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ब्रह्मविद्या Brahma Vidya

## श्रीमद्भगवत् गीता

चतुर्थोऽध्यायः - ज्ञानकर्मसंन्यासयोगः

*caturtho 'dhyāyaḥ - jñāna karma sanyāsa yogaḥ*

### Chapter 4

Volume 6

दैवम् एव अपरे यज्ञं योगिनः पर्युपासते ।

*daivam eva apare yajñam yoginaḥ paryupāsate ।*

ब्रह्मग्नौ अपरे यज्ञं यज्ञेनैव उपजुहति ॥

4 - 25

*brahmagnau apare yajñam yajñenaiva upajuhvati ॥*

श्रोत्रादीनि इन्द्रियाण्यन्ये सम्यमग्निषु जुहति ।

*śrotrādīni indriyāṅyanye samyama agniṣu juhvati ।*

शब्दादीन् विषयानन्ये इन्द्रियाग्निषु जुहति ॥

4 - 26

*śabdādīn viṣayānanye indriyāgniṣu juhvati ॥*

सर्वाणि इन्द्रियकर्माणि प्राणकर्माणि चापरे ।

*sarvāṇi indriya karmāṇi prāṇa karmāṇi cāpare ।*

आत्म संयमयोगाग्नौ जुहति ज्ञान दीपिते ॥

4 - 27

*ātma samyama yogāgnau juhvati jñāna dipite ॥*

द्रव्ययज्ञाः तपोयज्ञाः योगयज्ञाः तथापरे ।

*dravya yajñāḥ tapo yajñāḥ yoga yajñāḥ tathāpare ।*

स्वाध्याय ज्ञानयज्ञाः च यतयः संशितव्रताः ॥

4 - 28

*svādhyāya jñāna yajñāḥ ca yatayaḥ samśita vratāḥ ॥*

अपाने जुहति प्राणं प्राणे अपानं तथापरे ।

*apāne juhvati prāṇam prāṇe apānam tathāpare ।*

प्राणापान गती रुद्ध्वा प्राण्याम परायणाः ॥

4 - 29

*prāṇāpāna gatī ruddhvā prāṇyāma parāyaṇāḥ ॥*

अपरे नियताहाराः प्राणान् प्राणेषु जुहति ।



## ब्रह्मविद्या **Brahma Vidya**

*apare niyatāhārāḥ prāṇān prāṇeṣu juhvati ।*

सर्वे अपि एते यज्ञविदः यज्ञ क्षपित कल्मषाः ॥ 4 - 30

*sarve apa ete yajñavidah yajña kṣapita kalmaṣāḥ ॥*

This whole chapter, chapter 4, which we are now reading, is devoted to **सम्यक् आत्म दर्शनं** *samyak ātma darśanam* - gaining a clarity of vision of one's own Self. The vision of **ब्रह्मन्** *brahman* is all that exists in this entire creation, through **कर्म योग** *karma yoga* in the form of **यज्ञ कर्म** *yajña karma*. Any **कर्म** *karma* that helps in bringing that clarity of vision to oneself is a **यज्ञ कर्म** *yajña karma*.

The nature of a **यज्ञ कर्म** *yajña karma* is that it ultimately leads one to the realization that one's transient nature is subject to change, and it can be changed so that one can recognize by one's own self, one's true changeless existence as the all-pervading **ब्रह्मन्** *brahman*. Thus, every **यज्ञ कर्म** *yajña karma* is a form of **कर्म योग** *karma yoga*, leading to **ज्ञान योग** *jñāna yoga* and **संयक् आत्म दर्शनं** *samyak ātma darśanam* - clarity of vision of oneself as one really is. Sri Krishna has been talking about **यज्ञ कर्म** *yajña karma* with particular reference to a Havan ritual. For a **कर्म योगी**, every **कर्म** *karma* is a **यज्ञ कर्म** *yajña karma*, which means that every **कर्म** *karma* is a kind of Havan, and what applies to a Havan ritual, applies to every **कर्म** *karma* done as a **यज्ञ कर्म** *yajña karma*.

In one's daily life, every **कर्म** *karma* can be a **यज्ञ कर्म** *yajña karma* in terms of understanding, attitude, discipline, effort, proper conduct, etc. For example,

- ⇒ when you eat only what you should eat, and never anything you should not eat
- ⇒ when you hear only what you should hear and never hear what you should not hear
- ⇒ when you see only what you should see, and never see what you should not see, etc.

even all this is **यज्ञ कर्म** *yajña karma* for a **कर्म योगी** *karma yogī*.

