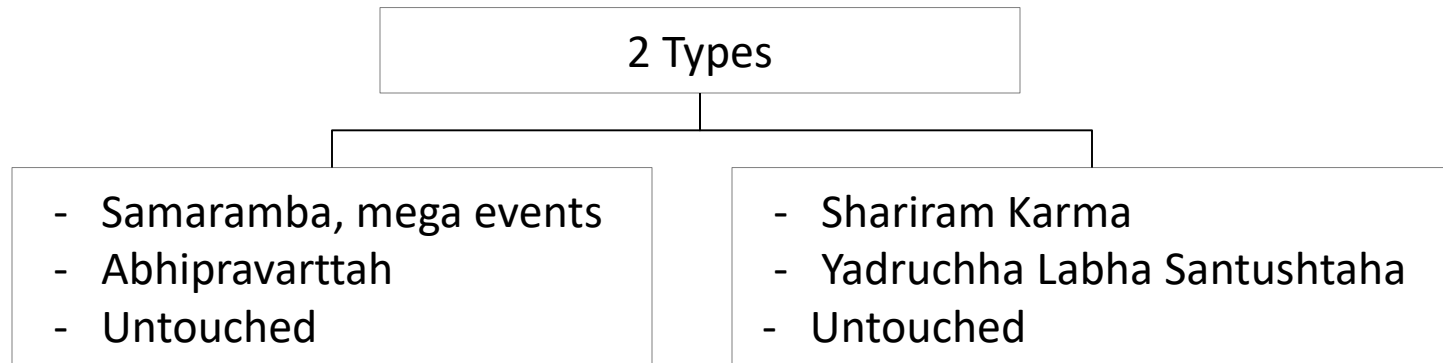
d) Samaha Siddha Asiddham Cha :

- When he wakes up from Samadhi.
- Samaha in Siddhi, Asiddhi.

Siddhi	Asiddhi
Whats achieved	What not achieved

e) Krutvapi Na Nibhadyate :

- He is not bound.

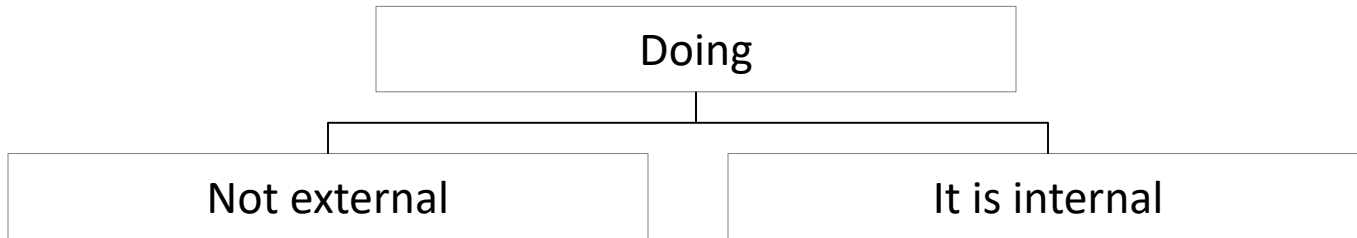


कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- Doing not doing, not doing is not doing inwardly, but doing outside.
- Being Abokta, Akarta, he is free of action.
- Being free of action does not mean being free from result of action.
- Why are you not doing anything?
- To be happy.
- Why are you doing so much – to be happy, I am not doing.
- Doership – makes the doing enjoyership – constitutes the doing.



- How Jnani applies the wisdom becomes epitome of this wisdom.
- Whether doing or not doing, he is never doing.

Verse 23 :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

a) Jnana Avasthitha Chetasa :

- Jnani in Meditation, not in field of action.
- Jnani Grihasta, in midst of duty, person of wisdom, how is he?
- Bhagavan wants Arjuna to be acting – verse 23 + 24.
- Person who is established, committed in knowledge of oneself being Akarta, Abokta.

b) Muktasya :

- Free from Kartrutvam and Boktrutvam.
- **How he becomes free? Because he knows nature of self to be that way.**

c) Gatha Sangasya :

- Not wishing for petty, paltry things.

d) Yagnyaya Acharataha :

- Performs action for Yagnya.
- Yagnya = Duty.
- Chapter 3 – Yagnya – 5 fold duty - Deva, Pitru, Manushya, Buta, Brahma.
- Karma performed well – yet.

e) Samagram Praviliyate :

- Action along with tip ends.
- Tip = End of action, when it gives fruit of action.
- Because of Akrutvam and Abokrutvam, his action is mere appearance, result too is not there.
- He has not performed for the result.
- He was Akarta, therefore remains, Abokta.
- **For Karma Yoga :**
 - Bagawan you are the doer, I am your servant.
 - I don't want anything...
- Action will give results, Punyam but Punyam gives you Chitta Shuddhi, conversion happens there.
- Karma Yogi progresses in spiritual pursuit.
- Jnani does not require anything. He is Akarta, doesn't say – God, I am doing for you.

- Jnani knows in his true nature, he is Bhagawan.
- Pragyana Brahman, this consciousness is Brahman.
- I am Brahman.
- Ego, Jiva Bava is not there, therefore no Punya Papam.

For Karma Yogi	For Jnani
It is conversion	It is noncreation

- Where will Punya – Papa go and stay?
- Ego – Jiva is not there, individual is not there.
- Jnana Agni Dagdha Karmana.
- Old Karmas – roasted – fire closed.
- New Karmas – not created, no where to go.
- No individuality Jiva, for Jnani, it can't go back to him, Punya goes to those who are devoted to him.
- We have so much of Punyam – from Guru... Besh, Besh, enjoy.
- Devotion to Jnani is great Punya Karma, therefore it goes to Devotees.
- Bhakti for Mahatma restores enormous purification of mind.
- Bhakta is Nishkama, therefore Punya coming to Bhakta will transform Bhakta...
- Performing duties, they do not have results, for Jnani. Why?
- His Vision : Akarta, Abokta.

Session 6

Revision :

- How action becomes inaction and how inaction is still action?

Action	How to give up Doership?
<ul style="list-style-type: none">- Inaction- Not by Action.- Not by giving up action- By giving up doership, Kartrutva, results also cease.- Boktrutva dissolves	<ul style="list-style-type: none">- By knowing nature of self which is Akarta.- By knowledge of ones real nature, action becomes inaction.

- Not by stopping action, action becomes inaction.
- Stop action also action, doing not doing.
- Not doing, not doing actually.
- As long as body – mind – senses are there doing will be there.
- Action is insignia of life! Signature of life.
- Inaction is not external.
- True inaction is our true nature.
- We don't have to become inactive to be inactive.
- Realise our nature to attain inaction.

- One who is able to see inaction in action, such a person is truly wise.
- He has come to realise his nature, which is giving up action.

- **Jnana Karma Sanyasa Yoga :**

Knowledge of ones nature of being Akarta, Abokta.

- Knowing that knowledge, there is renunciation of action.
- In Jnana, there is giving up action.
- How? By knowledge.
- Knowing ones nature is one facet of inaction.

Aspects / facets of action

- You listener
- "I"
- One aspect
- Real nature
Akarta.

