



श्रीमद्भगवत् गीता

चतुर्थोऽध्यायः - ज्ञानकर्मसंन्यासयोगः

Chapter 4

Volume 8

यत् ज्ञात्वा न पुनर्मोहं एवं यास्यसि पाण्डव ।

yat jñātvā na punarmohaṁ evaṁ yāsyasi pāṇḍava ।

येन भूतानि अशेषेण द्रक्ष्यसि आत्मनि अथो मयि ॥

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yena bhūtāni aśeṣeṇa draakṣyasi ātmani atho mayi ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

api cedasi pāpebhyaḥ sarvebhyaḥ pāpa kṛttamaḥ ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥

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sarvaṁ jñāna plavenaiva vṛjinaṁ saṁtariṣyasi ॥

यथैधांसि समिद्धोऽग्निः भस्मसात् कुरुतेऽर्जुन ।

yathaidhāṁsi samiddho'gniḥ bhasmasāt kurute'rjuna ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥

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jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā ॥

न हि ज्ञानेन सदृशं पवित्रं इह विद्यते ।

na hi jñānena sadṛśaṁ pavitraṁ iha vidyate ।

तत् स्वयं योग संसिद्धः कालेन आत्मनि विन्दति ॥

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tat svayaṁ yoga saṁsiddhaḥ kālena ātmani vindati ॥

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।

śraddhāvān labhate jñānaṁ tatparḥ saṁyatendriyaḥ ।

ज्ञानं लब्ध्वा परां शान्तिं अचिरेण अधिगच्छति ॥

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jñānaṁ labdhvā parāṁ śāntiṁ acireṇa adhigacchati ॥

अज्ञश्च अश्रद्धधानश्च संशयात्मा विनश्यति ।

ajñāśca aśraddha dhānaśca saṁśayātmā vinaśyati ।



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नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ 4 - 40
nāyam loko'sti na paro na sukham saṁśayātmanah ॥

योग संन्यस्त कर्माणं ज्ञानसंछिन्न संशयम् ।
yoga saṁnyasta karmāṇaṁ jñāna saṁchinna saṁśayam ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ 4 - 41
ātma vantaṁ na karmāṇi nibadhnanti dhanamjaya ॥

तस्मात् अज्ञान संभूतं हृत्स्थं ज्ञानासिनात्मनः ।
tasmāt ajñāna saṁbhūtaṁ hṛtsthaṁ jñānāsinātmanah ।
छित्तैनं संशयं योगं आतिष्ठोत्तिष्ठ भारत ॥ 4 - 42
chittvainam saṁśayam yogam ātiṣṭhottiṣṭha bhārata ॥

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre
श्री कृष्णार्जुनसंवादे ज्ञानकर्म संन्यासयोगो नाम चतुर्थोऽध्यायः ॥
śrī kṛṣṇārjuna saṁvāde jñāna karma saṁnyāsa yogo nāma caturtho
'dhyāyaḥ ॥

As we may recall Sri Krishna's message last time: Perform every कर्म *karma* not simply as यज्ञकर्म *yajña karma*, but as ज्ञानयज्ञकर्म *jñāna yajña karma* rooted in ब्रह्मज्ञानं *brahma jñānaṁ*, ईश्वरज्ञानं *īśvara jñānaṁ*, आत्मज्ञानं *ātma jñānaṁ*, ईशावास्यं इदं सर्वं ज्ञानं *īśāvāsyam idaṁ sarvaṁ jñānaṁ*. The means for gaining that ब्रह्मज्ञानं *brahma jñānaṁ* is तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया *tadviddhi praṇi pātena pari praśnena sevayā*

When you are ready, when your mind and बुद्धि *buddhi* are ready for ब्रह्मज्ञानं *brahma jñānaṁ*, follow the three-step process of प्रणिपातनं *praṇi pātena*, परिप्रश्नं *pari praśnam* and सेव *seva*

- With a spirit of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - total surrender to परमेश्वर *parameśvar*, as you see it, and with a total commitment to follow the guidance of your own pure consciousness, at all times, approach a qualified teacher



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with proper attitude, and seek ब्रह्मज्ञानं *brahma jñānam* - self-knowledge from the teacher.