In all such **यज्ञ कर्म**s *yajña karmas* what is involved is self-control, **शम** *śama*, **दम** *dama* and **त्याग** *tyāga* - control of one's mind and **बुद्धि** *buddhi* - instruments of perception and action, and also a sense of renunciation. Such self-control is like fire in a



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4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या Brahma Vidya

Havan. All such यज्ञ कर्मसु *yajña karmas* ultimately find their total fulfillment in ब्रह्मज्ञानं *brahma jñānam* - clarity of the vision of ब्रह्मन् *brahman* in every action, and indeed in everything that exists, including oneself. That is the content of today's verses.

Let us now see how Sri Krishna brings out this message. Sri Krishna says "Many varieties of यज्ञ कर्मसु *yajña karmas* are described in our Vedas. For example:

दैवम् एव अपरे यज्ञं योगिनः पर्युपासते ।

*daivam eva apare yajñam yoginaḥ paryupāsate ।*

ब्रह्माग्नौ अपरे यज्ञं यज्ञेनैव उपजुह्वति ॥

4 - 25

*brahmāgnau apare yajñam yajñenaiva upajuhvati ॥*

योगिनः अपरे (च) दैवम् यज्ञं एव पर्युपासते *yoginaḥ apare (ca) daivam yajñam eva paryupāsate*

योगिनः *yoginaḥ* - The कर्म योगीसु *karma yogīs*

अपरे (च) *apare (ca)* - and also among people like you and me, some of them दैवं यज्ञं एव पर्युपासते *daivam yajñam eva paryupāsate* - they perform देव यज्ञं *deva yajña* - which means they offer ritualistic worship to देवतासु *devatās* like अग्नि *agni*, वरुण *varuṇa*, वायु *vāyu*, इन्द्र *indra*, etc. or in the names of शिव *śiva*, विष्णु *viṣṇu*, दुर्गा *durgā*, etc.

All our Temple पूजासु *pūjās* come under the category of देव यज्ञं *deva yajña*. Such देव यज्ञसु *deva yajñas* bring about some peace of mind and also अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purification in our thought processes which ultimately make our mind and बुद्धि *buddhi* fit for gaining आत्म ज्ञानं *ātma jñānam*, ब्रह्म ज्ञानं *brahma jñānam*.

अपरे ब्रह्माग्नौ (देव) यज्ञं पर्युपासते *apare brahmāgnau (deva) yajñam paryupāsate* - On the other hand, those who are already ज्ञानीसु *jñānīs*, some of them अपरे ब्रह्माग्नौ देव यज्ञं पर्युपासते *apare brahmāgnau deva yajñam paryupāsate* - they also perform देव यज्ञसु *deva yajñas*, but they perform देव यज्ञसु *deva yajñas* as ब्रह्म यज्ञं *brahma yajña*. How do they do that?



## ब्रह्मविद्या Brahma Vidya

ब्रह्माग्नौ *brahmāgnau* - अग्नौ ब्रह्म संपश्यन् *agnau brahma sampaśyan* - The ज्ञानी *jñānī* sees ब्रह्मन् *brahman* in the अग्नि देवता *agni devatā*, and likewise in every देवता *devatā*, whatever be its name and form. Thus with संयक् ब्रह्म दर्शनं *samyak brahma darśanam* - with the clear vision of ब्रह्मन् *brahman* in every देवता *devatā*, the ज्ञानी *jñānī* performs the यज्ञ कर्म *yajña karma* as ब्रह्म यज्ञ *brahma yajña*. Further

यज्ञं यज्ञेन एव उपजुहति *yajñam yajñena eva upajuhvati* - which means आत्मानं आत्मना एव उपजुहति *ātmanam ātmanā eva upajuhvati*. A ज्ञानी *jñānī* offers, in terms of knowledge and attitude, one's entire self by one's entire self into that ब्रह्मन् *brahman*, which means a ज्ञानी *jñānī* offers all of one's sense of perceptions, including mind and बुद्धि *buddhi*, into that ब्रह्मन् *brahman* by one's act of worship, with the full realization that all that exists is only ब्रह्मन् *brahman* - with full realization ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvaṁ*.

