



Hindu Temple of Ottawa-Carleton, Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

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श्रीमद्भगवत् गीता

चतुर्थोऽध्यायः - ज्ञानकर्मसंन्यासयोगः

caturtho 'dhyāyaḥ - jñāna karma sanyāsa yogaḥ

Chapter 4

Volume 5

यस्य सर्वे समारम्भाः काम संकल्प वर्जिताः ।

yasya sarve samārambhāḥ kāma saṅkalpa varjitāḥ ।

ज्ञानाग्निं दग्धकर्माणं तं आहुः पण्डितं बुधाः ॥

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jñānāgni dagdhakarmāṇaṁ taṁ āhuḥ paṇḍitaṁ budhāḥ ॥

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।

tyaktvā karma phalā saṅgaṁ nitya tṛpto nirāśrayaḥ ।

कर्मणि अभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥

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karmaṇi abhipravṛtto'pi naiva kiñcit karoti saḥ ॥

निराशीः यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

nirāśiḥ yatacittātmā tyaktsarvaparigrahaḥ ।

शरीरं केवलं कर्म कुर्वन् न आप्नोति किल्बिषं ॥

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śarīraṁ kevalaṁ karma kurvan na āpnoti kilbiṣaṁ ॥

यदृच्छालाभसंतुष्टो द्वन्द्वतीतो विमत्सरः ।

yadṛcchā lābha saṁtuṣṭo dvandvātīto vimatsaraḥ ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

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samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate ॥

गतसंगस्य मुक्तस्य ज्ञानावस्थित चेतसः ।

gatasaṅgasya muktsya jñānāvasthita cetasaḥ ।

यज्ञाय आचरतः कर्म समग्रं प्रविलीयते ॥

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yajñāya ācarataḥ karma samagraṁ praviliyate ॥

ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणाहुतं ।

brahmārpaṇaṁ brahmahaviḥ brahmāgnau brahmaṇāhutaṁ ।

ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥

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brahmaiva tena gantavyam brahma karma samādhinā ||

Recalling Sri Krishna's words which we saw last time

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः ।

karmaṇi akarma yaḥ paśyetaḥ akarmaṇi ca karma yaḥ |

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्न कर्मकृत् ॥

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sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna karmakṛt ||

The one who sees परमेश्वर *parameśvar* in every action, and at the same time, sees every action in परमेश्वर *parameśvar*, that person is wise among people. That person has mastered the art of living a life of total fulfillment, and that person has achieved all that there is to achieve in life, which means that person is a योगी *yogī* – a ज्ञानी *jñānī*.

Describing such a ज्ञानी *jñānī*, भगवान् *bhagavān* says

यस्य सर्वे समारम्भाः काम संकल्प वर्जिताः ।

yasya sarve samārambhāḥ kāma saṅkalpa varjitāḥ |

ज्ञानाग्नि दग्ध कर्माणं तं आहुः पण्डितं बुधाः ॥

4 - 19

jñānāgni dagdha karmāṇam taṁ āhuḥ paṇḍitaṁ budhāḥ ||

यस्य सर्वे समारम्भाः *yasya sarve samārambhāḥ*

यस्य *yasya* - For that ज्ञानी *jñānī*, for the ज्ञानी *jñānī* described above

सर्वे समारम्भाः *sarve samārambhāḥ* - all undertakings without exception, whatever the ज्ञानी *jñānī* undertakes to do, they are all समारम्भाः *samārambhāḥ* - सम्यक्

आरम्भाः *samyak ārambhāḥ* - they are all well-begun, meaning they have no obstructions to face, and hence they are bound to succeed for common good, because

काम संकल्प वर्जिताः *kāma saṅkalpa varjitāḥ* - they are all totally free from desire-propelled deliberate action. They are not motivated by any isolated or selfish ends.

संकल्प *saṅkalpa* means a proposal to do something, to accomplish something or gain something.