- Then reflect on the content of that teaching by yourself, in yourself, until all your doubts are cleared, and then,
- do every कर्म *karma* as ईश्वर सेव *īśvara seva* - service to परमेश्वर *parameśvar*, being just an instrument to serve the will of परमेश्वर *parameśvar* at all times, under all circumstances.

Through such process of learning and discipline, you will ultimately gain पूर्ण ब्रह्मज्ञानं *pūrṇa brahma jñānam*. When that happens, Sri Krishna tells Arjuna

यत् ज्ञात्वा न पुनर्मोहं, एवं यास्यसि पाण्डव ।
yat jñātvā na punarmohaṁ, evaṁ yāsyasi paaṇḍava ।
येन भूतानि अशेषेण, द्रक्ष्यसि आत्मनि अथो मयि ॥
yena bhūtāni aśeṣeṇa, draṅsyasi ātmani atho mayi ॥

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पाण्डव *pāṇḍava* - O! Arjuna

यत् ज्ञात्वा यत् ब्रह्मज्ञानं ज्ञात्वा *yat jñātvā yat brahma jñānam jñātvā* - on gaining that ब्रह्मज्ञानं *brahma jñānam*

पुनः एवं मोहं न यास्यसि *punaḥ evaṁ mohaṁ na yāsyasi*

पुनः *punaḥ* - again

एवं मोहं *evaṁ mohaṁ* - this kind of delusion arising from confusion in mind

न यास्यसि *na yāsyasi* - you will never get

Once you gain that ब्रह्मज्ञानं *brahma jñānam*, you will never again get this kind of मोह *moha* - delusion caused by mental confusion with which you are suffering now.

Having heard this much teaching already from Sri Krishna, Arjuna is no longer the same person he was before Sri Krishna started teaching in chapter 2. The nature of ब्रह्मज्ञानं *brahma jñānam*, आत्मज्ञानं *ātma jñānam* - Self-knowledge is such, that it does not allow मोह *moha* to come back. A मोह *moha* gone, is gone for ever. But only



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in chapter 18 Arjuna tells Sri Krishna: नष्टो मोहः *naṣṭo mohah* - My delusion is gone; करिष्ये वचनं तव *kariṣye vacanam tava* - I will do as you say"

That means from here to chapter 18, Arjuna is seeking further and further clarification of the teachings and the knowledge which have already been imparted to him, and Sri Krishna gladly teaches him further, because, as भगवान् *bhagavān* said earlier

उपदेक्ष्यन्ति तेजानं ज्ञानिनः तत्त्वदर्शिनः *upadekṣyanti tejānaṁ jñāninaḥ tatva darśinaḥ* - The enlightened people are always willing to impart आत्मज्ञानं *ātma jñānam* to anyone who seeks that knowledge. Further, भगवान् *bhagvān* continues येन *yena* - by that आत्मज्ञानं *ātma jñānam*, ईश्वरज्ञानं *īśvarajñānam*, ब्रह्मज्ञानं *brahma jñānam*

भूतानि अशेषेण द्रक्ष्यसि आत्मनि *bhūtāni aśeṣeṇa drakṣyasi ātmani* - you will see all beings in this creation, without exception, in your own self.

अथो मयि *atho mayi* - also, at the same time, in ME the परमेश्वर *parameśvar* as well.

You will see all beings, without exception in yourself, and simultaneously in ME too. That means: You are Myself – तत् त्वं असि *tat tvam asi* - I am You. There is nothing other than Myself the परमेश्वर *parameśvar*, ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvam* as the Upanishad says.

In chapter 11, Sri Krishna blesses Arjuna with Divine eyes so that he can see Sri Krishna in His Cosmic Form, and seeing Sri Krishna as परमेश्वर *parameśvar*, Arjuna bursts out in exuberance of joy with these words:

पश्यामि देवान् तव देव देहे *paśyāmi devān tava deva dehe* - I see in You all Gods and the entire Universe, etc. That is in chapter 11 which we will see later. That is the Glory of आत्मज्ञानं *ātma jñānam*, ब्रह्मज्ञानं *brahma jñānam*.

