

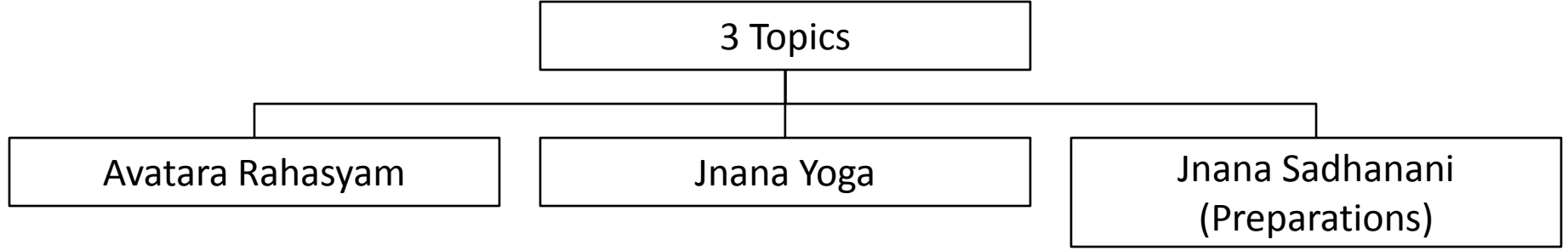


CHAPTER 4

Jnana Karma Sannyasa Yoga

(Renunciation of Action in Knowledge)

Chapter 4
Jnana Karma Sanyasa Yoga
42 Verses



1) Avatara Rahasyam :

- Vedas – Rig / Yajur / Sama / Atharvana primary scriptures.

Svetasvatara Upanishad :

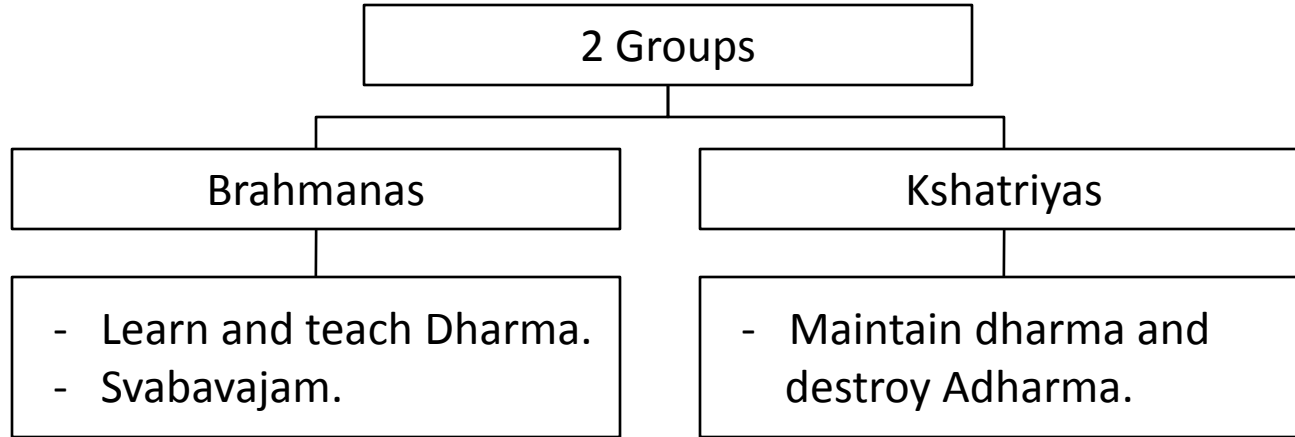
यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atma-buddhi-prakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahma in Vedic knowledge through Lord Brahma's heart. The Lord is the original source of all enlightenment and spiritual advancement. [Chapter 6 – Verse 18]

- Lord created Brahma and sent vedic wisdom – 4 heads of Brahma symbolic of 4 vedas.
- Rishis – Mantra Drishtakaraha not Kartakaraha.
- Vishwamitra Rishi – Gave Gayithri.

- Our minds like TV set, receiving Signals already available.
- We have body and mind and live in the world to fulfill 4 Purusharthas.
- Vedas – Manual, Guidebook for Humanity.



- Our senses are naturally extroverted.

Taittiriya Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhīrah pratyag atmanam aikṣat avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

- When human does not perpetuate vedica dharma, avatara comes to protect dharma.
- Rama – Taught by demonstration.
- Krisha – Gave teaching.