Initially, a संकल्प *saṅkalpa* is just a thought, a proposal for action in one's thought. Somehow, that thought has come into one's mind for reasons known or unknown. On further deliberation or further enquiry, one may decide to dismiss that thought - dismiss that proposal, for good reasons. Once that thought is dismissed, there is no संकल्प



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saṁkalpa. Such dismissal of thought proposal is called विकल्प *vikalpa*. Thus every संकल्प *saṁkalpa* is subject to विकल्प *vikalpa* - dismissal.

On the other hand, if one's natural likes and dislikes, राग *rāga* and द्वेष *dveṣa* are such that one's mind tends to dwell on the original संकल्प *saṁkalpa* continuously, very soon that संकल्प *saṁkalpa* turns into a काम *kāma* - a desire nourished and propelled by one's राग-द्वेष *rāga-dveṣa* forces. As Sri Krishna said earlier (2-62) संगान् संजायते कामः *saṁgāt saṁjāyate kāmah* - once the संकल्प *saṁkalpa* becomes a काम *kāma*, it cannot be dismissed. It has to take the form of some deliberate action. Such deliberate action propelled by काम *kāma* is called काम संकल्प *kāma saṁkalpa*.

भगवान् *bhagavān* says: A ज्ञानी *jñānī*, by one's very nature is totally free from काम संकल्प *kāma saṁkalpa* - desire propelled deliberate action, because the ज्ञानी *jñānī* has already पूर्ण ज्ञानं *pūrṇa jñānam*.

The ज्ञानी *jñānī* has identity with परमेश्वर *parameśvar* in oneself, which means there is really nothing that a ज्ञानी *jñānī* does not have, and there is nothing that a ज्ञानी *jñānī* has to wish for or gain by any action.

If that is so, does a ज्ञानी *jñānī* do any कर्म *karma* at all? If so, what for? The answer is yes, certainly. The ज्ञानी *jñānī* does कर्म *karma* at all times. And that कर्म *karma* is कर्तव्यं कर्म *kartavyam karma* - कर्म *karma* that needs to be done - that is तेन त्यक्तेन कर्म *tena tyaktena karma*. कर्म *karma* that has been specially left for him to do as an active participant in this creation, by the very Grace of परमेश्वर *parameśvar*. In doing that कर्म *karma*, there is no selfish gain involved. A ज्ञानी *jñānī* has only ईश्वर अर्पित कर्म *īśvara arpita karma* dedicated to परमेश्वर *parameśvar* as ईश्वर आराधनं *īśvara ārādhanam* - as worship of परमेश्वर *parameśvar*.

If that कर्म *karma* is प्रवृत्ति कर्म *pravṛtti karma* - an ever increasing kind of कर्म *karma*, the ज्ञानी *jñānī* does that कर्म *karma* for लोक संग्रहं *loka saṁgraham* - for the welfare of the world. If that कर्म *karma* is निवृत्ति कर्म *nivṛtti karma*, an ever



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decreasing कर्म *karma*, the ज्ञानी *jñānī* does such कर्म *karma* for जीवन मात्रं *jivana mātram* - just to keep the body going, so that all the प्रारब्ध कर्मसु *prārabdha karmas* associated with this body, totally exhaust themselves, leaving behind no trace whatsoever.

Thus all कर्मसु *karmas* of a ज्ञानी *jñānī*, whatever be their nature, are completely free from काम *kāma* and संकल्प *saṅkalpa*. That is why all कर्मसु *karmas* are समारम्भाः, संयक् आरम्भाः *samārambhāḥ, saṁyak ārambhāḥ*, well-begun, well undertaken to serve the welfare of the entire world. Being already a fulfilled person, he has no expectations or cravings with respect to कर्म *karma*. His कर्म *karma* is ईश्वर कर्म *īśvara karma*, and whatever comes out of his कर्म *karmas* is the very glory of परमेश्वर *parameśvar*. So is the vision of a ज्ञानी *jñānī*. Further,

ज्ञानाग्नि दग्धकर्माणं *jñānāgni dagdhakarmāṇam*
ज्ञानाग्नि *jñānāgni* - By that Fire of knowledge –

दग्धकर्माणं *dagdhakarmāṇam* - all his actions, whatsoever be their nature, are incinerated and rooted out.