येन भूतानि अशेषेण, द्रक्ष्यसि आत्मनि अथो मयि *yena bhūtāni aśeṣeṇa, drakṣyasi ātmani atho mayi* - By the आत्मज्ञानं *ātma jñānam* you will see the whole creation in your own self and simultaneously in ME too. Not only that

अपि चेदसि पापेभ्यः, सर्वेभ्यः पापकृत्तमः ।

api cedasi pāpebhyaḥ, sarvebhyaḥ pāpa kṛttamaḥ ।

सर्वं ज्ञानप्लवेनैव, वृजिनं संतरिष्यसि ॥

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savam jñāna plavenaiva, vṛjinaṁ santariṣyasa ॥

अपि चेत् असि (त्वं) पापेभ्यः सर्वेभ्यः पापकृत्तमः *api cet asi (tvam) pāpebhyaḥ sarvebhyaḥ pāpa kṛttamaḥ* - Even if you are a super sinner among all sinners

पापकृत् तमः *pāpakṛt tamaḥ* - the superlative among sinners, even if you are such a person

सन्तरिष्यसि *santariṣyasi* - you will be able to cross easily and safely

सर्वं वृजिनं *sarvaṁ vṛjinaṁ* - the ocean of all sins. How?

ज्ञानेन प्लवेन एव *jñānena plavena eva* - entirely by the boat of ज्ञानं *jñānaṁ* - wisdom

Even if you are a super sinner among sinners, you will be able to cross easily and safely the entire ocean of sin, by the boat of ज्ञानं *jñānaṁ* - wisdom, which means, the true nature of any sin is only lack of wisdom. With ज्ञानं *jñānaṁ*, ब्रह्मज्ञानं *brahma jñānaṁ* - wisdom, all sins, all obstructions to happiness simply vanish. That is the glory of ज्ञानं *jñānaṁ* - Wisdom, and every कर्म *karma* rooted in such ज्ञानं *jñānaṁ*, ब्रह्मज्ञानं *brahma jñānaṁ* is ज्ञान यज्ञ कर्मयोग *jñāna yajña karma yoga*.

Happiness is one's true nature. Any obstruction to happiness is पापं *pāpaṁ*, and पापं *pāpaṁ* is only lack of wisdom. The path of wisdom is open to everybody, whatever be one's present state of maturity, so says Sri Krishna. Continuing, भगवान् *bhagavān* says,

यथैधांसि समिद्धोऽग्निः भस्मसात् कुरुतेऽर्जुन ।

yathaidhāṁsi samiddho'gniḥ bhasmasāt kurute'rjuna ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥

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jñānāgniḥ sarva karmāṇi bhasmasāt kurute tathā ॥

अर्जुन *arjuna* - O! Arjuna

यथा समिद्धः अग्निः एधांसि भस्मसात् कुरुते *yathā samiddhaḥ agniḥ edhāṁsi bhasmasāt kurute*

यथा *yathā* - Just as

समिद्धः अग्निः *samiddhaḥ agniḥ* - the fire in full flame,



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एधांसि भस्मसात् कुरुते *edhānsi bhasmasāt kurute* - reduces the pieces of firewood totally to ashes

तथा *tathā* - similarly

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते *jñānāgniḥ sarvakarmāṇi bhasmasāt kurute*

- The fire that is wisdom - ब्रह्मज्ञानं *brahma jñānam* - reduces सर्वकर्माणि *sarvakarmāṇi* all actions - good actions, bad actions, all actions being done, to ashes, which means that all actions, even as they are being done, are rendered seedless or rootless. They cannot sprout further. They cannot produce any further action or reaction. Thus

ज्ञानं *jñānam* - wisdom, which is

सम्यक् आत्मा दर्शनं *samyak ātmā darśanam* - a clear vision of the nature of one's own self as ब्रह्मन् *brahman*, renders all actions even as they are being done, into actionlessness itself, because that is the nature of आत्मा *ātmā*.

In सम्यक् दर्शनं *samyak darśanam* - in the clarity of vision of आत्मा *ātmā*, the notion of कर्ता *kartā* - the notion that I am the doer of a कर्म *karma*, that notion itself is wiped out. When there is no कर्ता *kartā* - the doer, all actions in the account of the doer as संचित कर्म *sañcita karma* and आगामि कर्म *āgāmi karma*, all such actions are wiped out.