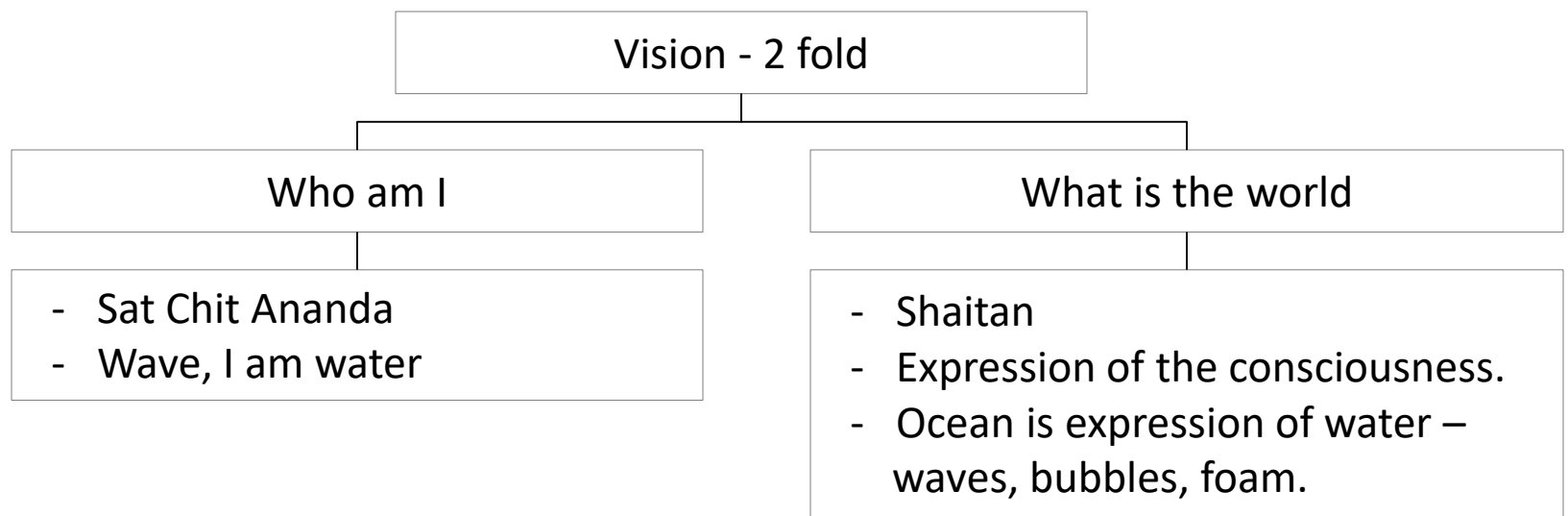
- Pen

- Notebook

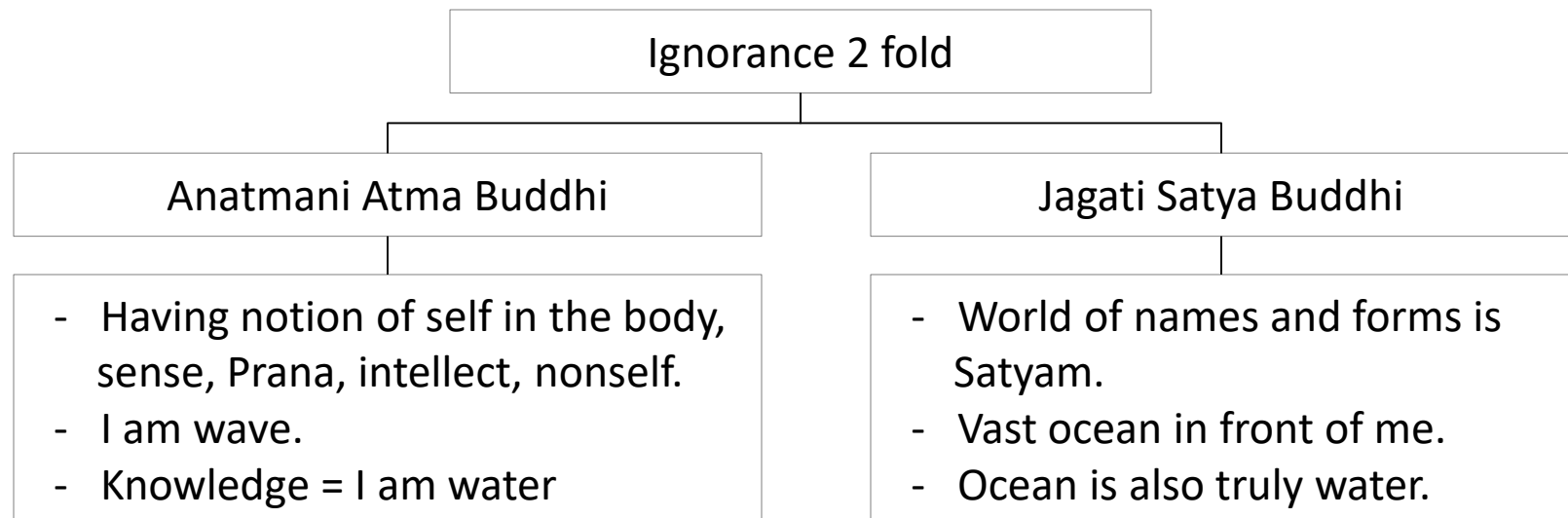
- Writing

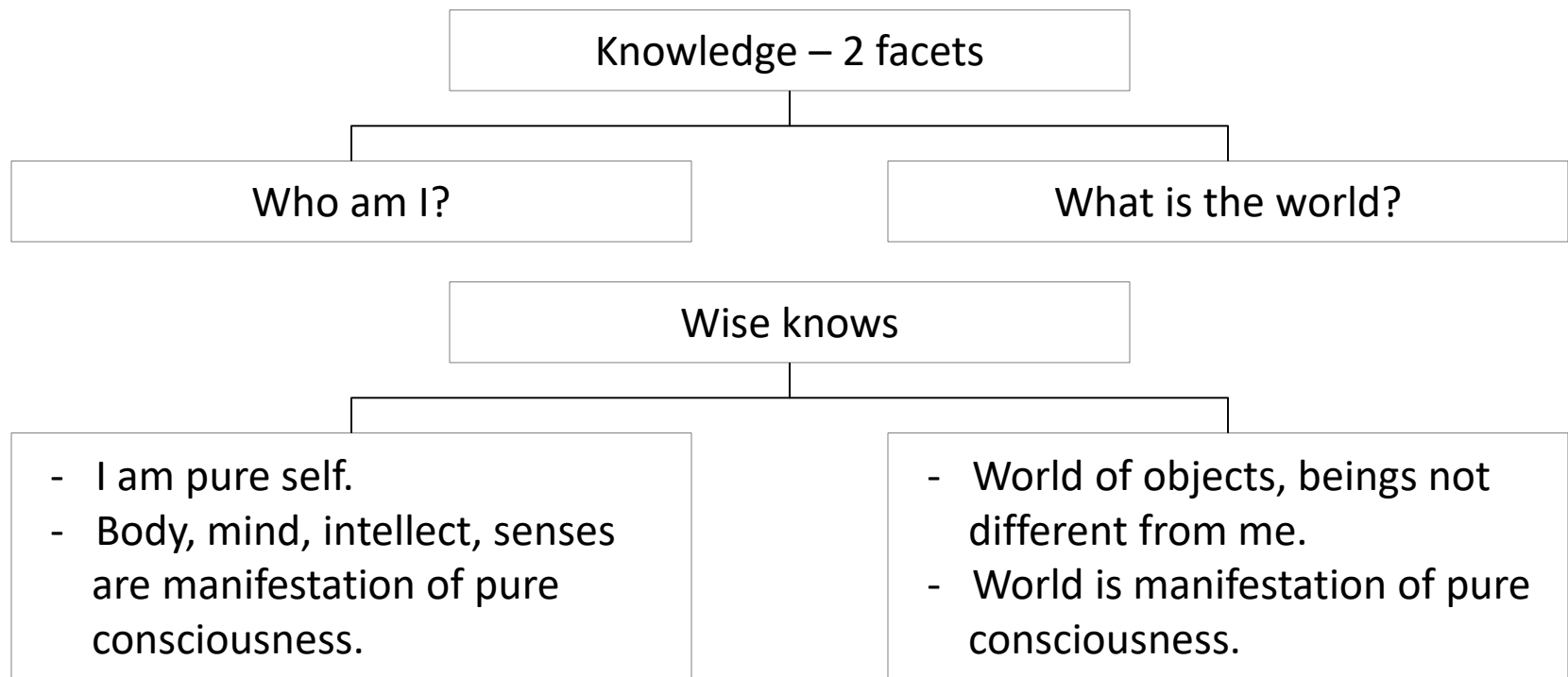
- Talker

- Vision of person of knowledge who sees world as manifestation of pure consciousness, the self.



- Man of wisdom knows his nature as Sat Chit Ananda but he also knows, entire world I interact is manifestation of consciousness.
- Object, instrument, place – time, result of action, all constituents of action, all are self.
- He becomes non-actor and every facet has become nonparticipant of action because truly they are only pure consciousness.





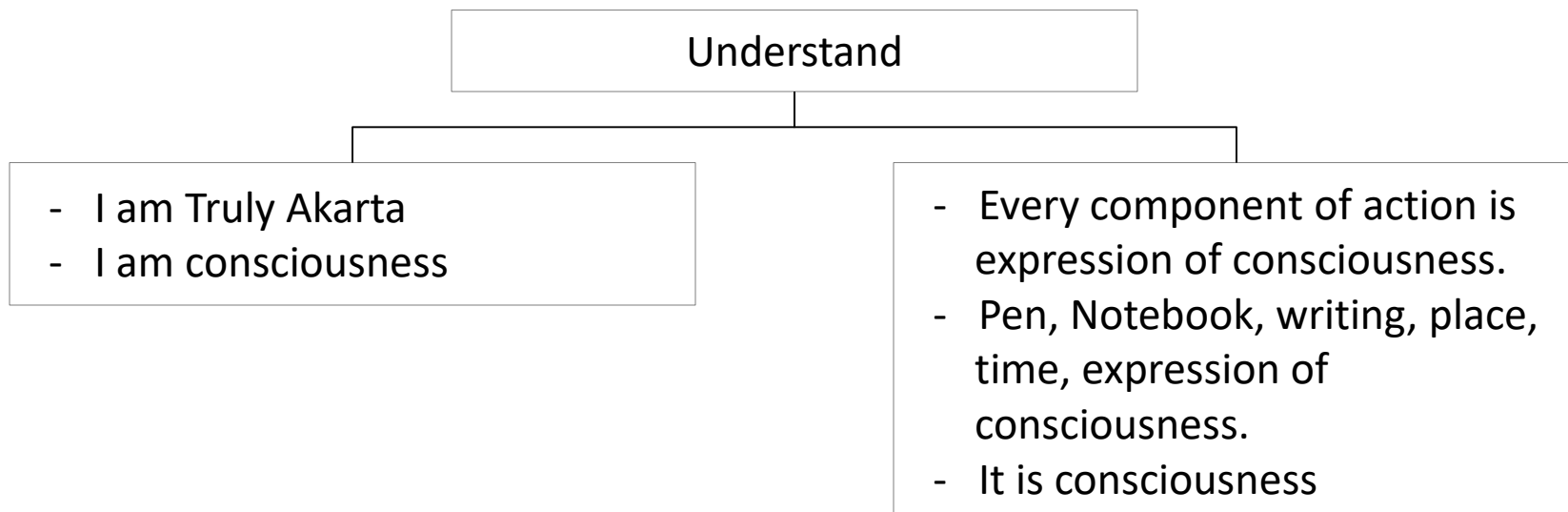
- Jnana Karma Sanyasa Yoga, in this knowledge of ones real nature, both me the Karta, components of action, all become one reality.
- Aspects called Karaka.
- Kara Yati iti Karaka, that which enables an action is called Karaka.
- That creates, causes action is Karaka.
- One aspect of action is me.

I	Hand	On Notebook	Karma
- Karta	<ul style="list-style-type: none"> - Karana - Instrument - Pen 	<ul style="list-style-type: none"> - Where you write - Adhikarana - Chair, Pad, Hall - Now, in this time, place - Substratum. 	- Write

- Doer does Karma, with instrument, for a purpose, for somebody – for your own knowledge, in a place, at a time, Adhikarana.

• **Every component of action is an Aspect of pure consciousness, Brahman.**

- This comprehension Jnani has – Jnana Karma Sanyasa Yoga.



- **In the vision of consciousness, I am able to dissolve the various components of action and see only consciousness.**

- What is Pen, Pad? Wave, bubble, surf?
- Appearance of consciousness.
- Appearance of water.