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः *karmaṇi akarma yaḥ paśyet akarmaṇi ca karma yaḥ* - The one who sees परमेश्वर *parameśvar* in every कर्म *karma* and at the same time sees every कर्म *karma* in परमेश्वर *parameśvar* as the very Glory of परमेश्वर *parameśvar*, which is the same as what the ईशावास्य उपनिषत् *īśāvāsya upaniṣat* says, namely

यस्तु सर्वाणि भूतानि आत्मनि एव अनुपश्यति ।

yastu sarvāṇi bhūtāni ātmani eva anupaśyati ।

सर्वं भूतेषु च आत्मानं (अनुपश्यति)॥ (ईश – 6)

sarva bhūteṣu ca ātmānaṁ (anupaśyati)॥ (īśa - 6)

The one who sees clearly all beings in oneself, and at the same time, sees oneself clearly in all beings, which again is the same as what the कैवल्य उपनिषत् *kaivalya upaniṣat* says, namely

सर्वभूतस्थं आत्मानं सर्वभूतानि च आत्मनि ।



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sarva bhūtasthaṁ ātmānaṁ sarvabhūtāni ca ātmani |

संपश्यन् ब्रह्म परमं (याति) ॥ (कैव-10)

sampaśyan brahma paramaṁ (yāti) ॥ (kaiva-10)

Seeing clearly oneself in all beings, and at the same time, seeing clearly all beings in oneself, one reaches the Limitless ब्रह्मन् *brahman*.

Such vision of oneself, such vision of this creation, such vision of ब्रह्मन् *brahman*, परमेश्वर *parameśvar* is पूर्ण ज्ञानं *pūrṇa jñānaṁ* - totality of knowledge. Such पूर्ण ज्ञानं *pūrṇa jñānaṁ* is ज्ञानाग्नि *jñānāgni* - the fire of knowledge. By that ज्ञानाग्नि *jñānāgni* - all his actions, whatever be their nature, are incinerated and rooted out in the ज्ञानी *jñānī*, as an individual जीव, which means that all कर्म *karmas* of the ज्ञानी *jñānī* are reactionless. No new कर्म *karma* can sprout from the कर्म *karma* of a ज्ञानी *jñānī*. That also means, for the ज्ञानी *jñānī* as an individual जीव *jīva*, there is no आगामि कर्म *āgāmi karma*, there is no कर्म *karma* to be held in storage waiting to be exhausted as कर्मफल *karma phala* in the future.

तं आहुः पण्डितं बुधाः *taṁ āhuḥ paṇḍitaṁ budhāḥ* - Such a ज्ञानी *jñānī* is called a पण्डित *paṇḍita*. A पण्डित *paṇḍita* is one who has परं ज्ञानं *paraṁ jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ*, ईश्वर ज्ञानं *īśvara jñānaṁ*. A पण्डित *paṇḍita* is one who is बुद्धिमान् *buddhimān*, युक्तः *yukṭḥ* and कृत्स्न कर्मकृत् *kr̥tsna karmakṛt*, as said in the previous verse. Thus a पण्डित *paṇḍit* is a wise person – a ज्ञानी *jñānī*. Who says that?

बुधाः आहुः *budhāḥ āhuḥ* – those who are already wise say so, because, only the wise can recognize wisdom wherever wisdom is. Thus the ज्ञानी *jñānī* is a पण्डित *paṇḍita* because the ज्ञानी *jñānī* has total vision of परमेश्वर *parameśvar*, and all the कर्म *karmas* of a ज्ञानी *jñānī* are only the manifestations of that total vision – पूर्ण ज्ञानं *pūrṇa jñānaṁ*. Now we may recall what Sri Krishna said earlier in chapter 2 about पण्डिताः *paṇḍitas*.