संचित कर्मसु *sañcita karmas* are actions done in all of one's previous births, which are still in the seed form, waiting for maturity to sprout into future births, and आगामि कर्मसु *āgāmi karmas* - are कर्मसु *karmas* yet to come in one's present life time. On gaining ब्रह्मज्ञानं *brahma jñānam* - on gaining self-realization, both संचित कर्मसु *sañcita karmas* and आगामि कर्मसु *āgāmi karmas* are wiped out, but not one's प्रारब्ध कर्मसु *prārabdha karmas*, which are कर्मसु *karmas* which have already started yielding their fruits as one's present life.

A प्रारब्ध कर्म *prārabdha karma* is like a released arrow. It will have to go through its course until its momentum is exhausted. Thus प्रारब्ध कर्मसु *prārabdha karmas* can be exhausted only through experiences in this life time. That means, even a ज्ञानी has got to go through the प्रारब्ध कर्मसु *prārabdha karmas* until they are exhausted. ब्रह्म ज्ञानं *brahma jñānam* cannot wipe out प्रारब्ध कर्म *prārabdha karma*. प्रारब्ध कर्म



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prārabdha karma is in the hands of परमेश्वर *parameśvar*. It is ईश्वर आधीनं *īśvara ādhiṇam*.

That I was born to such and such parents is my प्रारब्ध कर्म *prārabdha karma*. It is ईश्वर कर्म *īśvara karma*. It cannot be changed, whether I am a ज्ञानी *jñānī* or not. When a जीव *jīva* - a person gains ब्रह्मज्ञानं *brahma jñānam* that can destroy only जीव कर्म *jīva karma*, and not ईश्वर कर्म *īśvara karma*. Thus going through सुख *sukha* and दुःख *duḥkha* in daily life is something that nobody can avoid, whether one is a ज्ञानी *jñānī* or not. But on gaining ब्रह्मज्ञानं *brahma jñānam*, one gains release from all संचित *saṁcita* and आगामि कर्म *āgāmi karmas* naturally. Therefore, भगवान् *bhagavān* says:

न हि ज्ञानेन सदृशं पवित्रं इह विद्यते ।

na hi jñānena sadṛśam pavitraṁ iha vidyate ।

तत् स्वयं योगसंसिद्धः कालेन आत्मनि विन्दति ॥

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tat svayaṁ yogasaṁsiddhaḥ kālena ātmani vindati ॥

हि *hi* - Indeed

पवित्रं *pavitraṁ* - in its capacity to restore the original purity of one's mind and बुद्धि *buddhi*

ज्ञानेन सदृशं इह न विद्यते *jñānena sadṛśam iha na vidyate* - there is nothing in this world comparable to, or equal to, ज्ञानं *jñānam* - ब्रह्मज्ञानं *brahma jñānam*. In its capacity to purify one's अन्तःकरण *antaḥ karaṇa* mind and बुद्धि *buddhi*, there is nothing in this world comparable or equal to ब्रह्मज्ञानं *brahma jñānam*

तत् *tat* - this fact

स्वयं आत्मनि विन्दति *svayaṁ ātmani vindati* - one will realize by oneself

कालेन *kālena* - in due course

योग संसिद्धः *yoga saṁsiddhiḥ* - through diligent practice of ज्ञानयज्ञ कर्मयोग *jñāna yajña karma yoga*

The purpose of कर्म *karma* is only for the purpose of अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - self-purification, purification of one's mind and बुद्धि *buddhi*. In its capacity



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for such self-purification, there is nothing equal to or comparable to the diligent practice of ज्ञानयज्ञ कर्मयोग *jñāna yajña karma yoga*. That one will realize by oneself in due course of time.

ज्ञानं *jñānam* - ब्रह्मज्ञानं *brahma jñānam* - is never produced. It is always there. It is ever existent. But, for the time being, one's mind is covered by अज्ञानं *ajñānam* - self-ignorance, ignorance of आत्मा *ātmā* - the true nature of oneself. One needs a प्रमाण - a means of gaining that knowledge. प्रमाण does not produce ज्ञानं *jñānam*. It only produces वृत्ति *vṛti* - a state of being, a state of mental disposition necessary for ज्ञानं *jñānam*, to reveal itself to the mind and बुद्धि *buddhi*.