- **Every aspect, component, I see, hear, touch, smell, feel is but consciousness.**

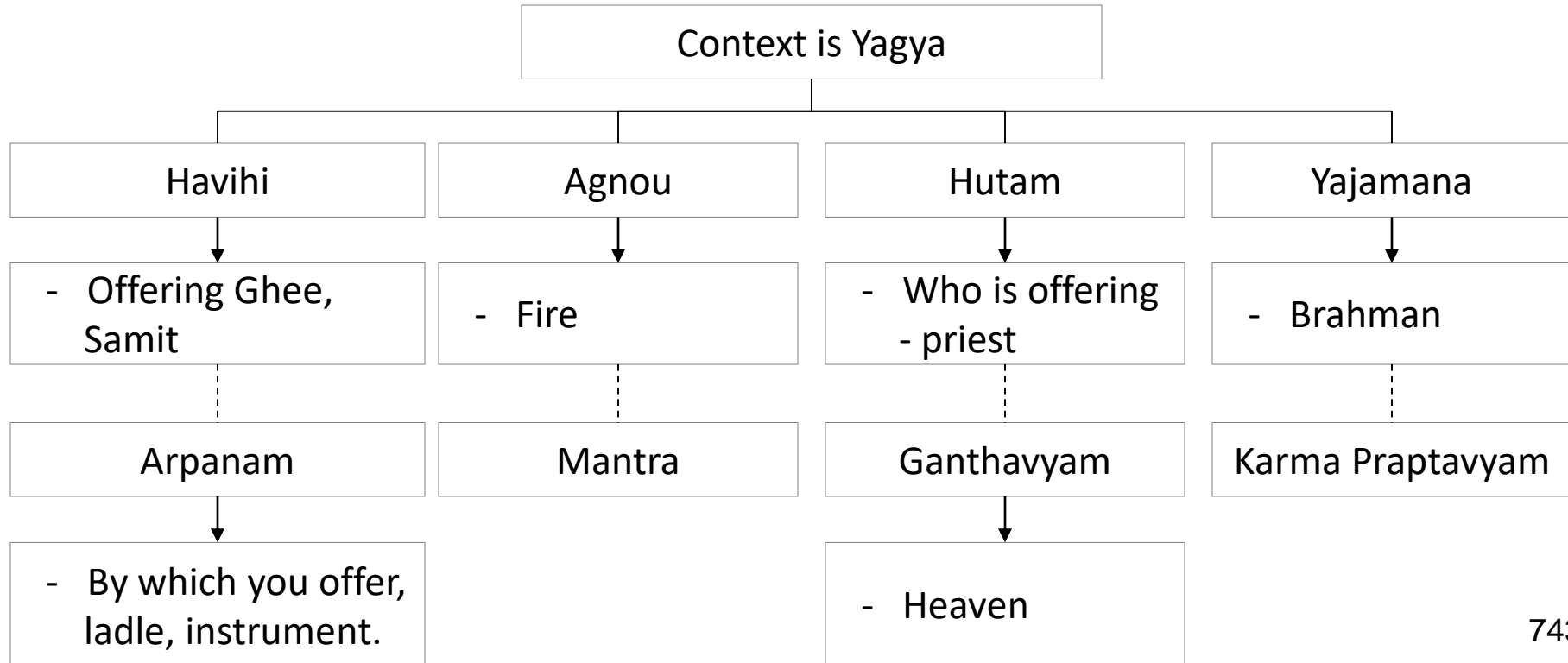
- Extending awareness of all pervasive consciousness, self, Brahman, existence, Sarvatma Bhava, self-consciousness alone is everywhere.
- This extends to the realm of Jnanis work.
- Everything with which he works, for which he works, in which he works, at which he works, what he works, he sees everything as consciousness.
- Performing all Yagyas, Jnani is fulfilled person, fulfills duties, how Jnani perceives?
- Deva, Pitru, Brahma, Buta, Manushya Yagya.
- Deva Yagya : Take care of natural forces and worshipping natural forces, cosmic deities.
- How Jnani perceives Yagya?

Verse 24 :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]



- Every aspect of Yagya is dissolved in Brahman.
- Action is dissolved in the knowledge of everything being Brahman.
- Brahman = Expansive Sat Chit Ananda.
- Pure existence, consciousness, infinite should come to your mind.
- In expansion of ocean, see all wave, bubble, froth, surf.
- See everything in vision of water.

Eyes	Vision of Knowledge
<ul style="list-style-type: none"> - Tell wave - World 	<ul style="list-style-type: none"> - Tells you its water - Brahman

- Eyes, ears, nose, skin, tongue will present Shabda, Sparsha, Rupa, Rasa, Gandha.
- Jnana Chakshu, eye of wisdom tells its all Brahman.
- Where is Ghee, Dravya, hand, ladle, mantra, fire, Yajamana, all Brahman.
- Every aspect of action is converted to Brahman with vision of Brahman.
- One who has Karma Samadhi, Karma – action – same as meditation.
- Action itself is meditation.
- Where will this person go?
- Brahma Karma Samadhina – In Brahma Karma, Samadhi happen attains Brahman, Prapyate.
- Seeing entire Karma as Brahma, in meditation nothing is there except Brahman.

- All actions resolve into Brahman.
- Brahma Eva Praptihi Bavati.
- **In knowledge, action is dissolved = Jnana Karma Sanyasa.**
- This is vision of man of knowledge.
- In Deva Yagya : How duty, action, dissolves, what remains is Brahman.
- In all Jnanis actions, action dissolves, only Brahman remains.
- Why we chant before eating?
- While eating, practice mantra, inside fire, attain Brahman.
- Convert food through vision to be Brahman, this becomes Jnana Yagya.
- Eating food not for pleasure of the tongue, not for health, to attain human goal of Samyak Jnanam, Darshanam.
- That is goal of life!
- Without food, nobody can survive.
- I am not living for food, living through food for realisation.
- To tell goal of life, through eating food, knowledge is reinforced.
- Important Mantra.
- Every aspect of my action is Brahman.
- **Practice world is Brahman, all expression of consciousness.**
- To glorify this knowledge, Sadhanas prescribed, to come to this highest Jnanam.
- 12 Yagyas – listed – 12 Sadhanas.

Verse 25 :

दैवमेवापरे यज्ञं
योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं
यज्ञेनैवोपजुह्वति ॥ ४-२५ ॥

daivamēvāparē yajñam
yōginaḥ paryupāsatē |
brahmāgnāvaparē yajñam
yajñēnaivōpajuhvati || 4-25 ||

Some yogis perform sacrifice to devas alone (deva-yajna); while others offer sacrifice of the Self (i.e. Atman itself) as sacrifice (oblation) by the Self, in the fire of Brahman (Brahma-yajna).
[Chapter 4 – Verse 25]

a) Apare :

- Those Jnanis who are established can perform Yagya of Brahman mentioned in verse 24.

Others :

- Deivam Yagyam Paryupasate.
- All duties, Karma Yoga.
- Not capable of Brahma Arpanam but they practice their duties and offer to Lord.
- **Goal of Sadhana :**

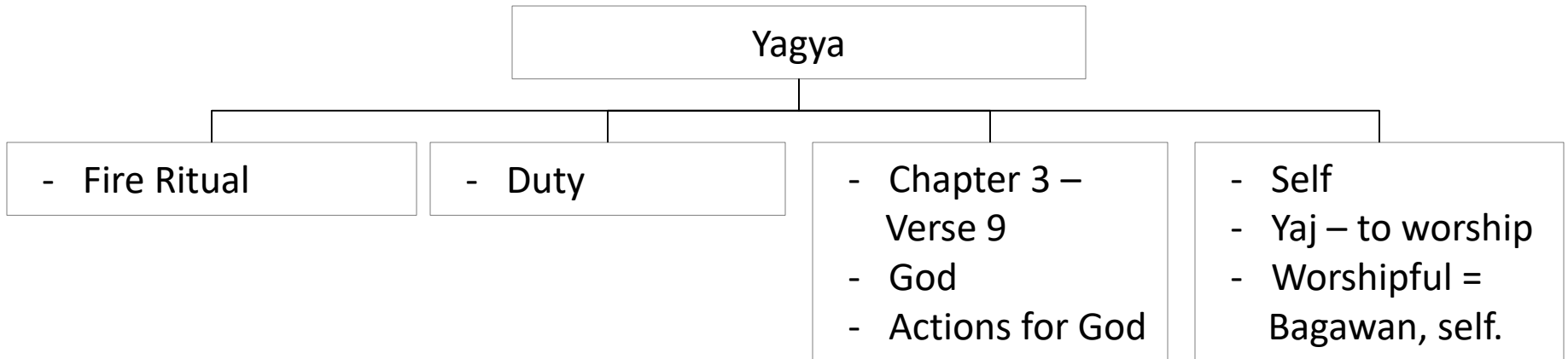
Come to Jnana Yagya.

b) Brahma Eva Agnou :

- In the fire of Brahman.

c) Yajnaivaopajuhvati :

- They offer Atman into Brahman.
- Attain oneness of self with Brahman.
- Offer Yagya – Atman into Brahman.
- Yagya = Worshipful self = Consciousness, offer consciousness into Brahman.
- See oneness of individual self with supreme self.



यज्ञार्थात्कर्मणोऽन्यत्र
लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय
मुक्तसङ्गः समाचर ॥ ३-९ ॥

yajñārthāt karmaṇo'nyatra
loko'yaṁ karmabandhanaḥ ।
tadartham karma kaunteya
muktasaṅgaḥ samācara ||3-9||

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

- All the time we worship ourself.
- Self worshipful, dear to all of us.
- They comprehend Jiva Brahma Aikyam, see oneness of self.
- **2nd Yagya = Jnana Yagya, Jnana Tapas.**
- **Culmination of all Yagyas is Jiva – Brahma Aikyam.**

1st Line :

- Sadhana Yagya = Means

2nd Line :

- Sadhya Yagya = Goal
- Means and goal Yagya.

Verse 26 :

श्रोत्रादीनीन्द्रियाण्यन्ये
संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्ये
इन्द्रियाग्निषु जुह्वति ॥ ४-२६ ॥

śrōtrādīnīndriyāṇyanyē
saṁyamāgniṣu juhvati |
śabdādīn viṣayānanye
indriyāgniṣu juhvati || 4-26 ||

Some again offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and other objects of senses as sacrifice in the fires of the senses. [Chapter 4 – Verse 26]

a) Srotradin Indriyani – Anye :

- Others, all senses – Karma Indriyas and Jnana Indriyas.

b) Samyama Agnisu Juhvati :

- Offer into fire of Samyama.