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गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः *gatāsūn agatāsūn ca na anuśocanti paṇḍitāḥ* (2 - 11) - The पण्डिताs *paṇḍitas* - the wise people, do not dissipate their energies, natural faculties by entertaining शोक *śoka*, sorrow or distress, either with respect to the past events or with respect to the future events. On the other hand, realizing total reality as it is, by the total vision of परमेश्वर *parameśvar*, the wise people do what needs to be done right now.

As the Upanishad says: न कर्म लिप्यते नरे *na karma lipyate nare* - such actions do not and cannot bind a ज्ञानी *jñānī*. Further, continuing the description of a ज्ञानी *jñānī*, भगवान् *bhagavān*, says:

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।

tyaktvā karma phalā saṅgam̃ nitya tṛpto nirāśrayaḥ ।

कर्मणि अभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥

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karmaṇi abhipravṛtto'pi naiva kiñcit karoti saḥ ॥

त्यक्त्वा *tyaktvā* - naturally and spontaneously giving up, releasing oneself from all bondages - bondages of what?

कर्मफल आसंगं त्यक्त्वा *karma phala āsaṅgam̃ tyaktvā* - आसंगं *āsaṅgam̃* is fast attachment. कर्म आसंगं *karma āsaṅgam̃* is कर्तृत्व्यं *katṛtvam̃*- fast attachment to action, which means, fast attachment to the notion " I am the doer, I am the कर्ता *kartā*" and similarly, फल आसंगं *phala āsaṅgam̃* is भोक्तृत्व्यं *bhokṛtvam̃*- fast attachment to the fruits of actions, fast attachment to the notion that I am the भोक्ता *bhokta* - I am the enjoyer of the fruits of actions. Thus,

त्यक्त्वा कर्मफलासंगं *tyaktvā karma phalā saṅgam̃* - releasing oneself naturally and spontaneously from attachments to actions and fruits of actions, the ज्ञानी *jñānī* has neither कर्म आसंग *karma āsaṅga*, nor फल आसंग *phala āsaṅga*, because, in the wake of पूर्ण ज्ञानं *pūrṇa jñānam̃*, all notions of doership and enjoyership vanish as a result of ज्ञानाग्नि दग्ध कर्माणं *jñānāgni dagdha karmāṇam̃*- all कर्मs *karmas* rooted out by the fire of knowledge and hence rendered reactionless. Thus,



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त्यक्त्वा कर्मफलासंगं *tyaktvā karma phalā saṅgam* - having gained release from the bondages of कर्मs *karmas* and कर्मफलs *karmaphalas*, नित्यतृप्तः *nityatṛptaḥ* - the person has now become ever satisfied. The person is now ever full. The person is now कृत्स्नकर्मकृत् *kṛtsna karmakṛt* - the person has achieved all that there is to achieve in life. There is no more आकांक्ष *ākāṅkṣā* - there is no more expectation of any kind

निराश्रयः *nirāśrayaḥ* - आश्रय रहितः *āśraya rahitaḥ* - the person does not take recourse to any action for accomplishing any पुरुषार्थ *puruṣārtha* - any goal of life. The person does not seek any साधनं *sādhanam*, any external means for any self-fulfillment. The person is free from all dependence for one's happiness, which means that the person has now reached a state of आत्मनि एव आत्मना तुष्टः *ātmani eva ātmanā tuṣṭaḥ* as भगवान् *bhagavān* said earlier (2-55), the person has now discovered happiness in oneself by oneself in the wake of ज्ञानं *jñānam*, आत्म ज्ञानं *ātma jñānam*, ईश्वर ज्ञानं *īśvara jñānam*. Consequently,

कर्मणि अभिप्रवृत्तः अपि *karmani abhipravṛttaḥ api* - even though the ज्ञानी *jñānī* is enthusiastically engaged in ever increasing actions
नैव किञ्चित् करोति सः *naiva kiñcit karoti saḥ* - सः किञ्चित् एव न करोति *saḥ kiñcit eva na karoti* - the ज्ञानी *jñānī* does not do any action whatsoever. He has no notion of doership in his actions. He is just doing whatever कर्म *karma* has been left for him to do by ईश्वर *īśvara*. There is nothing for him to gain by his actions, those around him, his family, community, world at large - gain something and that is the part that has been left for him to do by ईश्वर *īśvara*. Again