Differences :

Avatara	Jiva
<p>1) Cause :</p> <ul style="list-style-type: none">- Master of Body- Out of compassion chooses body.- Takes body according to necessity of blessing.- Hiranyakashyapu – Narasimha Shariram- Verse 6	<p>1) Cause :</p> <ul style="list-style-type: none">- “Karma”, Punya Papam responsible.- Ajnanam responsible.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

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]

<p>2) Svarupa - Nature :</p> <ul style="list-style-type: none">- Mukta – born free, lives as Mukta.- Goes back to Svarga as free person.	<p>2) Svarupam :</p> <ul style="list-style-type: none">- Baddaha- Bound by Agyanam and Karma, has Moha – Delusions.
<p>3) Mayika, Abautika Shariram</p> <ul style="list-style-type: none">- Straight away takes Shariram.- Direct	<p>3) Body created by 5 elements</p> <ul style="list-style-type: none">- Bautika Shariram.- Indirect

Avatara	Jiva
<p>4) Function :</p> <ul style="list-style-type: none"> - Verse 8 - Uplift and protect – Dharma - Punish – Adharma 	<p>4) Function :</p> <ul style="list-style-type: none"> - Has Sukha – Dukha – Anubava, Punya Papa exhaustion.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ४.८ ॥

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]

5) Ishvara – Avatara

- One who descends.

5) Jiva – Pathanam

- One who drops.

Verse 1, 2 :

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४.१ ॥

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

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः।
स कालेनेह महता योगो नष्टः परन्तप ॥ ४.२ ॥

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]

Jnana Yoga : (Verse 18 – 24)

- Karma Yoga – Incomplete without Jnana Yoga...

Example : Washing plates.

- Jnana Yoga – Impossible without Karma Yoga....

Example : Feeding.

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Pandita = That person in whom Atma Jnanam is found.
- Chapter 2 : Jnana Yoga : Verse 12 to 25

2 Jobs of scriptures

- Negate misconception
- What we consider as self.
- I am Body – Mind – Complex.
- (Son of – Male, young, educated, ignorant, emotional, happy, angry).

Nirvana Shatkam :

- Mano buddhi chittan..... [Verse 1]
- Na me Prana.... [Verse 2]

- Give correct description of self.
- Atma Jnanam
- Sat – Chit – Ananda Svarupa.

Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind nor Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 1]

न च प्राणसंज्ञो न वै पञ्चवायुः
न वा सप्तधातुः न वा पञ्चकोशः ।
न वाक्पाणिपादं न चोपस्थपायु
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥२॥

Na Ca Praanna-Samjnyo Na Vai Pan.ca-Vaayuh
Na Vaa Sapta-Dhaatuh Na Vaa Pan.ca-Koshah |
Na Vaak-Paanni-Paadam Na Copastha-Paayu
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||2||

Neither am I the Vital Breath, nor the Five Vital Air, Neither am I the Seven Ingredients (of the Body), nor the Five Sheaths (of the Body), Neither am I the organ of Speech, nor the organs for Holding (Hand), Movement (Feet) or Excretion, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 2]

1st lesson in Jnana Yoga :

- I am not body or mind.

Body and Mind	Spectacles
<ul style="list-style-type: none">- Instruments through which I interact with the world.- Part of external world.- We mistake body and mind as part of ourself.- Body & Mind taken as perceiver Consciousness.	<ul style="list-style-type: none">- Instrument to see the world + read.- Part of external world only.- We mistake specs as part of ourself and don't list them out separate.- Taken as perceiver I.

How to Prove Body and Mind as Part of World?

- World – Made of 5 elements.
- Body & Mind – born out of food, sustained by food and resolves into 5 elements.

Body	Mind
- Gross Matter	- Subtle matter - Chemicals influence mind.

How I know Body & Mind are temporary media / instruments of interaction?

- Avasta Traya Viveka.

Waking	Dream	Sleep
<ul style="list-style-type: none"> - Function through gross body. - Transacting with physical world. 	<ul style="list-style-type: none"> - Physical world not available for transaction. - Function through mind medium. - Thoughts and emotions are playing. - Vasana maya prapancha. - Dream world + Dream world + dreamer projected by mind. - Don't experience waking world in dream world! 	<ul style="list-style-type: none"> - Body & mind instruments folded up. - Don't use any instrument. - Abide in my svarupam. - Neither there is physical personality or Psychological personality.

2nd Lesson in Jnana Yoga :

- I exist as my spiritual personality, without waking + Dream world & experiences.
- I am just an existent (Sat), Concious (Chit) being.
- Other than existence and Conciousness there is nothing else.

Scriptural Logic :

- What is incidental – Body & Mind – not my real nature.

3rd Lesson in Jnana Yoga :

- What is intrinsic – my real nature.

Heat of water	Heat of fire
- Incidental (Agantukam)	- Intrinsic (Svarupam)

Body and Mind with Chaitanyam	Chaitanyam
- Incidental - Physical & Psychological personality.	- Innate - I concious being is available in Jagrat, Svapna, Sushupti.