Fire	Offer
Samyam	Indriyas

- Samyama = Dharana + Dhyana + Samadhi.
- Yoga Sutra = Trayam Ekatra Samyama.
- **To hold mind in one place = Dharana.**
- Once you hold the mind, give an object for focus.
- Mind continuously thinking about object of focus.

- Desha Bandaha – Dharana.

• **Hold mind. Mind continuously thinks about the Lord = Dhyana.**

- Immediately mind not focused, other thoughts come.

• **Intermittent focused thought = Dhyanam.**

• **When thoughts become a flow, without Breakage, Sajatiya Vritti Pravaha, continuous flow of same thought, no break at all, called Samadhi.**

- Samadhi grows, thought becomes subtle and resolves.
- Put all Indriyas into fire of Samyama.
- Allow no distraction in Saguna Upasana – 3rd Yagya.

Fire	Oblation
<ul style="list-style-type: none"> - Dharana Dhyana Samadhi - Samyama 	<ul style="list-style-type: none"> - Vagaries of senses and mind offered and made to disappear.

- When they wake up from Samadhi – how are they?

c) Shabadin Vishayan Indriyagnishu Juhvati :

- When Indriyas wake up, mind wakes up.

Fire	Oblation
<ul style="list-style-type: none"> - Indriyas - Lead Disciplined life 	<ul style="list-style-type: none"> - Indriya Vishayas dropped into fire - Shabda, Sparsha, Rupa, Rasa Gandha seen is offered.

Earlier	Saguna Upasana
- Stopped Indriya function	- Through Dharana, Dhyana, Samadhi.

- Don't put in Yaga fire any Kachra.
- Uchita : What is supportive of spiritual practice.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्म्यस्तनूभिः। व्यशेम देवहितं यदायुः।
स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु ।
ॐ शान्तिः शान्तिः शान्तिः॥

om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ । bhadraṁ paśyemākṣabhiryajatrāḥ ।
sthirair aṅgaistuṣṭuvāgmsastanūbhiḥ । vyaśema devahitaṁ yadāyuh ।
svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।
svasti nastārṣyo ariṣṭanemiḥ । svasti no bṛhaspatirdadhātu ।
om śāntiḥ śāntiḥ śāntiḥ ॥

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

- What is Auspicious they take it as Yagya.

III	IV
- Samyama - While Upasana	- Outside Samyama - Awake to world

Verse 27 :

सर्वाणीन्द्रियकर्माणि
प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ
जुह्वति ज्ञानदीपिते ॥ ४-२७ ॥

sarvāṇīndriyakarmāṇi
prāṇakarmāṇi cāparē |
ātmasaṁyamayōgāgnau
juhvati jñānadīpitē || 4-27 ||

Others again sacrifice all the functions of the senses and the functions of the breath (vital energy) in the fire of the yoga of self-restraint, kindled by knowledge. [Chapter 4 – Verse 27]

V) Atma Samyama Agni :

Samyama	Object
- Dharana + Dhyana + Samadhi	- Nirguna Atma

a) Sarvani Indriya Karmani Prana Karmani Chapare :

- All functions of Jnana Indriya + Karma Indriya + Pranas.
- What they do?
- Offer in Samyama Agni.

Dharana	Dhyana
- Holding mind in one place.	- Focussing mind on one object – Atma.

- Earlier Saguna Rupa of Brahman – Rama, Krishna.

b) Now, Atma Samyama Yoga Agnau :

- Atma – Self.
- They take nature of self, Shivoham, Sat Chit Anandoham.
- Brahma Tatvam Asi Bavayatmani.
- Soham, Hamsaha.
- Aham Brahma Asmi.

• Object of Dharana, Dhyana, Samadhi is the self.

c) Jnana Dipite :

- This fire of meditation is blazing with knowledge.
- This is Nididhyasanam.

• Nidhyasanam is continuous flow of a single thought of the nature of self.

Earlier – Verse 25 :

- 2nd Sadhana offer oneself as Yagya – into Brahman.
- Pure knowledge, Sakshatkara – Jnana Yagya.

- In Brahman fire, offer themselves – Jiva – Brahma Aikya Jnanam Aparoksha Anubhuti.

Here Verse 27 :

- It is means, Nididhyasanam.
- One step before Sakshatkara, Nididhyasanam.

Nididhyasanam :

- What one has understood as Brahman focus on that as self.
- In Atma – Samyama – fire of knowledge, they practice this type of Nididhyasanam.

Yagyas :

I) Deiva Yagya – Duties.

II) Brahma Sakshatkara

III) Saguna Upasana

- During Samyama – Dharana + Dhyana + Samadhi.

IV) After Samyama, after one is awake to world.

- Accepts objects conducive to spiritual pursuit.
- Experiences Shabda, Sparsha, Rupa, Rasa Gandha.
- One offers it to Indriya – fire.
- Offer suitable experiences of life.

- This I can see / not.
- Lead life of ideal external sensory experience, conducive to spiritual pursuit.
- Saguna Upasana after Samyama.
- Experience of seeker after he wakes up.
- Spiritually acclimated life.

V) Actually practicing meditation on the self = Nididhyasanam.

Verse 28 :

द्रव्ययज्ञास्तपोयज्ञाः
योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च
यतयः संशितव्रताः ॥ ४-२८ ॥

dravyayajñāstapōyajñāḥ
yōgayajñāstathā'parē |
svādhyāyajñānayajñāśca
yatayaḥ saṁśitavratāḥ || 4-28 ||

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

VI – XI → 6 Yagyas :

VI) Dravya Yagya :

- Offering wealth to society.

VII) Tapo Yagya :

- Tapas as worship.
- Sacrifices as worship.

VIII) Ashtanga Yoga :

IX) Svadhyaya :

- Daily recitation and reading of Vedas and scriptures – 15 minutes.

X) Jnana Yagya :

- Gita Chanting
- Understanding meaning of what you are reciting.
- Yagya = Worship.

XI) Yatayaha Samshita Vrata :

- Effort for Vrata to Sharpen Samshita.
- Don't break Vrata.
- Raja Harishchandra = "Satyam".
- Gandhi – Ahimsa, Satyam.
- What is promised, give to ultimate limit.
- Buddha, Mahavir.
- Rama – Listening to father.
 - Pitru Bhakti
 - At no cost Vritam Broken.
- Keep quiet - our definition of truth.
- Practice values to ultimate limit.
- Maha Vrata.

Verse 29 :

अपाने जुह्वति प्राणं
प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्धा
प्राणायामपरायणाः ॥ ४-२९ ॥

apānē juhvati prāṇam
prāṇē'pānam tathā'parē |
prāṇāpānagatī ruddhvā
prāṇāyāmaparāyaṇāḥ ||4-29||

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath. [Chapter 4 – Verse 29]

a) Apane Juhvati Pranam :

- Pranam = Shvasa = Exhalation.
- Apana = Prashvasa = Inhalation.
- Pranayama Yagya – Offer Prana into Apana.

- Practice Puraka.

Fire	Put
Apana	Prana



- Puraka
- Deep inhale and hold
- Rechaka

- Exhale and hold.

b) Prana Apane Gathi Ruddhva :

- Ahara should be perfect, otherwise instead of Puraka, will be doing belching only.

c) Prana Yama Parayana :

- Take Prana to higher level.

Verse 30 :

अपरे नियताहाराः
प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदः
यज्ञक्षपितकल्मषाः ॥ ४-३० ॥

aparē niyatāhārāḥ
prāṇān prāṇēṣu juhvati |
sarvē'pyētē yajñavidah
yajñakṣapitakalmaṣāḥ ||4-30||

Others, with well-regulated diet, offer vital-airs in the Vital-Air. All these are knowers of sacrifice (yajna), whose sins are destroyed by sacrifice (Yajna). [Chapter 4 – Verse 30]

a) Apare Niyatahara :

- Involves energy.

b) Pranam Praneshu Juhvati :

- Stop Prana + Apana.
- Practice Antah and Bahya Kumbhak.
- Inhale + hold – Antah Kumbhak, Put Apana into Prana.
- Bahya Kumbhak – Breath out + hold.
- Put in Prana into Apana.

XII) Pranayama Yagya :

- Various Sadhanas are worshipped.
- What Yagyas do?

c) Sarve Pyete Yajnavidah :

- 12 types are knowers of Yagya, know means to connect to the highest.
- All of them are good, connect to Brahman.
- Krishna mother and father of all seekers.

d) Yajna Shapita Kalmashah :

- Through Yagya, everybody's mental dirt is washed away by performance of these Sadhanas.

Verse 31 :

यज्ञशिष्टामृतभुजः
यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य
कुतोऽन्यः कुरुसत्तम ॥ ४-३१ ॥

yajñaśiṣṭāmṛtabhujah
yānti brahma sanātanam |
nāyaṁ lōkō'styayajñasya
kutō'nyaḥ kurusattama || 4-31 ||

The eaters of the nectar – remnant of the sacrifice (Yajna) – go to the eternal Brahman. Even this world is not for the non-performer of sacrifice; how then the other (world), O best of the Kurus? [Chapter 4 – Verse 31]

a) Yagya Shishta Annrutabujaha :

- What remains after performing these Yagyas, spiritual practices, eat food,
- **After practicing these Sadhanas, what you experience in life is Amrutam, Prasada.**
- In Deiva Yagya – with Energy, time, resources, perform Yagya.
- What wealth, time, energy, food remains is Amrutam, gives immortality.
- Again you spend without doing Sadhana, lead life without 1 – 2 Sadhanas, it is Mrita, that day is useless.
- Everyday should be a movement forward to the highest.
- Enjoy life after Sadhanam, enjoy Amrutam.

b) Yanti Brahma Sanatanam :

- Reach supreme Brahman by purifying their minds, gaining knowledge, and get liberated.

c) Nayam Loko Ayajnasya :

- Those who don't do these Yagyas have wasted their life.
- Good as wood.
- Purpose of life to evolve.
- This world is a loss for him.

d) Kutaha Ajnasya :

- One who has not performed any of the Yagyas, this world is lost, can't reach other higher worlds.
- Not worthwhile Human being.
- Glorifies spiritual practices.
- Choose one – two Yagyas which inspire you, where you are now, walk forward, transform your life.