निराशीः यत चित्तात्मा त्यक्त सर्व परिग्रहः ।

nirāśīḥ yata cittātmā tyakta sarva parigrahaḥ ।

शारीरं केवलं कर्म कुर्वन् न आप्नोति किल्बिषम् ॥

4 - 21

śārīraṁ kevalaṁ karma kurvan na āpnoti kilbiṣam ॥

If the ज्ञानी *jñānī* is engaged only in निवृत्ति कर्मs *nivṛtta karmas*, ever decreasing mode of actions, living a life of minimum actions, such a ज्ञानी *jñānī* is again

निराशीः *nirāśīḥ* - one from whom all राग-द्वेष *rāga-dveṣa* rooted desires have vanished;



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यतचित्तात्मा *yata cittātmā* - he is one for whom all internal and external organs of perception and action are always kept under control. For a ज्ञानी *jñānī*, the चित्त *citta* - the faculties of thinking and recollection, and ज्ञान इन्द्रियाः *jñāna indrayās* and कर्म इन्द्रियाः *karma indrayās* - the organs of perception and action are just instruments to be used only when they are needed. Otherwise they are to be kept under total control, and in total readiness, safely in the tool box.

त्यक्त सर्वपरिग्रहः *tyakt sarvaparigrahaḥ* - a ज्ञानी *jñānī* is one who has given up all sense of possessions

परिग्रह *parigrahaḥ* - is a possession held with great avidity, greed, and/or a sense of ownership. A ज्ञानी *jñānī* has no परिग्रह *parigrahaḥ*. He possesses nothing. He is only a trustee of whatever is held by him. Further,

शारीरं केवलं कर्म कुर्वन् *śārīraṁ kevalaṁ karma kurvan* - whatever कर्म *karma* he does, it is only for the purpose of sustaining this physical body

केवलं *kevalaṁ* - indicates, even with respect to his physical body, the ज्ञानी *jñānī* has no sense of possession. He has been blessed with a physical body, which he has to sustain for the purpose for which it is intended. The only purpose for this physical body is to exhaust all प्रारब्ध कर्म *prārabdha karma* and free oneself from all संचित *sañcita* and आगामि कर्म *āgāmi karmas*, all past and future कर्म *karmas* and कर्म फल *karma phalas*. Further,

कुर्वन् अपि न आप्नोति किल्बिषं *kurvan api na āpnoti kilbiṣaṁ* - even though doing various कर्म *karmas* for sustaining the physical body, the ज्ञानी *jñānī* does not get any किल्बिषं पाप *kilbiṣaṁ pāpa* or पुण्य *puṇya* - he is not contaminated by undesirable or desirable results of such कर्म *karmas*, because,

ज्ञानाग्नि दग्धकर्माणं *jñānāgni dagdha karmāṇaṁ* - as far as he as a जीव *jīva* is concerned, all कर्म *karmas* have already been incinerated and rendered harmless by ज्ञानं *jñānaṁ* - by पूर्ण ज्ञानं *pūrṇa jñānaṁ* - total vision of परमेश्वर *parameśvar*. Further,

यदृच्छालाभसंतुष्टो द्वन्द्वतीतो विमत्सरः ।

yadṛcchā lābha sañtuṣṭo dvandvātīto vimatsaraḥ ।

समः सिद्धावसिद्धौ च कृत्यापि न निबध्यते ॥

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samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate ॥



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यदृच्छा-लाभ संतुष्टः *yadṛcchā-lābha saṁtuṣṭaḥ* - A ज्ञानी *jñānī* is always संतुष्टः *saṁtuṣṭaḥ* - as Happy as Happiness can be. What is he happy about?