We do not really gain ब्रह्मज्ञानं *brahma jñānam* from somewhere. That knowledge is there already in oneself. By श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nadadhyāsanam*, one gains a state of being which destroys the cover which isolates one from ब्रह्मज्ञानं *brahma jñānam*. And when that cover is destroyed, ब्रह्मज्ञानं *brahma jñānam* reveals itself. Thus there is a prior condition for ब्रह्मज्ञानं *brahma jñānam* to take place in one's mind.

If ब्रह्मज्ञानं *brahma jñānam* does not take place in spite of one having a good teacher, good studying, etc., it simply means that there are still some obstructions to gaining self-knowledge. It is only for removing those obstructions that कर्मयोग *karma yoga* is necessary. That is why भगवान् *bhagvān* says "कालेन *kālena* - in due course of time" - which means, some time is required for one to get rid of all obstructions to gaining self-knowledge. How much time is required? That depends on the composition of one's mind, in terms of सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* गुणः *guṇas*.

Now, anyone can go to a teacher and put him, and also oneself, all the right questions, and also be engaged in various kinds of services to the society. Does this necessarily assure self-knowledge for that person? No, after all, going to a teacher, reflecting on the teachings and doing various social services - all these are external expressions. Any one can act out such expressions. They are not the surest means of gaining ब्रह्मज्ञानं *brahma jñānam* unless one also has the necessary internal make up of mind and बुद्धि *buddhi*.

Then what is the surest means of gaining ब्रह्मज्ञानं *brahma jñānam*, आत्मज्ञानं *ātma jñānam* - Self-knowledge? भगवान् *bhagavān* says



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श्रद्धावान् लभते ज्ञानं, तत्परः संयतेन्द्रियः ।

śraddhāvān labhate jñānam, tatparaḥ saṁyatendriyaḥ ।

ज्ञानं लब्ध्वा परां शान्तिं, अचिरेण अधिगच्छति ॥

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jñānam labdhvā parāṁ śāntim, acireṇa adhigacchati ॥

This is a very profound statement in भगवत् गीता *bhagavat gītā*

श्रद्धावान् लभते ज्ञानं *śraddhāvān labhate jñānam* - The one who has श्रद्धा *śraddhā* gains ब्रह्मज्ञानं *brahma jñānam*, so assures Sri Krishna

Thus श्रद्धा *śraddhā* is the surest means for gaining ब्रह्मज्ञानं *brahma jñānam* - आत्मज्ञानं *ātma jñānam* - Self Knowledge, which is श्रेयस् *śreyas* - मोक्ष *mokṣa* - The Supreme Goal of Life, which is what Arjuna seeks, and indeed every human being seeks.

Now what is श्रद्धा *śraddhā*? श्रद्धा *śraddhā* is abiding faith, faith in oneself, faith in the pursuit of ब्रह्मज्ञानं *brahma jñānam*, faith in one's ability to gain that knowledge and reach the परम पुरुषार्थ *parama puruṣārtha* - the Supreme Goal of life - श्रेयस् *śreyas*, मोक्ष *mokṣa*. The one who has such श्रद्धा *śraddhā* in ब्रह्मज्ञानं *brahma jñānam* does gain ब्रह्मज्ञानं *brahma jñānam*, so assures Sri Krishna.

The word श्रद्धा *śraddhā* here is उपलक्षण *upalakṣaṇa*, an illustration standing for the entire साधनचतुष्टयं *sādhana catuṣṭayam* - the four-fold qualifications needed for anyone for the successful pursuit of Upanishadic knowledge which we talked about in our Introduction to Upanishads. As we may recall, these qualifications are:

1. नित्य-अनित्य वस्तु विवेक : *nitya-anitya vastu vivekaḥ* - ability to discriminate between that which is eternal and that which is transient.
2. इह आमुत्र अर्थफल, भोग-विरागः *iha āmutra arthaphala, bhoga-virāgaḥ* - total dispassion to the enjoyment of the fruits of one's actions, here or hereafter.
3. शमादि षट्क संपत्ति *śamādi ṣaṭka saṁpatti* - the six-fold virtues of शम *śama*, दम *dama*, उपरम *uparāma*, तितिक्षा *titikṣā*, श्रद्धा *śraddhā* and समाधानं *saṁādhānam*

- शम *śama* - mastery over one's mind
- दम *dama* - mastery over one's external organs of perception and action