Verse 32 :

एवं बहुविधा यज्ञाः
वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वान्
एवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२ ॥

ēvaṁ bahuvidhā yajñāḥ
vitatā brahmaṇō mukhē |
karmajān viddhi tān sarvān
ēvaṁ jñātvā vimōkṣyasē || 4-32 ||

Thus innumerable sacrifices lie spread out before Brahman (literally at the mouth or face of Brahman), Know them all as born of action, and thus knowing, you shall be liberated.
[Chapter 4 – Verse 32]

- All 12 Yagyas found in Vedas, nothing from me.

a) Evam :

- In this way.

b) Bahu Vidhaha Yagyaha :

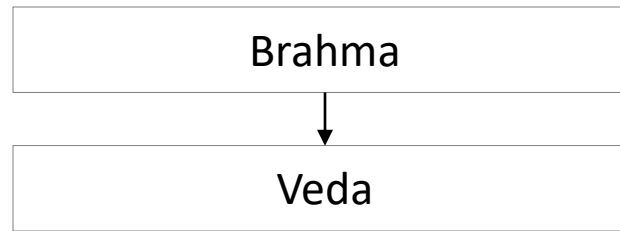
- Many spiritual practices, worship, Yagyas.

c) Vitata :

- Spread.

d) Brahmanaha Mukha :

- Face of Veda.



- All spiritual practices is in Veda Pramanam.

e) Karmajan Vidhi Tan Sarvan :

- Know all of them are based on actions of body, mind, senses, speech.
- None of Yagyas are performed without function of Jnana Indriya + Karma Indriya.
- All performed by Body, senses mind.

f) Evam Jnatva Vimoksyase :

- **You are the self beyond all these Yagyas.**
- Knowing the self in this way, you will be liberated.
- Perform Yagyas, purify mind, appreciate nature of self as Akarta, Abokta, understand all spiritual practices belong to realm of action.
- You are the pure self, Akarta, Abokta.
- Which is the best Yagya?
- Brahma Sakshatkara, drops oneself in Brahman, ceases to see the difference between self and Brahman is the highest – verse 25.

दैवमेवापरे यज्ञं
योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं
यज्ञेनैवोपजुह्वति ॥ ४-२५ ॥

daivamēvāparē yajñam
yōginaḥ paryupāsātē |
brahmāgnāvaparē yajñam
yajñēnaivōpajuhvati || 4-25 ||

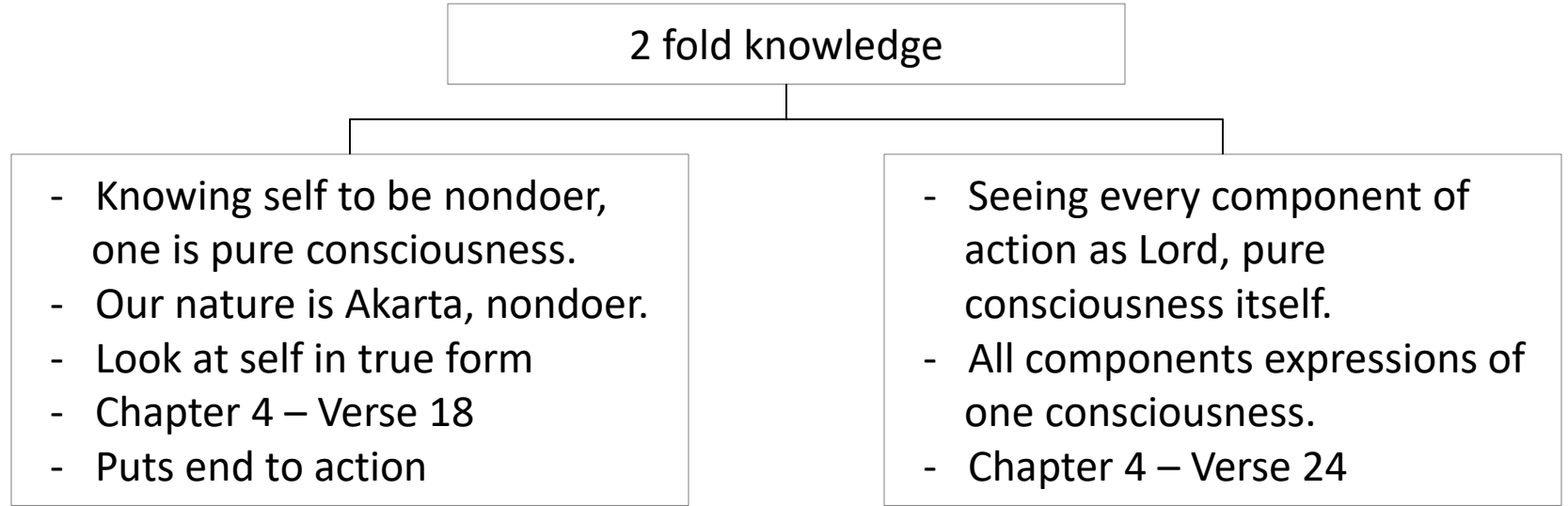
Some yogis perform sacrifice to devas alone (deva-yajna); while others offer sacrifice of the Self (i.e. Atman itself) as sacrifice (oblation) by the Self, in the fire of Brahman (Brahma-yajna).
[Chapter 4 – Verse 25]

- All Yagyas – are only means to that Goal.

Verse 25	Other 11 Yagyas
<ul style="list-style-type: none">- Goal- Brahma Sakshatkara Yagya	<ul style="list-style-type: none">- Means

Revision :

- Through knowledge Karma becomes Akarma.
- How action is renounced?
- What is structure, nature of action which ceases by knowledge?
- What is nature of knowledge?



कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

**karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||**

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Example :

- See dress as cotton.
- Only cotton is there.
- No dress.

Dress	Substance / Truth
<ul style="list-style-type: none">- Name- Senses reveal	<ul style="list-style-type: none">- Cotton

Example : Components

- Doer – subject – who does action.
- My nature is consciousness.

- Instrument = Body through which action performed.
- For whom?
- Where is action.
- Object of action – Chapter 5 – Gita.
- Food is object of eating.
- Subject, object, instrument, location.
- All Karaka, components, perform action.
- 2 verses reduce action into inaction - Chapter 4 – verse 18 and Chapter 4 – verse 24.
- Jnana Karma Sannyasa – through Jnanam give up actions.
- This is method of Chapter 4 for Samyak Darshanam – right vision.
- To enable right vision, methods given, Yagyas.
- Yaj = To worship, taken with great dedication, keenness, not casual.
- All paths called Yagyas.
- Choice : Within 12 Yagyas.
- One out of 12 is representative of the means.
- Other – last means for Samyak Darshanam.
- 1st one – representative of all Yagyas, as means for self purification.
- Deiva Yagya – worship of dieties.

- Representation of all duties...

2nd Yagya :

- Is last of all Sadhana.
- Culminating Sadhana, Sakshat Sadhana.
- Direct, last means to reach goal.

Last 12th :

- Knowledge of oneself to be Brahman, this is Samyak Darshanam.

Best Yagya :

- 2nd Yagya = Sakshat Sadhana.
- Seeing oneself, offering oneself, dissolving oneself into the ultimate reality, Brahman.

List of Yagyas :

I) Verse 25 :

- Deiva Yagya – Duty

II) Verse 25 :

- Brahma Jnana Yagya.
- Sakshat Sadhana.
- Culminating means.
- Last step.
- Knowledge of self to be Brahman.

III) Verse 26 :

- Samyama Yagya.
- Doing Dharana, Dhyana, Samadhi on one's Ishta Devata.
- Saguna Upasana.
- Contemplator when he comes out of Dharana, Dhyana, Samadhi.

Dharana :

- Hold the mind in one place.

Dhyana :

- Focus the mind on one object, Ishta Devata.

Samadhi :

- Deepen focus, no other thought comes in between.

IV) Verse 26 :

- Wake up from Dhyana.
- Ensure life is conducive to Upasana.
- Life conducive Yagya.
- What you see, hear should not be distracting, disturbing.
- Indriya Vishaya – object of senses.
- Grahana – experiencing.
- Indriya Vishaya Grahana Yagya.

V) Verse 27 :

- Mind ready for Nirguna Dhyana.
- Meditation on Brahman.
- Samyama, object of meditation – pure consciousness.
- Atma Samyama Yagya.

VI) Verse 28 :

- 6 Yagyas

VI. Dravya Yagya :

- Sharing wealth, necessities.

VII. Tapo Yagya :

- Austerity
- Comes in Chapter 17 – Verses 14, 15, 16.

देवद्विजगुरुप्राज्ञ
पूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च
शारीरं तप उच्यते ॥ १७-१४ ॥

dēvadvijaguruprājña
pūjanaṃ śaucamārjavam |
brahmacaryamahimṣā ca
śārīraṃ tapa ucyatē || 17 - 14 ||

Worship of the gods, the twice-born, the teachers and the wise; purity, Straightforwardness, celibacy and non-injury-these are called the 'austerity of the body'. [Chapter 17 - Verse 14] 771

अनुद्वेगकरं वाक्यं
सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव
वाङ्मयं तप उच्यते ॥ १७-१५ ॥

anudvēgakaraṃ vākyaṃ
satyaṃ priyahitaṃ ca yat |
svādhyāyābhyasanaṃ caiva
vāṅmayaṃ tapa ucyatē || 17 - 15 ||

Speech which causes no excitement and is truthful, pleasant and beneficial, and the practice of the study of the Vedas - These constitute the austerity of speech. [Chapter 17 - Verse 15]

मनः प्रसादः सौम्यत्वं
मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्
तपो मानसमुच्यते ॥ १७-१६ ॥

manaḥ prasādaḥ saumyatvaṃ
maunamātmavinigrahaḥ |
bhāvasaṃśuddhirityētat
tapō mānasamucyatē || 17 - 16 ||

Serenity of mind, good-heartedness, silence, self control, purity of nature - These together are called the mental austerity. [Chapter 17 - Verse 16]

VIII. Yoga Yagya :

- Ashtanga Yoga.
- Yama – don'ts – Niyama – do's

IX. Svadhyaya Yagya :

- Chanting, recitation of scriptures.