By dedicating all actions to परमेश्वर *parameśvar* through such worship, the ज्ञानी *jñānī* surrenders individual consciousness. Thus the individual consciousness naturally merges into the ocean of total consciousness. व्यष्टि *vyasṭi* consciousness resolves naturally into समष्टि *samaṣṭi* consciousness.

Thus when a ज्ञानी *jñānī* performs देव यज्ञ *deva yajña* - worship of ईश्वर *īśvara* in any form, he is in a state of संगमं *saṅgamam* - holy confluence of व्यष्टि चैतन्यं *vyasṭi caitanyam* and समष्टि चैतन्यं *samaṣṭi caitanyam* - holy confluence of the individual consciousness of oneself and the total consciousness of every self that there is - the cosmic consciousness - the totality of knowledge. Such यज्ञ कर्म *yajña karma* is ज्ञान यज्ञं *jñāna yajñam*. Further,

श्रोत्रादीनि इन्द्रियाण्यन्ये सम्यमग्निषु जुहति ।

*śrotrādīni indriyāṅyananye samyamagniṣu juhvati ।*

शब्दादीन् विषयानन्ये इन्द्रियाग्निषु जुहति ॥

4 - 26

*śabdādīn viṣayānanye indriyāgniṣu juhvati ॥*



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

## ब्रह्मविद्या Brahma Vidya

Two diametrically opposite types of यज्ञ कर्म *yajña karmas* are described here. In one case, the fire for the यज्ञ *yajña* is control of the organs of perception. In the other case, the organs of perception themselves constitute fire for the यज्ञ *yajña*.

Since there are several organs of perception, and each one of them has to be controlled, each control is a fire in the यज्ञ कर्म *yajña karma*. Thus there are several fires in the यज्ञ कर्म *yajña karma*. That is why the plural अग्निषु is used in this verse. One kind of यज्ञ कर्म *yajña karma* is *agniṣu*.

श्रोत्र आदीनि इन्द्रियाणि अन्ये सम्यम अग्निषु जुहति *śrotra ādini indriyāṇi anye samyama agniṣu juhvati*. Some योगी *yogīs* - some people offer their sense organs into the fire of self-control, which means that they deny the sense objects to the sense organs. For example, they may choose to close their eyes for some time every day, as a matter of self-discipline. They may deny their tongue certain kinds of food, etc. By such self-denial or self-restraint, they try to turn their mind and बुद्धि *buddhi* towards परमेश्वर *parameśvar*. This kind of कर्म योग *karma yoga* is called संयम योग *saṁyam yoga*.

On the other hand, there are some other योगी *yogīs* - there are some other people, who do just the opposite. What do they do?

शब्दादीन् विषयान् अन्ये इन्द्रिय *śabdādīn viṣayān anye indriya* - अग्निषु जुहति *agniṣu juhvati* - They offer the sense objects such as - शब्द *śabda*, स्पर्श *sparsā*, रूप *rūpa*, रस *rasa*, गन्ध *gandha* - sound, touch, form, taste and smell as यज्ञ *yajña*, as धर्म कर्म *dharma karma* into the fires of the sense organs - the ear, the skin, the eye, the tongue and the nose, and also the mind and बुद्धि *buddhi*, keeping all of them under full control at all times. This is full and effective use of sense organs for enlightenment.

If you offer the eyes, everything which gives pleasure to the eyes, and the tongue, everything that gives pleasure to the tongue, etc. that is not यज्ञ कर्म *yajña karma*. That is indeed foolish indulgence which will surely lead to self-destruction.

On the other hand, if you offer the eyes, everything that is proper and necessary to see for gaining आत्म ज्ञान *ātma jñānam* - Self-knowledge and deny the eyes those things



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

## ब्रह्मविद्या Brahma Vidya

which should not be seen, and in a similar way, if you follow the principle of going as far as you can, so long as it is proper and necessary, but never do anything improper with respect to every sense object and every sense organs, such a kind of यज्ञ कर्म *yajña karma* - कर्म योग *karma yoga* is called नियम योग *niyama yoga* - control of actions governed by propriety - right conduct at all times.

Such नियम योग *niyama yoga* is conducive to the fullest development of one's abilities of perception and action, and ultimately to one's ability to gain आत्म ज्ञानं *ātma jñānam* - self-knowledge. When the sense objects fed to the sense organs are of unquestionable propriety in terms of धर्म *dharma* leading to मोक्ष *mokṣa*, then the इन्द्रियाः *indriyās* - the sense organs, including mind and बुद्धि *buddhi*, become the fire for the यज्ञ कर्म *yajña karma*.