यदृच्छा लाभः *yadṛcchā lābhaḥ* - he is happy with whatever he gets without going after anything. What he does is ईश्वर कर्म *īśvara karma* and what he gets is ईश्वर प्रसाद *īśvara prasāda* - the very grace of परमेश्वर *parameśvar*.

What he does is only an expression of संतुष्टः *saṁtuṣṭaḥ*. What he gets again is only an expression संतुष्टः *saṁtuṣṭaḥ* - Therefore a ज्ञानी *jñānī* is always संतुष्टः *saṁtuṣṭaḥ*, as happy as happiness can be. That happiness is ब्रह्मानन्द *brahmānanda* - Limitless Happiness.

A ज्ञानी *jñānī* goes after nothing. He always has अलं बुद्धि *alam buddhi*, अलं *alam* means "enough". Whatever he has at this moment is enough for him. If he does not seem to have something at this time, it only means that he does not need it now. If he does need something at any time that will surely and naturally come to him in time. There is no need to go after anything. This is अलं बुद्धि *alam buddhi* - the realization of absolute happiness, the state of total fulfillment in daily life. Again

द्वन्द्वतीतः *dvandvātītaḥ* - द्वन्द्व अतीतः - *dvandva atītaḥ* - A ज्ञानी *jñānī* is beyond the reach of the forces of द्वन्द्व *dvandva* - pairs of opposites such as pleasure and pain, profit and loss, success and failure, etc. Even though his physical body may be affected by such pairs of opposites, his बुद्धि *buddhi* remains unaffected, because of his vision of total reality, total vision of परमेश्वर *parameśvar*. A ज्ञानी *jñānī* is a बुद्धिमान् *buddhimān* - Being a wise person

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः *karmaṇi akarma yaḥ paśyet akarmaṇi ca karma yaḥ* - Such a बुद्धिमान् *buddhimān*, as Sri Krishna said earlier (2 - 56)

दुःखेषु अनुविग्रमनाः सुखेषु विगतस्पृहः *duḥkheṣu anuvignamanāḥ sukheṣu vīgatasprīhaḥ* - in times of pain or sorrow, he is not agitated and in times of pleasure or comfort, he has no craving for more. Further



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विमत्सरः *vimatsarah* -विगत मत्सरः *vigata matsarah* - a ज्ञानी *jñānī* is always free from मत्सर *matsarah* - envy, jealousy or वैर बुद्धि *vaira buddhi* - any sense of enmity and

समः सिद्धौ असिद्धौ च *samah siddhau asiddhau ca* - a ज्ञानी *jñānī* remains the same, remains unaffected in success and failure. A ज्ञानी *jñānī* is ever free from elation and depression.

All this Sri Krishna said earlier with respect to a कर्म योगी *karma yogī*. The distinguishing characteristics of a कर्म योगी *karma yogī* and a ज्ञान योगी *jñāna yogī* are the same. The difference is only in the degree of maturity. In कर्म योग *karma yoga*, all these characteristics are साधन *sādhana* - means which are deliberately cultivated by understanding and discipline. In ज्ञान योग *jñāna yoga*, all these characteristics are natural and spontaneous. Further

कृत्वा अपि न निबध्यते *kṛtvā api na nibadhyate*

कृत्वा अपि *kṛtvā api* - even though a ज्ञानी *jñānī* is engaged in actions

न निबध्यते *na nibadhyate* - he does not get bound to any actions, because for a ज्ञानी *jñānī*, in all actions, there is only परमेश्वर *parameśvar* and nothing else, ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*. Hence, all कर्मs *karmas* are ईश्वर कर्मs *īśvara karmas*, यज्ञ कर्मs *yajña karmas* and he himself is free from any कर्म *karma* - न कर्म लिप्यते नरे *na karma lipyate nare*, and that is the very nature of यज्ञ कर्म *yajña karma*. Further,