X. Jnana Yagya :

- Understanding scriptures what is being chanted, recited.

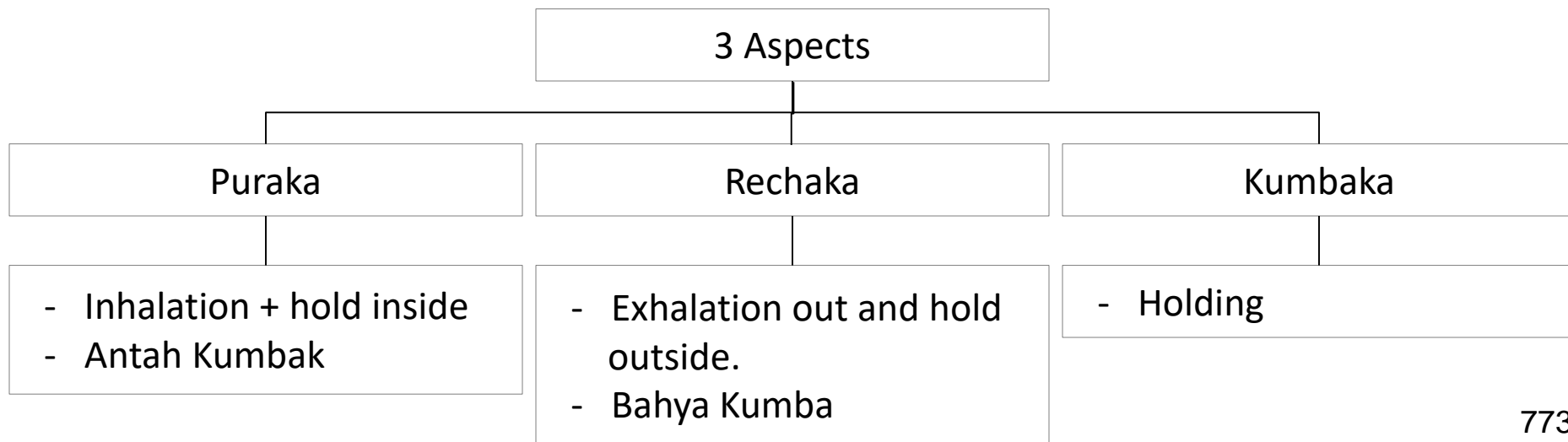
XI. Samshita Vrata Yagya :

- Taking Vrata and holding them, can be values also.
- Don't break vows.

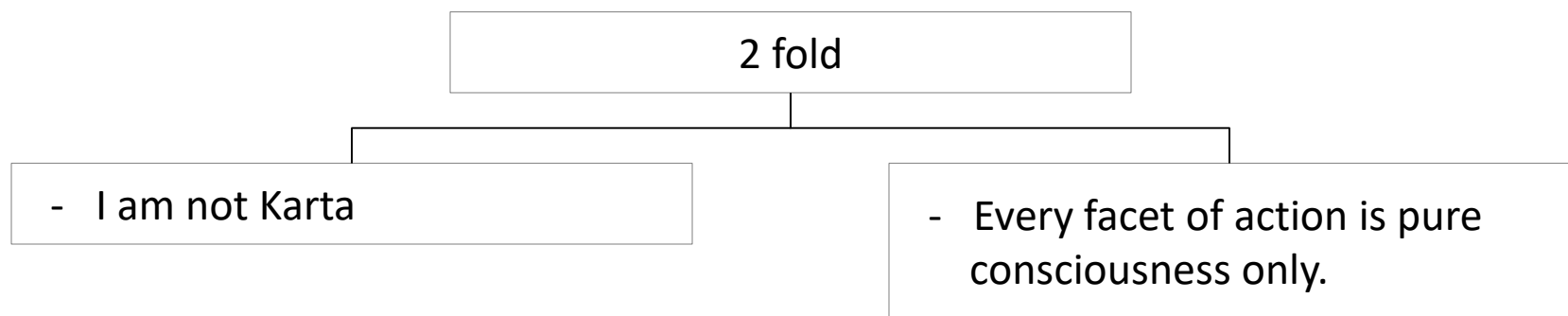
Samshita	Vrata
<ul style="list-style-type: none">- Holding- Strongly, firmly- Dridha Vrata Yagya	<ul style="list-style-type: none">- Vows- Tell truth- Get up at 5 AM!

XII. Verse 29 + 30 :

- Pranayama Yagya



- Through breath, control mind, out of 12, highest of Yagyas is no. 2.
- Why?
- Sakshat Sadhana, nature of knowledge.
- Understanding scriptures = Jnana Yagyas.
- **Other Yagyas :**
 - 1, 3, 4, 5,... 12 – called Dravya Yagya, material in nature.
- No. 6 : Dravya Yagya – helping other by wealth.
- Dravya – Indicates of 11 Sadhana Yagyas.
 - Means to come to Jnana Yagya.
- Jnana Yagya – 2nd Yagya = Sakshat Sadhana.
- Sadhanas meant to give Jnana.
- Jnana is to gain Samyak Darshana.



- Jnana Yagya excels
- You want to come to by 11 Yagyas.

Verse 33 :

श्रेयान्द्रव्यमयाद्यज्ञाद्
ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyajñād
jñānayajñaḥ parantapa |
sarvaṁ karmākhilaṁ pārtha
jñānē parisamāpyatē ||4-33||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

a) Eh Parantapa :

- Arjuna.

b) Sreyan Dravya Mayad Yajnad :

- Compared to material Yagyas.
- 1, 2, 4,...12
- Performed through Dravyas – material – Manas, Pranas, Atma Samyama Yagya – all performed by mind – material.

c) Sreyan – Jnana Yagya :

- Through 11 Yagyas purify mind and come to knowledge.
- Jnana Yagya – understanding scriptures in verse 28.

द्रव्ययज्ञास्तपोयज्ञाः
योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च
यतयः संशितव्रताः ॥ ४-२८ ॥

dravyayajñāstapōyajñāḥ
yōgayajñāstathā'parē |
svādhyāyajñānayajñāśca
yatayaḥ saṁśitavratāḥ || 4-28 ||

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

- Here in verse 33 = Jnana Yagya is final knowledge of oneself as Brahman mentioned in verse 25.

दैवमेवापरे यज्ञं
योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं
यज्ञेनैवोपजुह्वति ॥ ४-२५ ॥

daivamēvāparē yajñam
yōginaḥ paryupāsatē |
brahmāgnāvaparē yajñam
yajñēnaivōpajuhvati || 4-25 ||

Some yogis perform sacrifice to devas alone (deva-yajna); while others offer sacrifice of the Self (i.e. Atman itself) as sacrifice (oblation) by the Self, in the fire of Brahman (Brahma-yajna). [Chapter 4 – Verse 25]

- Atma Jnana Yagya, Sakshat Brahman Yagya, oneself being Brahman.
- Why is this the highest?

d) Sarvam Karma Khilam Partha :

- All these Yagyas, are actions only, Sarvam Karma.
- Where do all culminate.

e) Jnane Pari Samapyate :

- Finally culminates in Brahma Atma Jnanam only.
- Yagya No. 2, Brahma Jnana Yagya.
- 11 Yagyas make you ready, purified for Brahma Jnana Yagya.
- All 11 Yagyas end in Brahma Jnana Yagya.
- How to get this Jnanam?
- Mind gets purified, how to get Brahma Jnanam.
- Reach Guru + gain knowledge.

Verse 34 :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34 ||

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

a) Tat :

- That Brahma Jnanam.

b) Viddhi :

- Come to know, how by reaching teacher, Guru Upasadanam.
- Apne AAP Kuch Nahi Hoga.

c) Pranipathena :

- By prostration.

d) Pari Prashnena :

- By proper enquiry.

e) Sevaya :

- By service.
- Pranipatha = Indicates sense of humility and listening to him.
- Accept what Guru says, I will follow, ready to listen, expressed symbolically as prostration, Mudra.
- Like Jnana Mudra – Physical sign – represents knowledge.
- Mudra – Fish.
- Prostration is Mudra, communicates certain attitude.
- Pariprashna – Prashna = Enquiry, question.
- Question such a way, no doubt remains for you not no doubts for Guru.
- Pari – Pari Vidha.
- If you don't understand, ask, that is your right.
- If you don't get any question, no harm, remove all doubts.
- Express willingness to learn, ask question to remove doubts, scraping of ego requires time, fearlessness needs to be infused, stay in presence of Guru.
- Find opportunities, by serving, express love, learning process other than verbal teaching happens.

f) Upadekshyanti Te Jnanam :

- Definitely they will give Jnanam.
- What are the Gunas?

h) Jnaninaha Tattva Darshinaha :

- Established themselves in that wisdom, not intellectuals but they have experienced.
- Knows every corner of the path because he has walked the path.
- Worn shoes, knows pinch.
- Well equipped with knowledge.
- Guru has wider knowledge to help student.
- Gives logic, gives example, gives inputs.
- Pada, Vakya Pramana should help student.
- Shastra Jnanam + personal experienced – then student helped.
- In this way gain knowledge.
- What is benefit of knowledge?
- Liberation, getting rid of sorrow.