Total withdrawal of sense organs from sense objects is relatively far easier, compared to the proper and the fullest enjoyment of sense objects by the sense organs, without ever being improper. It is this later kind of self-control, the नियम योग *niyama yoga*, which is the characteristic of a स्थितप्रज्ञ *sthitaprajña*, as we may recall Sri Krishna's words in chapter 2:

राग द्वेष वियुक्तैस्तु विषयान् इन्द्रियैश्चरन् ।  
*rāga dveṣa viyuktaistu viṣayān indriyaiścaraṇam* ।  
आत्मवश्यैर्विधेयात्मा प्रसादं अधिगच्छति ॥  
*ātmavaśyairvidheyātmā prasādaṁ adhigacchati ॥*

2 - 64

विषयान् इन्द्रियैः चरन् *viṣayān indriyaiḥ caran* - Experiencing the world of objects, using fully and effectively, all your इन्द्रियाः *indriyas* - all your faculties of perception and action, doing whatever is to be done, and never doing whatever should not be done, and at the same time,  
आत्मवश्यैः इन्द्रियैः *ātmavaśyaiḥ indriyaiḥ* - keeping all of one's instruments of perception and action under one's full control  
विधेयात्मा प्रसादं अधिगच्छति *vidheyātmā prasādaṁ adhigacchati* - a self-controlled person gains प्रसाद-बुद्धि *prasāda-buddhi*

That is कर्म योग *karma yoga*. That kind of कर्म योग *karma yoga* is नियम योग *niyama yoga*. Such नियम योग *niyama yoga* is यज्ञ कर्म *yajña karma*. Further,



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## ब्रह्मविद्या Brahma Vidya

सर्वाणि इन्द्रिय कर्माणि, प्राण कर्माणि चापरे ।

*sarvāṇi indriya karmāṇi, prāṇa karmāṇi cāpare ।*

आत्म संयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ 4 - 27

*ātma saṁyama yogāgnau juhvati jñānadīpīte ॥*

On the other hand, those who are already ज्ञानीs *jñānīs*, those who already have ब्रह्म ज्ञान *brahma jñāna*,

ज्ञानदीपिते *jñāna dīpīte* - those who are already enlightened by ज्ञानदीपं *jñāna dīpam* - by the shining light of the lamp of knowledge which leaves no shadows of ignorance about oneself in one's बुद्धि *buddhi*, which means that those who already have विवेक ज्ञानं *viveka jñānaṁ* (we will see more about ज्ञान दीपं *jñāna dīpam* in chapter 10 -11). Thus, those who are already ज्ञानीs *jñānīs*, they offer आत्म संयम योग *ātma saṁyama yoga* as यज्ञ *yajña*.

In the previous verse Sri Krishna talked about संयम योग *saṁyama yoga*. Here He talks about आत्म संयम योग *ātma saṁyama yoga*, which is the same as ध्यान योग *dhyāna yoga* - control of the mind through meditation, which means getting the mind absorbed in सत् *sat*, चित् *cit*, आनन्द स्वरूप आत्मा *ānanda svarūp ātmā* - सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* - the प्रमेश्वर *parameśvar* in oneself.

ध्यान योग *dhyāna yoga* is another form of कर्म योग *karma yoga*; ध्यान *dhyāna* is, as the गीता ध्यानं *gītā dhyānaṁ* says:

ध्यानावस्थित तद्गतेन मनसा, पश्यन्ति यं योगिनः *dhyānāvasthita tadgatena manasā, paśyanti yaṁ yoginaḥ*

ध्यान अवस्थित *dhyāna avasthita* - with the mind held steadfast, unperturbed and absorbed in the ज्ञान वस्तु *jñāna vastu*, The

तत् गतेन मनसा *tat gatena manasā* - all thoughts are flowing towards and emptying into the ब्रह्मन् *brahman*, the प्रमेश्वर *parameśvar* in oneself.