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- उपरम *uparama* - doing whatever one needs to do according to one's own धर्म *dharma*
- तितिक्षा *titikṣā* - happy endurance of whatever comes one's way, and a sense of प्रसाद बुद्धि *prasāda buddhi* at all times
- श्रद्धा *śraddhā* - enlightened faith in oneself and in the words of the Upanishads
- समाधानं *samādhānam* - single-minded devotion to the pursuit of ब्रह्मज्ञानं *brahma jñānam*, and finally

4. मुमुक्षुत्वं *mumukṣutvaṁ* - an overriding desire to gain मोक्ष *mokṣa* - to be free

These are the four-fold qualifications for the successful pursuit of ब्रह्मज्ञानं *brahma jñānam*. In our present verse, श्रद्धायान् *śraddhāvān* means the one who has all the above four qualifications. Such a person does gain ब्रह्मज्ञानं *brahma jñānam*. Such a श्रद्धायान् *śraddhāvān* is

तत् परः *tata paraḥ* - naturally committed to the pursuit of ब्रह्मज्ञानं *brahma jñānam* as the only true goal of life, and

सम्यत इन्द्रियः *samyata indriyaḥ* means जितेन्द्रियः *jitendriyaḥ* - one who has mastery over all of one's internal and external organs of perception and action at all times.

The person who has all the qualifications indicated by the words of श्रद्धा *śraddhā*, तत् परः *tata paraḥ* and सम्यत इन्द्रियः *samyata indriyaḥ* will naturally have external expressions of प्रणिपातनं *praṇipātanam*, परिप्रश्नं *paripraśnam* and सेव *seva* described earlier for seeking and gaining ब्रह्मज्ञानं *brahma jñānam*. Such a person,

ज्ञानं लब्ध्वा परां शान्तिं अचिरेण अधिगच्छति
jñānam labdhvā parāṁ śāntim acireṇa adhigacchati

अचिरेण *acireṇa* - in a short time

ज्ञानं लब्ध्वा *jñānam labdhvā* - gaining ब्रह्मज्ञानं *brahma jñānam*

परां शान्तिं अधिगच्छति *parāṁ śāntim adhigacchati* means मोक्षं अधिगच्छति *mokṣam adhigacchati* - gains enduring Peace, not simply relative to peace, but enduring peace born of total fulfillment in life.



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Thus श्रद्धावान् लभते ज्ञानं *śraddhāvān labhate jñānam* - the one who has श्रद्धा *śraddhā* will certainly gain ब्रह्मज्ञानं *brahma jñānam*, let there be no doubt about it, so assures Sri Krishna. Such doubt is Arjuna's problem at this moment. Sri Krishna advocates श्रद्धा *śraddhā* and ब्रह्मज्ञानं *brahma jñānam* on one hand, and at the same time wants me to fight the war that I am in. Is fighting this war श्रद्धा *śraddhā*? Is this श्रद्धा *śraddhā* going to bring me ब्रह्मज्ञानं *brahma jñānam*? Even if it does, is that going to relieve me of all my sorrow and distress? That is Arjuna's doubt at this moment.

That is also the doubt for most of us. All this talk about श्रद्धा *śraddhā* and ब्रह्मज्ञानं *brahma jñānam* is quite interesting. Are they really going to uplift me from all the pains that I am going through in daily life? That is the doubt for most human beings. Addressing those who have such doubts, भगवान् *bhagavān* says,

अज्ञश्च अश्रद्धधानश्च संशयात्मा विनश्यति ।

ajñāśca aśraddhadhānaśca saṁśayātmā vinaśyati ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

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nāyaṁ loko'sti na paro na sukhaṁ saṁśayātmanah ॥

अज्ञः *ajñāḥ* means अनात्मज्ञः *anātmajñāḥ* - the one who is ignorant about one's own self, the one who lives a life of spiritual ignorance. A person is like that because

अश्रद्धधानः *aśraddhadhānaḥ* - the person has no श्रद्धा *śraddhā*, the person does not have the qualifications needed for gaining ब्रह्मज्ञानं *brahma jñānam* - Self Knowledge. Consequently, the person is a

संशयात्मा *saṁśayātmā* - a self-doubting person. The doubt is not based on any enquiry. It is simply due to ignorance, indifference and indiscipline. Such a person has no self-confidence at all with respect to higher levels of human endeavour. It is such a person who doubts the powers of श्रद्धा *śraddhā* and ज्ञानं *jñānam*. Such a person