गतसंगस्य मुक्तस्य ज्ञानावस्थित चेतसः ।

gata saṅgasya muktsya jñānāvasthita cetasaḥ ।

यज्ञाय आचरतः कर्म समग्रं प्रविलीयते ॥

4 - 23

yajñāya ācarataḥ karma samagraṁ praviliyate ॥

गत संगस्य मुक्तस्य *gata saṅgasya muktsya* - The ज्ञानी *jñānī* naturally releases himself from all bondages. He is spontaneously free from पाप *pāpa* and पुण्य *puṇya* which are all causes for bondage



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ज्ञानावस्थित चेतसः *jñānāvasthita cetasaḥ* means ज्ञान अवस्थित चेतसः *jñāna avasthita cetasaḥ* - his mind and बुद्धि *buddhi* are firmly rooted in आत्म ज्ञानं *ātma jñānaṁ* - in परमेश्वर *parameśvar* in oneself. He is God-conscious at all times
यज्ञाय आचरतः कर्म *yajñāya ācarataḥ karma* - he is enthusiastically engaged in all his कर्मs *karmas* as यज्ञ कर्म *yajña karma* - totally dedicated to परमेश्वर *parameśvar*
समग्रं प्रविलीयते *samagraṁ praviliyate* - by virtue of his आत्म ज्ञानं *ātma jñānaṁ* - पूर्ण ज्ञानं *pūrṇa jñānaṁ* - totality of knowledge, all bondages of कर्मs *karmas* and कर्म फलs *karma phalas* get instantaneously destroyed, even as the कर्म *karma* is being done. That is the nature of यज्ञ कर्म *yajña karma* - कर्म *karma* totally dedicated to परमेश्वर *parameśvar*.

Sri Krishna has already talked about यज्ञ कर्म *karma* before in chapter 3, verses 9 to 11, with reference to a कर्म योगी *karma yogī*. In the next verse, भगवान् *bhagavān* describes the same यज्ञ कर्म *yajña karma* as it is for a ज्ञानी *jñānī*, with reference to a Havan ritual, taken as an illustration, but the same knowledge applies to any कर्म *karma* performed as यज्ञ कर्म *yajña karma*.

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतं ।

brahmārpaṇaṁ brahma haviḥ brahmāgnau brahmaṇā hutaṁ ।

ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥

4 - 24

brahmaiva tena gantavyaṁ brahma karma samādhinā ॥

For a ज्ञानी *jñānī*, everything that is involved in any यज्ञ कर्म *yajña karma* is ब्रह्मन् *brahman*, and nothing but ब्रह्मन् *brahman*. The कर्ता *kartā* - the Doer, the करणं *karaṇaṁ* - the means used for doing the कर्म *karma*, the action that is done and the कर्म फल *karma phala* - the result of the action, **all that**, is only ब्रह्मन् *brahman*. That is what is being pointed out in this verse. With reference to a Havan ritual, form a ज्ञानी *jñānī*, ब्रह्मार्पणं *brahmārpaṇaṁ* means अर्पणं ब्रह्म *arpaṇaṁ brahma*. अर्पणं *arpaṇaṁ* is the instrument by which you make the oblation in a Havan. If you make the oblation with your hand, the hand is the अर्पणं *arpaṇaṁ*. If you use some kind of spoon to make the oblation, that spoon is the अर्पणं *arpaṇaṁ*. For a ज्ञानी *jñānī*, that



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ब्रह्मविद्या **Brahma Vidya**

अर्पणं *arpaṇam*, that instrument by which the oblation is made, is nothing but ब्रह्मन् *brahman*.

How can one see ब्रह्मन् *brahman* in the अर्पणं *arpaṇam*, the instrument by which the realization that other than ब्रह्मन् *brahman* there is nothing else? Just as the one who has knowledge of gold does not miss seeing gold in a gold bracelet, the bracelet has no existence independent of gold. If you remove the form and name from the bracelet, what remains is really gold. Other than gold, there is nothing else in the bracelet. For enjoying the bracelet as gold, no change in bracelet is needed. In a similar manner, the अर्पणं *arpaṇam* - the instrument used in the यज्ञ कर्म *yajña karma* is non-separate from ब्रह्मन् *brahman*. When I say "This is अर्पणं *arpaṇam*", this is the instrument by which I offer oblation, that अर्पणं *arpaṇam* is non-separate from my own consciousness, because of my knowledge of that instrument. That knowledge is established in my consciousness which is ONE with ब्रह्मन् *brahman*.