## ब्रह्मविद्या Brahma Vidya

That state of mind is called आत्म संयम योग *ātma saṁyama yoga*, which is possible for ज्ञानदीपिते *jñānadīpīte* - those who are already enlightened on the nature of जीव-जगत् *jīva-jagat* and ईश्वर *īśvara*. For such enlightened ones, आत्म संयम योग *ātma saṁyama yoga* is the अग्नि *agni* in the यज्ञ कर्म *yajña karma*, where they empty सर्वाणि इन्द्रिय कर्माणि *sarvāṇi indriya karmāṇi*, प्राण कर्माणि च *prāṇa karmāṇi ca*. In the fire of आत्म संयम योग *ātma saṁyama yoga*, which means in the fire of ईश्वर ध्यानं *īśvara dhyaanam*, they empty all actions of their इन्द्रियसु *indriyas*, including their physiological functions of प्राण *prāṇa*, अपान *apāna*, च्यान, *vyāna*, उदान *udāna* and समान *samāna* (respiration, evacuation, circulation, reaction and assimilation or digestion).

For the enlightened ones, all the इन्द्रिय कर्मसु *indriya karmas* and प्राण-कर्मसु *prāṇa-karmas* join the ocean of ब्रह्मन् *brahman*. All कर्मसु *karmas* are naturally resolved only in ब्रह्मन् *brahman*. Further,

द्रव्ययज्ञाः तपोयज्ञाः योगयज्ञाः तथापरे ।

*dravya yajñāḥ tapoyajñāḥ yoga yajñāḥ tathāpare ।*

स्वाध्याय ज्ञानयज्ञाः च यतयः संशितव्रताः ॥

4 - 28

*svādhyāya jñāna yajñāḥ ca yatayaḥ saṁśita vratāḥ ॥*

तथा अपरे *tathā apare* - Likewise, there are other people who do other kinds of यज्ञसु *yajñas*. For example, such people are द्रव्ययज्ञाः *dravya yajñāḥ*, तपोयज्ञाः *tapo yajñāḥ*, योगयज्ञाः *yoga yajñāḥ*, स्वाध्याय यज्ञाः *svādhyāya yajñāḥ* and also ज्ञान यज्ञाः *jñāna yajñāḥ*. They are all यतयः *yatayaḥ* and संशितव्रताः *saṁśita vratāḥ*.

यतयः *yatayaḥ* - means those who are full of effort, interest and dedication, which means श्रद्धा, and

संशितव्रताः *saṁśita vratāḥ* - means those who are of firm resolve. Their श्रद्धा *śraddhā* is not transient or of temporary nature. Their श्रद्धा *śraddhā* is deep rooted; therefore,

यतयः संशितव्रताः *yatayaḥ saṁśita vratāḥ* - All the people about whom we are now talking, are people who are full of efforts, firm resolve and deep rooted श्रद्धा *śraddhā*.



## ब्रह्मविद्या Brahma Vidya

For them, their efforts and deep rooted श्रद्धा *śraddhā* constitute the अग्नि *agni* - the fire in the Havan of their यज्ञ कर्म *yajña karma*. Who are those people? They are: द्रव्ययज्ञाः *dravya yajñāḥ* - Those who offer their material wealth as यज्ञ कर्म *yajña karma* - those who give away their wealth with proper attitude and dedication to various kinds of ईश्वर कर्म *īśvara karmas*, कर्म *karmas* contributing to the material and spiritual progress of the society as a whole. Such people are called द्रव्ययज्ञाः *dravya yajñāḥ*.

Proper attitude means what? That means दत्तं *dattaṁ*, न मम *na mama* - once given, the wealth does not belong to me any more. I have no right or any claim on account of it. I feel more free, I feel more fulfilled on account of such giving" that is the proper attitude. Such giving is द्रव्य यज्ञ *dravya yajñā*.

तपो यज्ञाः *tapo yajñāḥ* - Those for whom तपस् *tapas* is यज्ञ कर्म *yajña karma* are called तपो यज्ञाः *tapo yajñāḥ*. They live a life of enlightened discipline at all times, with firm resolve, and श्रद्धा *śraddhā* in whatever that they are doing. Such तपस् *tapas* is primarily to overcome one's राग-द्वेष *rāga-dveṣa* forces, and cultivate one's will power to follow the path of धर्म *dharma* under all circumstances.