Put on Physical body	Put on Mind	Drop Body + Mind
- Waking	- Dream - Inner world of emotions	- I abide in Atma Svarupam Sat, Chit, Ananda. - Poorna, Nityaha.

What is size of Atma?

- Size only of instrument – Body.
- Limitations of size location only for Body & mind.
- No limitation in sleep.
- Atma is Poornaha – full, limitless – infinite.

Verse 20, 24, 25 :

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२० ॥

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]

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग््नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

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]

दैवमेवापरे यज्ञं योगिनः पर्युपासते।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ ४.२५ ॥

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]

- I obtaining in sleep – real I.
- Dressed up – with Kanchukam – Uniform / dress is Ahamkara “I”.
- Atma being limitless like space, is Akarta.

Verse 19 :

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४.१९ ॥

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]

- I am free from all actions.
- I – Atma – Self – Akarta.
- Poornatvam and Akartrutvam are essential features of Atma.
- What is benefit of knowing Atma?

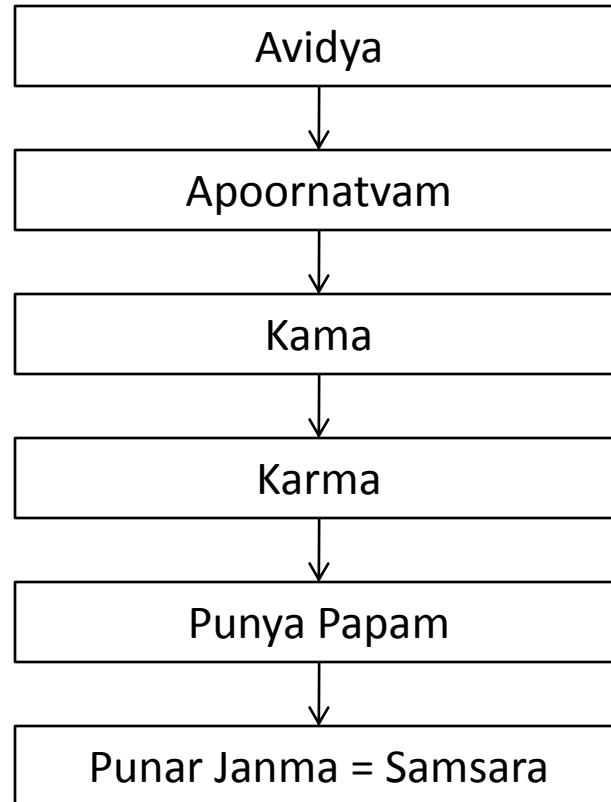
All human struggles are born out ignorance of this fact/ truth about my real nature.

- When I don't know I am full and complete, I take body as myself = Apoorna.
- Ignorance causes Apoornatvam, sense of limitation. As long as I am Apoornaha, I struggle to become Poornaha.

As	Seeks Fulfillment in
Child	Toys
Youth	Ipad, Real Car, Marriage
Middle Age	Children to be settled

- Desires many – House, status, relationships, children, power, position, entertainment....
- All the time seeking “Fulfillment – Poornatvam” through the finite world.

- Apoorvatvam leads to endless kamaha.
- Seeking will not stop till there is atma Jnanam.



- Wise – ever full, no struggles in life.
- Wise play in world – Leela.

Verse 20 :

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२० ॥

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]

- Trupti – permanently receding.
- Wise engage in activity with Poornatvam.

Verse 21 :

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४.२१ ॥

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]

- Kaupina vantaha... atman eva atmana tushtaha.
- Nirhashrayaha – doesn't depend on external factor. Money / people – presence – absence does not make any difference.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Once Jnanam comes – Moha, Kama, Papa, Apoorva, Nivritti takes place.
- We try to cut leaves – one Kama... another one comes.
- Need to cut Agyanam – Moolam... Samsara Nivritti after that.

3rd topic :

Jnana Sadhanani – Preparatory Discipline

Guru Upasadanam

- Chapter 4 – Verse 34
- Guru has method of communication.
- “Sampradaya”

Sraddha

- Chapter 3 – Verse 2
- Approach teacher with Humility.
- Guru Never wrong.

Paratvam

- Chapter 4 – Verse 39
- Commitment, sincerity.

Samyatenindriya

- Discipline in sense organs.
- Instrument should be in my control.
- Ashtanga yoga integrates self.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

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]

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३.२ ॥

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that ‘one’ way by which, I, for certain, may attain the Highest. [Chapter 3 – Verse 2]

श्रद्धावाःल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४.३९ ॥

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]



BHAGAVAD GITA

Verses for Introspection



CHAPTER 4

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४.१० ॥

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]

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

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]

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४.२२ ॥

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]

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

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तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

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]

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४.३८ ॥

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]

श्रद्धावाञ्छल्लभते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४.३९ ॥

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]