In a similar manner, if one analyzes anything that exists, it exists first, and then only it exists in some form and name. Its very existence – सत् स्वरूप *sat svarūpaṁ* is its निर्विशेष स्वरूपं *nirviśeṣa svarūpaṁ* - its unqualified attributeless nature. That existence, that सत् स्वरूपं *sat svarūpaṁ* is ब्रह्मन् *brahman*. That attributeless, unqualified सत् स्वरूपं ब्रह्मन् *sat svarūpaṁ brahman* is the invariable basis, changeless basis of any existent object with a Form and a Name.

A ज्ञानी *jñānī*, when he sees an object, sees that existence itself - the सत् स्वरूप ब्रह्मन् *sat svarūpaṁ brahman* because of which alone that object exists. Thus, for him, अर्पणं *arpaṇam* is ब्रह्मन् *brahman*, and it is non-separate from ब्रह्मन् *brahman*. Similarly,

ब्रह्म हविः *brahma haviḥ* - that which is called हविस् *havis* - the oblation, that is also ब्रह्मन् *brahman*

ब्रह्माग्नौ *brahmāgnau* - the agni, the fire into which the offering is made, that is also ब्रह्मन् *brahman*

ब्रह्मणा हुतं *brahmaṇā hutam* - the one by whom the हविस् *havis* - the oblation is offered, that person is also ब्रह्मन् *brahman*. All that is done in terms of oblation, ritual, etc. is ब्रह्मन् *brahman*.



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ब्रह्मविद्या Brahma Vidya

If everything is ब्रह्मन् *brahman*, what is it that is to be achieved by such यज्ञ कर्म *yajña karma*?

ब्रह्मैव तेन गन्तव्यं *brahmaiva tena gantavyam* - तेन गन्तव्यं ब्रह्म एव *tena gantavyam brahma eva* - The purpose, the end to be achieved by the यज्ञ कर्म *yajña karma* is also ब्रह्मन् *brahman*.

By whom is this purpose, this end achieved?

ब्रह्म कर्म समाधिना *brahma karma samādhinā* - By the one whose बुद्धि *buddhi* is in समाधि *samādhi*. By the one whose बुद्धि abides, totally absorbed in the knowledge that the यज्ञ कर्म *yajña karma* is indeed ब्रह्मन् *brahman*, which means कर्मणि ब्रह्म यः पश्येत् *karmaṇi brahma yaḥ paśyet* - the one who sees ब्रह्मन् *brahman* the परमेश्वर *parameśvar*, in every कर्म *karma*, which is the meaning of the original statement namely कर्मणि अकर्म यः पश्येत्, अकर्मणि च कर्म यः *karmaṇi akarma yaḥ paśyet, akarmaṇi ca karma yaḥ*

That is the लक्षण *lakṣaṇa* - the distinguishing characteristic of a बुद्धिमान् *buddhimān*, a ज्ञानी *jñānī*, so says Sri Krishna.

Food and eating is an all important function in our daily life. Eating proper food at proper time is a sacred यज्ञ कर्म *yajña karma* in our tradition – कर्म *karma* totally dedicated to परमेश्वर *parameśvar*. Knowledgeable people usually recite this verse before eating, in a prayerful and contemplative mood

ब्रह्मार्पणं ब्रह्महविः ब्रह्मग्नौ ब्रह्मणाहुतं ।
brahmārpaṇam brahmahaviḥ brhmagnau brahmaṇāhutaṁ ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना ॥
brahmaiva tena gantavyam brahma karma samādhinā ॥

Then we eat our food as यज्ञ कर्म *yajña karma* - कर्म *karma* dedicated to परमेश्वर *parameśvar*, recognizing परमेश्वर *parameśvar* within oneself. We will see more about यज्ञ कर्म *yajña karma* next time.