योग यज्ञाः *yoga yajñāḥ* - Those who are totally committed to one or more of the योग *yogas* described in the Vedas, such as, for example

शम-दम-योग *śama-dama-yoga* - control of mind and organs of perception and action

नियम योग *niyama yoga* - adhering to the path of धर्म *dharma* at all times, under all circumstances

आसन योग *āsana yoga* - discipline of the body and the mind through Yoga exercises

प्राणायाम योग *prāṇāyāma yoga* - control of body and mind primarily through breathing exercises

प्रत्यहार योग *pratyahāra yoga* - Abstaining from certain activities as a matter of discipline

धारण योग *dhāraṇa yoga* - Fixing the mind and बुद्धि *buddhi* on something for a length of time

ध्यान योग *dhyāna yoga* - Meditation

समाधि योग *samādhi yoga* - absorption, etc.



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## ब्रह्मविद्या Brahma Vidya

All these are forms of कर्म योग *karma yoga*, and those who are committed to one or more of these are called योग यज्ञाः *yoga yajñāḥ*. Similarly,

स्वाध्याय यज्ञाः *svādhyāya yajñāḥ* - Learning to recite properly the Vedas in the tradition of one's own family is स्वाध्याय *svādhyāya* with श्रद्धा *śraddhā* - with dedication, keeping it in memory and communicating that knowledge to others in the community, again, in the proper manner with श्रद्धा *śraddhā* and dedication. That is called स्वाध्याय यज्ञ *svādhyāya yajña*, and those whose major occupation is such स्वाध्याय यज्ञ *svādhyāya yajña* are called स्वाध्याय यज्ञाः *svādhyāya yajñāḥ*. Again,

ज्ञान यज्ञाः *jñāna yajñāḥ* - The ज्ञान यज्ञाः *jñāna yajñāḥ* are people who are totally dedicated to the pursuit of knowledge and service at the highest possible level at all times. In addition to the pursuit of objective knowledge and related services, they also learn, study, understand, appreciate and practice the content of Vedas and Upanishads, and they pass on that understanding and appreciation to others in the community who are qualified to receive that knowledge. Thus there are a number of यज्ञ कर्मसु *yajña karmas* described in the Vedas. Continuing, भगवान् *bhagavān* says

अपाने जुह्वति प्राणं प्राणे अपानं तथा अपरे ।

*apāne juhvati prāṇam prāṇe apānam tathā apare ।*

प्राणापानगती रुद्ध्वा प्राणायाम परायणाः ॥

4 - 29

*prāṇāpānagatī ruddhvā prāṇāyāma parāyaṇāḥ ॥*

In this verse Sri Krishna makes particular mention of one of the योग यज्ञ कर्मसु *yoga yajña karmas*, namely

प्राणायाम *prāṇāyāma* - breathing exercises, which is considered to be very good for cultivating discipline and also good health. प्राणायाम *prāṇāyāma* has three components in one. they are पूरकं *pūrakam*, रेचकं *recakam* and कुम्भकं *kumbhakam*. पूरकं *pūrakam* is inhalation, filling up the lungs with air. रेचकं *recakam* is exhaling - outgoing breath, emptying the lungs. कुम्भकं *kumbhakam* is holding the breath, either inside or outside. अन्तः कुम्भकं *antaḥ kumbhakam* is holding the breath inside and बहिः कुम्भकं *bahiḥ kumbhakam* is holding the breath outside.



## ब्रह्मविद्या **Brahma Vidya**

By controlling the duration of each one of these three components, one can achieve certain results. There is obviously some close relationship between one's mental state and one's mode of breathing. Unwholesome mental situations such as fear, lust, anger, etc., disturb and hinder the flow of breath. Similarly wholesome mental atmosphere such as calmness, contentment, etc. leads to rhythm, steadiness and smoothness in breathing.

The practice of प्राणायाम *prāṇāyāma* as an exercise is not an easy one. While its correct practice can be beneficial, its incorrect practice can be harmful. Some people practice प्राणायाम योग *prāṇāyāma yoga* as यज्ञ *yajña* by controlling their रेचकं *recakam*, पूरकं *pūrakam* and कुम्भकं *kumbhakam* - by controlling their breathing out, breathing in and holding the breath inside or outside. That is what this verse says:

अपरे प्राणायाम परायणाः *apare prāṇāyāma parāyaṇāḥ* - Some people practice प्राणायाम योग *prāṇāyāma yoga* as परायणं *parāyaṇam*, which means for them, प्राणायाम योग *prāṇāyāma yoga* is परं अयनं *param ayanam* - Supreme Abode – ब्रह्मन् *brahman* itself, the highest destination to be reached, which means that they are totally committed to प्राणायाम योग *prāṇāyāma yoga*. How do they practice प्राणायाम योग *prāṇāyāma yoga*? भगवान् *bhagavan* says:

अपाने जुह्वति प्राणं *apāne juhvati prāṇam* - प्राण *prāṇa* is रेचकं *recakam* - outgoing breath and अपान *apāna* is पूरकं *pūrakam* - inhalation. They offer the प्राण *prāṇa*, the outgoing breath as आहुति *āhuti* - as oblation, in the fire of अपान *apāna* - the inhalation, which means when they inhale, they take the air in a controlled manner deliberately. They do not breath out involuntarily.

तथा *tathā* - in a similar manner

प्राणे अपानं जुह्वति *prāṇe apānam juhvati* -- They offer अपान *apāna* - the incoming breath as आहुति *āhuti* - as oblation in the fire of प्राण *prāṇa* - the outgoing breath, which means that they breath out for the full length of time needed, preventing inhalation in the meantime. Again, the discipline is continued by:

प्राणापान गती रुद्ध्या *prāṇāpāna gatī ruddhvā*

प्राण गती रुद्ध्या *prāṇa gatī ruddhvā* - stopping the movement of the outgoing breath, which means holding the breath inside, and also

अपान गती रुद्ध्या *apāna gatī ruddhvā* - stopping the movement of the ingoing breath, which means holding the breath outside. Therefore,



## ब्रह्मविद्या Brahma Vidya

प्राणापान गती रुद्ध्या *prāṇāpāna gatī ruddhvā* means cultivating discipline by कुम्भकं *kumbhakam*, holding the breath inside or outside.

That is how they practice प्राणायाम योग *prāṇāyāma yoga*. Those who practice such प्राणायाम योग *prāṇāyāma yoga* are called प्राणायाम परायणाः *prāṇāyāma parāyaṇāḥ*. If practiced properly, the practice of प्राणायाम योग *prāṇāyāma yoga* as यज्ञ *yajña* is another form of कर्म योग *karma yoga*. It brings about certain tranquility in the mind which is conducive to gaining ब्रह्मज्ञानं *brahma jñānam*. In the next verse, Sri Krishna refers to one more kind of यज्ञ *yajña* called नियत आहार यज्ञ *niyata āhāra yajña*.

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।

*apare niyatāhārāḥ prāṇān prāṇeṣu juhvati ।*

सर्वे अपि एते यज्ञविदः यज्ञक्षपितकल्मषाः ॥

4 - 30

*sarve api ete yajña vidah yajña kṣapita kalmaṣāḥ ॥*

अपरे *apare* - Some people cultivate discipline by

नियत आहाराः *niyata āhārāḥ* - regulating or restricting their food. It is not just dieting, it is much more than that. Food in a general sense includes all sensory activity - food for the ear, food for eyes, food for touch, taste, smell, etc.

प्राणान् प्राणेषु जुह्वति *prāṇān prāṇeṣu juhvati* - They offer the प्राणाs *prāṇās* - physiological functions, into the प्राणाs *prāṇās* as आहुति *āhuti* - as oblation. That is यज्ञ *yajña*.

That means, by controlling one kind of activity, one also controls every other kind of human activity. That is the discipline here.

सर्वे अपि एते यज्ञविदः *sarve api ete yajñavidah* - All these people who cultivate discipline through the various kinds of यज्ञाs *yajñās* described above, they are all यज्ञ विदः *yajña vidah* - they are knowers of यज्ञ कर्म *yajña karma*. They know what यज्ञ कर्म *yajña karma* really means, because

यज्ञ क्षपित कल्मषाः *yajña kṣapita kalmaṣāḥ* - their sins are destroyed by their यज्ञ कर्मs *yajña karmas*. They redeem themselves from the obstructions to their spiritual progress by their यज्ञ कर्मs *yajña karmas*. Thus, citing the various kinds of यज्ञ कर्मs *yajña karmas*, Sri Krishna points out that performance of यज्ञ कर्म *yajña karma* is



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## ब्रह्मविद्या **Brahma Vidya**

the only way for redeeming oneself from obstructions to one's spiritual progress. That is Sri Krishna's message today.

Sri Krishna has more to say on यज्ञ कर्म *yajña karma* which we will see next time.