Verse 35 :

यज्ज्ञात्वा न पुनर्मोहम्
एवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण
द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥

yajjñātvā na punarmōham
ēvaṃ yāsyasi pāṇḍava |
yēna bhūtānyaśēṣēṇa
drakṣyasyātmanyathō mayi || 4-35 ||

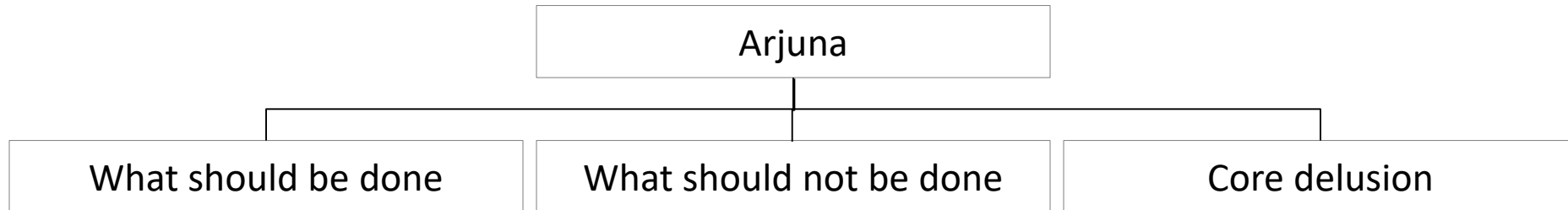
Knowing that, you shall not, O Pandava, again get deluded like this, and by that, you shall see all beings in your Self, and also in Me. [Chapter 4 – Verse 35]

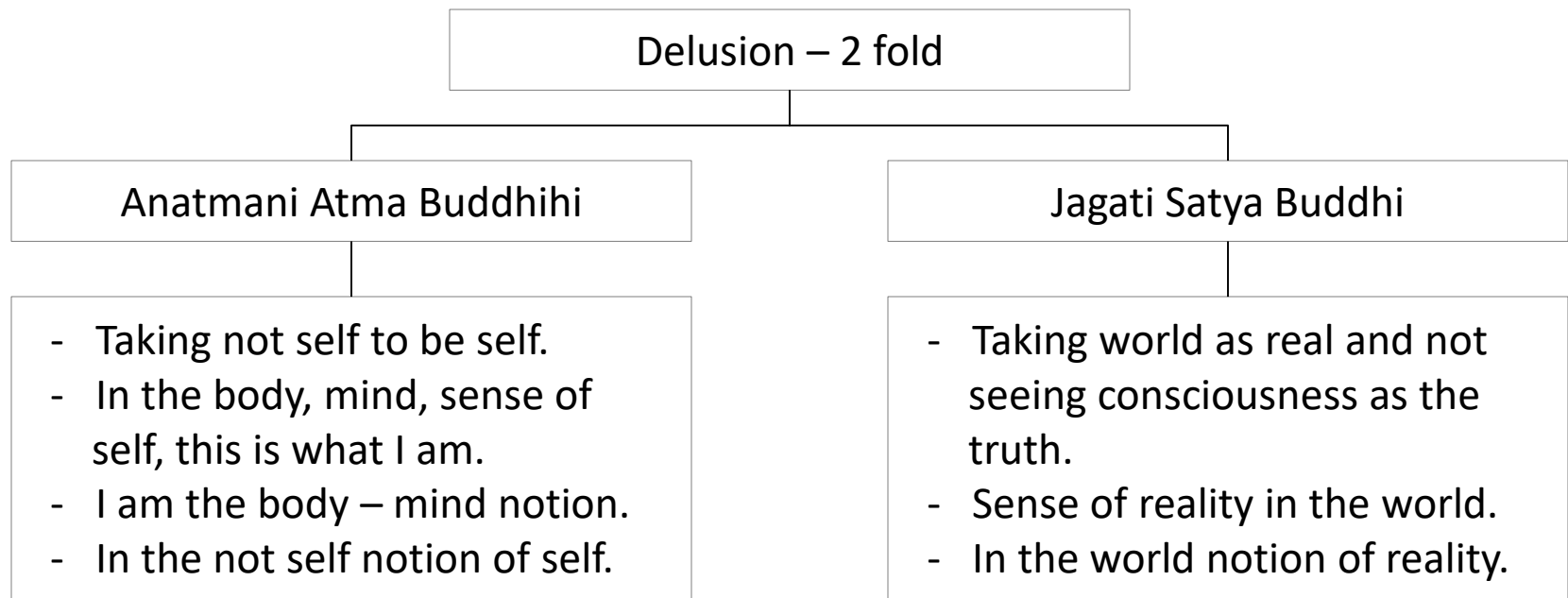
a) Yat Jnanatva :

- Gaining this knowledge, attaining this knowledge.

b) Na Punar Moham Evam Yasyasi Pandava :

- You will never get deluded this way Arjuna.
- Remove delusion by knowledge.





- You will not have 2 delusions.
- What will be the clarity of this knowledge?

c) Butani :

- All objects + beings = World.

d) Asheshani :

- Without exception.

e) Dakshasi :

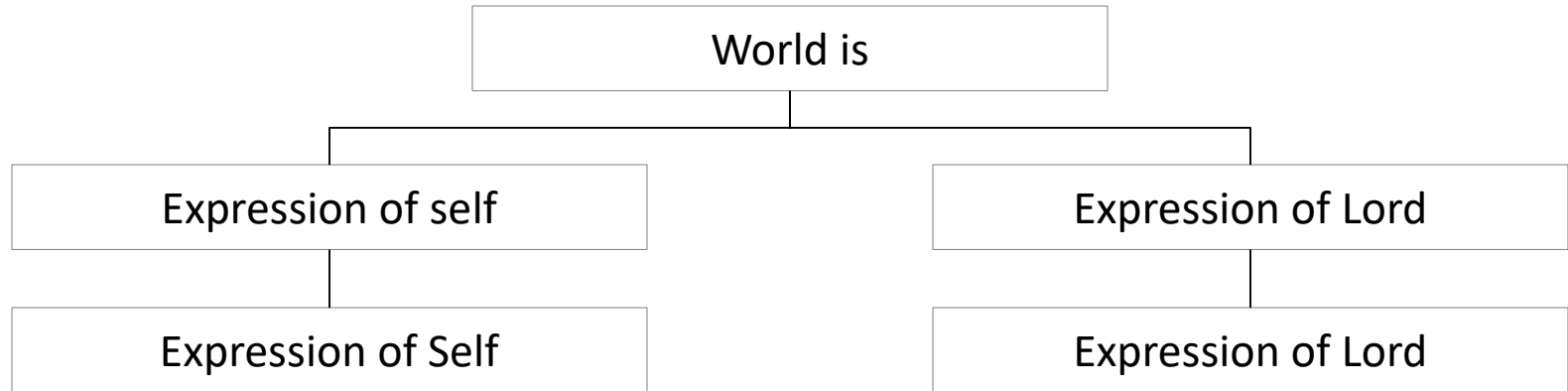
- You will.

f) Atmani :

- Entire world of objects not outside you but is nothing but expression of yourself.

g) You will see entire world in yourself Atho Mayi :

- You wont see them other than you, as different from me, the Lord.



- **Both same, Lord + self not different.**
- **That is Mahavakya, expresses ones identify with the Lord.**

- Tat Tvam Asi – You are that reality.
- You will see the whole world of objects as nothing but you.
- Whole world is nothing but the Lord.
- You and Lord are one and same.
- Mahavakya implied.
- Gained Moksha.
- Moksha = No sorrow.
- What is glory of this Jnanam?

Verse 36 :

अपि चेदसि पापेभ्यः
सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव
वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

api cēdasi pāpēbhyaḥ
sarvēbhyaḥ pāpakṛttamaḥ ।
sarvaṃ jñānaplavēnaiva
vrjinaṃ santariṣyasi || 4-36 ||

Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of Knowledge. [Chapter 4 – Verse 36]

a) Api Ched Asi Sarvebyaha Papebyaha Papa Krittamah :

- Even if you are best of all the sinners, in corrigible sinner.
- Means Arjuna is not – sinful, negative action, if you are best of sinners.

b) Sarvam Vrajinam :

- The entire ocean of sin.

c) Jnana Plavena Eva :

- Plava = Ship.
- This knowledge will purify you, take you across.

Verse 37 :

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

a) Yatha Aidhamsi Samiddhi Agnihi :

- Well lit burning burn faggots to Ashes and you can't say this is jackfruit, teak, mango wood.

b) Jnana Agni :

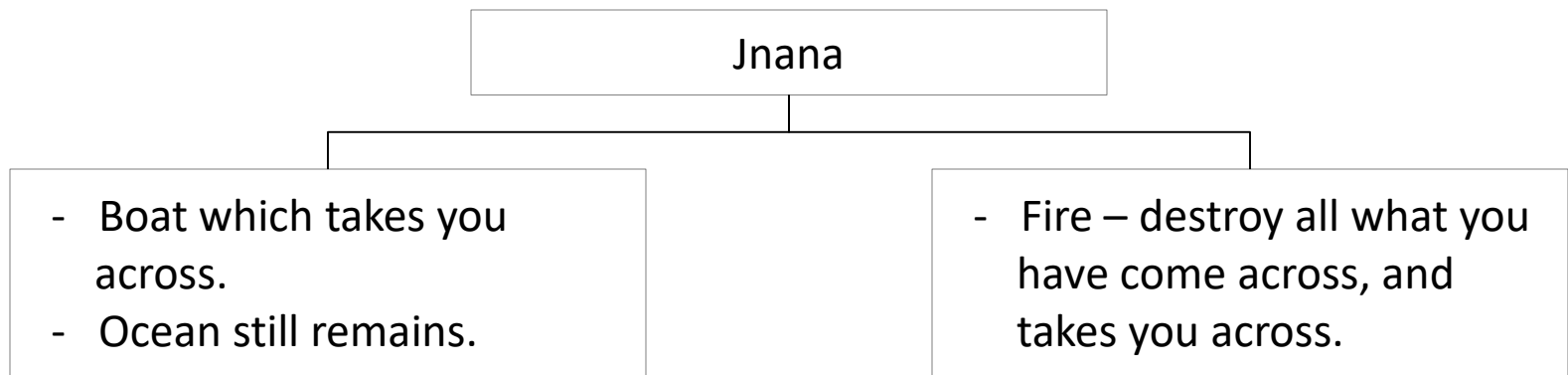
- In the same way, in the fire of knowledge.

c) Sarva Karmani :

- Punyam and Papam.

d) Basmaset Kurute :

- Burns it completely.
- Swamiji, I want only Papa to be destroyed why Punyam?
- Papam and Punyam both are causes of transmigration.
- Jnana has the power to take you beyond



- That is glory of self knowledge, nothing more purifying than Atma Jnanam.