विनश्यति *vinaśyati* - Such a person is an obstacle to one's own happiness. Such a person obstructs himself or herself in any worthwhile endeavour. Such a person dissipates one's life in trivialities, does not gain मोक्ष *mokṣa* and continues to be in संसार *saṁsār*, experiencing the world of sorrow and distress of one kind or another due to confusion and delusion. For such a person

संशयात्मनः *saṁśayātmā* - for the one who is committed to doubts about the power of श्रद्धा *śraddhā* and ब्रह्मज्ञानं *brahma jñānam*, for a person committed to self-doubt



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न अयं लोकः अस्ति *na ayam lokaḥ asti* – this world is not for that person, which means, such a person cannot enjoy even the ordinary pleasures of life.

न परः अस्ति *na paraḥ asti* – such a person can never gain the superior joys of life arising from ब्रह्मज्ञानं *brahma jñānaṁ*

न सुखं *na sukham* – such a person cannot even have a moment of happiness, because he makes the momentary happiness even more momentary by his lingering doubts

Therefore, even if one cannot be a ज्ञानी *jñānī* – a person of spiritual wisdom, one must at least avoid being a संशयात्मा *saṁśayātmā* – a doubting self. That means, even if one is not a ज्ञानी *jñānī* yet, one should at least be an अस्तिज्ञः *asti jñāḥ* – faith in Eternal Existence, the nature of which one is yet to know. Otherwise one will fall into the state of संशयात्मा *saṁśayātmā* – a doubting self, and develop a cynical attitude towards life, resulting in absolutely no confidence in anything truly great. Summing up the entire subject matter of this chapter, Sri Krishna concludes by saying:

योगसंन्यस्त कर्माणं, ज्ञान संछिन्न संशयम् ।

yogasannyasta karmāṇaṁ, jñāna saṁchinna saṁśayam ।

आत्मवन्तं न कर्माणि, निबध्नन्ति धनंजय ॥ 4 – 41

ātmavantaṁ na karmāṇi, nibadhnanti dhananjaya ॥

तस्मात् अज्ञान संभूतं, हृत्स्यं ज्ञानासिनात्मनः ।

tasmāt ajñāna sambhūtaṁ, hr̥tsyaṁ jñānāsinātmanaḥ ।

क्षित्त्वेन संशयं योगं, आतिष्ठोत्तिष्ठ भारत ॥ 4 - 42

kṣittvainaṁ saṁśayam yogaṁ, ātiṣṭhottiṣṭha bhārata ॥

धनंजय *dhananjaya* – O! Arjuna

न कर्माणि निबध्नन्ति *na karmāṇi nibadhnanti* – कर्म's *karmas* do not bind that person, कर्म's *karmas* do not bring sorrow or distress to that person whose लक्षण *lakṣaṇa* – whose characteristics are indicated by three words, namely योगसंन्यास्तकर्माणं *yoga sannyasta karmāṇaṁ*, ज्ञानसंछिन्नसंशयम् *jñāna saṁchinna saṁśayam* and आत्मवन्तं *ātma vantaṁ*



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योगसंन्यस्तकर्माणं *yoga sanyasta karmāṇaṁ* – the one who is released from all कर्मs *karmas* by virtue of being well established in ज्ञान कर्म संन्यास योग *jñāna karma saṁnyāsa yoga* at all times, which means, the one who does all कर्मs *karmas* with the mental disposition of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – Total surrender to परमेश्वर *parameśvar*, already in oneself; the one from whom all traces of अहंकार *ahaṁkāra* – egoism has naturally disappeared, and consequently, the one from whom all कर्तृत्व भाव *kartṛtva bhāva* – all notions of being the कर्ता *kartā* of any कर्म *karma* – the doer of any action, has naturally and completely disappeared.

Where there is no कर्ता *kartā*, there is no कर्म *karma*, and still the person is always engaged in ईश्वर कर्मs *īśvara karmas*, simply as an instrument serving the will of परमेश्वर *parameśvar* at all times by the very grace of परमेश्वर *parameśvar*. That state of existence for a person is ज्ञान कर्म संन्यास योग *jñāna karma saṁnyāsa yoga*, at which state the person recognizes and enjoys the vision of परमेश्वर *parameśvar* in all actions and at the same time, recognizes and enjoys all actions as the very manifestation of परमेश्वर *parameśvar*, as the very Glory of परमेश्वर *parameśvar*.