Verse 38 :

न हि ज्ञानेन सदृशं
पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः
कालेनात्मनि विन्दति ॥ ४-३८ ॥

na hi jñānēna sadṛśaṁ
pavitramiha vidyatē |
tat svayaṁ yōgasamsiddhaḥ
kālēna'tmani vindati | | 4-38 | |

Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

a) Nahi Jnanena Sadrusham :

- Comparable with knowledge, there is nothing as purifying.

b) Pavithram Iha :

- Among various means in the world or Shastra.
- Nothing as purifying as self knowledge.
- Upasana, Japa, Puja, Chant Narayana, Prasyaschitta – for expiating sins, Dana, Puja, go to Ganga.

- **Why nothing comparable?**
- **All purify only sins, whereas Jnana Removes sinner, sense of individuality.**
- Can't hurry up, it has to happen.

c) Kalena :

- It takes its course of time.
- How do you help the knowledge to arrive in your heart.

d) Yoga Samsiddaha :

- When you have purified your heart by Karma Yoga, which is beginning.

e) Svayam Atmani Vindati :

- By itself, by oneself, you have perfected yourself, by itself it becomes rooted in you.
- You gain yourself.
- Jnanam can't be gifted – it has to be gained.

Object – Mango	Jnanam
- Can be gifted	<ul style="list-style-type: none">- Clarity happens in ones own mind.- It will happen- You yourself will get it.

- Be on the path, keep moving.
- Don't be anxious, be in the path.

Example :

- After you sit in the train, it will take you.
- You don't have to run.

- Don't get down in the middle.
- Gurus grace guides.
- Chara Vethi Charai Vethi – walk on, on...
- By Karma Yoga, purify heart, knowledge rises automatically.
- Pariprashnaa, Sevaya, Pranipathena are all external.
- Go and prostrate, Otherwise will trouble you!
- All these seva external.

Antar Tamaha :

- What if that is there, Jnanam will dawn.

Verse 39 :

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānam
tatparaḥ saṁyatēndriyaḥ |
jñānam labdhvā parāṁ śāntim
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

a) Sraddhavan Habathe Jnanam :

- Who gains knowledge?
- Srad – Dadati Iti Sraddha.

Srad	Dadati
Truth / Reality	Which upholds

- That which holds reality for you is Sraddha.
- Sraddah is what you do not see but still you know it to be true.
- Sraddha is unique intuitive capacity of the intellect.

Tagore :

- Why birds start chirping at 4.30 AM?
- Because they know sun is going to rise.
- This is Sraddha.
- Don't see reality, see dawn.

Guru :

- Talks of Brahman, which you don't see.
- You see the possibility of it being true.
- Why? Guru always tells what good for you, never gone wrong.
- What you practice is truly valid.
- Special capacity, flight of trust happens in the heart.
- Sraddha is nonperception but trust arising out of associated reason.
- Not seeing what has been told – seeing it is experience, not Sraddha.

Guru :

- Self is one with Brahman.
- You are not experiencing it.
- You are seeing possibility of that.
- See logic, explanation, possible, quite true.
- Not seen.

- Complex, soft, natural.
- Acceptance is called Sraddha.

Example :

- No poison in mothers food, Sraddha, not my enemy.
- Faith is to see the possibility of truth.
- Impossible – no faith.
- Possible – Trust.
- Definitely true = Sraddha.

Sraddha / Faith :

- So far it is true, right, hence forth will be true.
- Flight of ones intuition.
- Not blind.
- Not with full eyes – not with half eyes open.
- Not seeing it now but comprehending it tomorrow.
- Faith = Trust, belief, acceptance.
- Guru Vakya Vedeshu Vishwastaha Sraddha.
- When Sraddha is there, Jnanam labathe you attain knowledge.
- Is Sraddha sufficient?
- Keeness in pursuing, teacher great,

b) Tat Paraha :

- Keennees, burning aspiration to walk the path.
- Keenness + Sraddha – both required.

c) Given to vice of senses.

- **Energy wastage and seepage, person can't take to higher flights in the spiritual path.**
- Conserve energy for Mananam and Nididhyasanam.
- Samyatendriyah – control of senses.
- Sraddha + Keenness + control energy and walk path with Samyatendriya self control.
- Such a seeker – Jnanam Labdvah, Param Shantim, attains supreme beatitude.
- Achirena – very soon.
- Karma Yoga, Guru, Seva, Pariprashna, inside have sraddha, Tatparataha, Indriya Samyataha – mind + senses in control, then will attain knowledge immediately.
- No Kalena.
- Who does not get Moksha?

Verse 40 :

अज्ञश्चाश्रद्धधानश्च
संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परः
न सुखं संशयात्मनः ॥ ४-४० ॥

ajñāścāśraddadhānaśca
saṁśayātmā vinaśyati |
nāyaṁ lōkō'sti na parah
na sukhaṁ saṁśayātmanaḥ ||4-40||

The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]

a) Ajnashcha :

- Ignorant does not gain the knowledge and get liberated.

b) Ashraddha Danashcha :

- Has no Sraddha at all.
- Atma Brahma Aikya – Nonsense.
- Akarma Karma Pashyet conundrum, mutually cancelling words.
- Brahma Arpanam... don't break head now.
- No Sraddha rejects outright.

c) Samshayatma :

- Doubtful, not rejected, doesn't accept also.
- Dvikoti Jnanam – this that – no rest Samshaya Atma Jnanam.

- Jiva Brahma Aikyam – possible / not possible.

d) Vinashyati :

- 3 lost.
- Doubtful, situation bad.
- Ignorant doesn't get Sraddha, rejects.
- Samshayatma terrible – why.

e) Nayam Lokaha Asti, Na Paraha :

- This loka is not there, nor higher reality, no joy.

f) Na Sukham Samshayatmanaha :

- Doubtful, not decisive, goes up + down, buffeted, for him this world is not there, there is Brahman, Brahman is supreme, Ananda, its not there.
- Paraha gone – drink coffee – doesn't have Ananda, Actual Ananda is self Ananda.
- Confusion does not allow him to enjoy this world also.
- Left neither here or there.
- Nayam Lokaha Asti, Na Param Asti, Na Sukham Asti, Samshayatmana.
- Get out of Samshaya.

Samyak Shete Jnanam :

- That because of which knowledge, goes to sleep.
- Not to deride anybody, beware of dangerous block.

- If doubt is there, remove it.
- No doubt, no knowledge.
- Doubt is doorway to knowledge provided you walk through the doorway.
- Doubt is block to knowledge, if you don't walk through the knowledge.
- Summary 41 + 42 – Urges Arjuna to get up and walk the path.

Verse 41 :

योगसंन्यस्तकर्माणं
ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि
निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

yōgasannyastakarmāṇam
jñānasañchinnaśayam |
ātmavantam na karmāṇi
nibadhnanti dhanañjaya ||4-41||

He who has renounced actions by yoga, whose doubts are rent asunder by Knowledge, who is poised in the Self as the Self, actions do not bind him, O Dhananjaya. [Chapter 4 – Verse 41]

a) Karmani :

- Actions do not bind him, and Punya Papa has no hold on Jnani.

b) Yoga Sanyastha Karmanam :

Step 1 :

- Performing Karma Yoga.
- Offering actions as worship to Lord, renounced actions.

c) Jnana Sanchinna Samshaya :

- By Jnanam cut asunder all doubts.
- This is the method.

d) Atmanvantham :

- Not complacent, mindful, one holds reins of Atma, holds mind, senses and intellect.
- Controls Atma – body, senses, which we take as self.
- Walks without advertence, Pramada.

Verse 42 :

तस्मादज्ञानसम्भूतं
हृत्स्थं ज्ञानासिनात्मनः ।
चित्त्वैनं संशयं योगम
आतिष्ठोत्तिष्ठ भारत ॥ ४-४२ ॥

tasmādajñānasambhūtaṁ
hṛtsthaṁ jñānāsinātmanaḥ ।
chittvainaṁ saṁśayaṁ yōgam
ātiṣṭhōttiṣṭha bhārata || 4-42 ||

Therefore, with the sword of Knowledge cut asunder the doubt of the Self, born of ignorance, residing in your heart, and take refuge in yoga. Arise, O Bharata. [Chapter 4 – Verse 42]

a) Tasmat :

- Such a person conquers Samsara.

b) Ajnana Sambutam Hrtsam Samshayam :

Doubt	Knowledge comes
Born from ignorance	No ignorance

c) Hrstam :

- In your own heart what should you do.

d) Jnanasina :

- Take sword of knowledge.

e) Chitva :

- Cut ignorance asunder.

f) Yogam Athishta :

- Abide in Karma Yoga, followed by Sankhya, Jnanam.
- Imam Vivasvate Yogam – Karma Yoga and Yoga of knowledge.

g) Uttishta Bharata :

- Now 1st get up and fight.
- Be ready to wage war, do your duty.

Concluding Verse :

ॐ तत्सत् । इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानकर्मसंन्यासयोगो नाम
चतुर्थोऽध्यायः ॥

om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde
jñānakarmasannyāsayogo nāma
caturtho'dhyāyaḥ ॥

Thus, in the Upanisad of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of yoga, in the dialogue between Sri Krisna and Arjuna, the fourth discourse ends entitled : The Yoga of Renunciation of action in knowledge.

- Remembering Lord, in Gita, essence of Upanishad, Brahmanidya is taught, and Yoga beautifully presented as dialogue Krishna – Teacher and Arjuna – student.
- Jnana Karma Sanyasa Yoga – Renunciation of action through knowledge.
- Chant 1st verse Again.

Sadhana :

- I. Did I become sad.
- II. Did I loose my equipoise.
- III. Did I encourage negative thought, emotion.
- IV. Did I do my duty to perfection.
- V. Not being doer while doing.
 - Karmani Akarmani Yaha Pashyet.
 - Subtle, not being doer while doing.
- Remember I am not doer, I am pure consciousness and then act in the world.
- Samaramba, do fearlessly big work.
- Karmani Abhi Pravrttah.
- Inside I am not doer, I am pure consciousness.
- **Practice thought :**
 - I am not doer, I am pure consciousness.
- While performing, work.