It is that state of existence, it is such ज्ञानकर्मसंन्यास योग *jñāna karma saṁnyāsa yoga*, which is indicated by the word योगसंन्यस्तकर्माणं *yoga sanyasta karmāṇaṁ*, which state of existence is reached by ज्ञान संछिन्न संशयं *jñāna saṁchinna saṁśayaṁ* – the one for whom all doubts about the power of ब्रह्मज्ञानं *brahma jñānaṁ* – self-knowledge have been cut asunder by wisdom. That wisdom is आत्म *ātma*-ईश्वर *īśvara* – एकत्व *ekatva*-दर्शनं *darśanaṁ* – the vision of the identity of जीव and ईश्वर *īśvara*, one's true self and परमेश्वर, and also आत्म ब्रह्म एकत्व विज्ञानं *ātma brahma ekatva vijñānaṁ* – the realization of the identity of one's true self and ब्रह्मन् *brahman*, and also आत्मवन्तं *atmavantam* – the one whose organs of perception and action, including mind and बुद्धि *buddhi* are always alert and under full control. Before gaining that wisdom, अत्मवन्तं *atmavantam* – alertness and self-control is a साधनं *sādhanaṁ* – a means for gaining wisdom. After gaining wisdom, आत्मवन्तं *atmavantam* is the spontaneous nature, the natural



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disposition of a person in the state of ज्ञान-कर्म-संन्यास-योग *jñāna karma saṁnyāsa yoga*. Such a person of wisdom-

न कर्माणि निबध्नन्ति *na karmāṇi nibadhnanti* - never gets bound by कर्म's *karmas*. कर्म's *karmas* do not create reactions in such a person.

तस्मात् *tasmāt* - Therefore, O! Arjuna

छित्वा एनं संशयं *chitvaa enam saṁśayaṁ* - Get rid of this self-destroying doubt about the power of श्रद्धा *śraddhā* and ब्रह्म ज्ञानं *brahma jñānaṁ*, and realizing

अज्ञानसंभूतं *ajñāna sambhūtaṁ* - that this doubt is born of

अज्ञानं *ajñānaṁ*, अचिवेकं *avivekaṁ* - one's inability to discriminate between

सत्यं *satyaṁ* and मिथ्या *mithyā* - that which is real and that which is only a transient appearance

हृत्स्यं हृदि स्थितं *hṛtsaṁ hṛdi sthitaṁ* - बुद्धौ स्थितं - *buddhau sthitaṁ* - this doubt is firmly lodged in one's बुद्धि *buddhi* and

आत्मनः (संशयं) *ātmanaḥ (saṁśayaṁ)* - this doubt is one's own doubt about one's own self, and consequently, one has to uplift oneself from one's own doubt by one's own self. Therefore, O! Arjuna

ज्ञानासिना एनं संशयं छित्वा *jñānāsinaṁ enam saṁśayaṁ chitvā* - getting rid of this self-doubt by the sword of wisdom

योगं आतिष्ठ *yogaṁ ātiṣṭha* - get firmly established in

ज्ञान कर्म संन्यास योग *jñāna karma saṁnyāsa yoga* - In your present context this means "Do what you need to do as your duty at this time and place, not for gaining or losing a kingdom, but as कर्म योग *karma yoga* leading ultimately to ज्ञान योग *jñāna yoga*, for अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* leading ultimately to ब्रह्मज्ञानं *brahma jñānaṁ* - the श्रेयस् *śreyas*, the मोक्ष *mokṣa* you seek. Therefore

भारत *bhārata* - O! Arjuna,

उत्तिष्ठ *uttiṣṭha* - Get up, wake up to Absolute Reality. Uplift your self to a higher plane of consciousness through ज्ञान कर्म संन्यास योग *jñāna karma saṁnyāsa yoga*.

With this उत्तिष्ठ मन्त्र *uttiṣṭha mantra* - a clarion call to Arjuna to uplift himself, Sri Krishna concludes the fourth chapter of the भगवत् गीता *bhagavat gītā* entitled ज्ञान कर्म संन्यास योग *jñāna karma sanyāsa yoga*.