

THE BHAGAVADGĪTĀ

Chapter Four August 26 Seventh Year Śiva Kalpa

caturtho 'dhyāyaḥ fourth chapter:

śrībhagavān uvāca

The Creator said, through the form of Sri Kṛṣṇa, he has a human form:

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt v.1

imaṁ vivasvate yogaṁ. I spoke to Vivasvān about this yoga, and Vivasvān spoke to Manu, and Manu spoke to Ikṣvāku.

Now, I'll explain. I am giving you just the literal translation.

evaṁ paramparāprāptam
imaṁ rājarṣayo viduḥ
sa kālene 'ha mahatā
yogo naṣṭaḥ paramtapa v. 2

evaṁ, thus, paramparāprāptam imaṁ, through generations, now the father is teaching the son, and son is teaching his son, and his son is teaching his son in the family. It never goes out of the family for teaching this knowledge. There is no such need. This knowledge must be maintained by certain families in that period moving towards involution; towards waxing, light is receding.

So, in that period this was maintained through certain families where father taught the son.

evaṁ paramparāprāptam
imaṁ rājarṣayo viduḥ lines 1 & 2

And those who know it were called rājarṣi because they were kings in possession of this knowledge through their children and grandchildren; and maintained their kingdom through generations and perpetuated happiness and plenitude for the whole kingdom. The whole kingdom had different kinds of people doing different things, and they were all satisfied in their own positions.

The fisherman doesn't want to become the premier, and the professor doesn't want to become a pimp; such things were not known in those kingdoms. Those kings maintained this knowledge. And thus through generations the rājarṣi, the king and seer at the same time, they knew, and maintained their kingdom in peace, prosperity and happiness.

But the time has covered up that knowledge today. That knowledge has been lost by the process of time. kālēne 'ha kālēne 'ha. By this period that knowledge has been totally wiped out, covered up. paraṁtapa means who is burning with aspiration is called paraṁtapa; burning with aspiration for knowledge or for power, or whatever it is, not for any egotistic purpose, but for the love of knowledge, only, not for love of power. Here, he is burning with aspiration for knowledge not for power.

Those who seek knowledge for the sake of power, they never get the knowledge because a little knowledge gives them a little power and they misuse the power and fall from that knowledge. Those who seek knowledge for power they get knowledge to an extent, and immediately with that advancement of knowledge they misuse the knowledge and the power, and they fall from their knowledge and the power at the same time. Look at the scientists.

sa evā 'yaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ce 'ti
rahasyaṁ hy etad uttamam v. 3

sa evā 'yaṁ. It's all in passive voice – written in passive voice. By the coming of this day you are being spoken by Me of this ancient knowledge of the mighty rulers with divine knowledge – as a relationship between a devotee and a friend at the same time – and this is the finest of mysteries.

arjuna uvāca

Arjuna asks:

aparaṁ bhavato janma
paraṁ janma vivasvataḥ
katham etad vijānīyāṁ
tvam ādau proktavān iti v. 4

aparaṁ bhavato janma
paraṁ janma vivasvataḥ lines 1& 2

You are born only in your lifetime, but Vivasvat was the first man on this planet, and how am I to know that you told him about this knowledge? How am I to know that because you are born, now, and Vivasvat was the first man on this planet? How am I to know that you told him?

śrībhagavān uvāca

The Creator said:

bahūni me vyatītāni
janmāni tava cā 'rjuna
tāny ahaṁ veda sarvāṇi
na tvaṁ vettha paraṁtapa v. 5

paraṁtapa means who burns with aspiration for knowledge, not for power. Arjuna had lots of power. He can destroy the entire enemy army. He has that power – nobody has that. He pleased Śiva and got the weapon, Paśupata or Brahmaśhiras, the

arrowhead which pierces the plane of Brahma. Suddenly pierced in the plane of Brahma is destruction of the body for Śiva or for anybody; others will see the body has died.

bahūni me vyatītāni
janmāni tava cā 'rjuna v. 5 lines 1 & 2

Oh the Son of Earth, oh Arjuna, I have presided over many births and deaths of yours. I know that but you don't know with your burning aspiration for knowledge; otherwise, you wouldn't try to know it.

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātmamāyayā v. 6

ajo 'pi sann avyayātmā. I am without birth and the basis of the Soul, not the Soul itself, for the basis of the Soul, sann avyayātmā bhūtānām īśvaro 'pi san, and the Creator of all becomings of whatever you can cognize including your own person as a body. I am the Creator of all becomings. prakṛtiṁ svām adhiṣṭhāya. By overpowering my own nature, I become possible by the māyā of myself. māyā got into degeneration in understanding as a word. māyā means to create at will. This ability is called māyā. It's not the illusion or magic. I become possible by the power of my own māyā. I become possible by overpowering my nature. I have to overpower my nature to become possible.

yadā-yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadā 'tmānam sṛjāmy aham v. 7

Whenever there is a decline of truth and rise of lies or decline of righteousness and rise of unrighteousness, oh Bhārata – referring to Arjuna, the physical sensation no matter who he is, abhyutthānam adharmasya tadā 'tmānam, and for that purpose, when a time comes like that for that purpose – I create myself.

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām v. 8 lines 1 & 2

paritrāṇāya sādḥūnām for the redemption of the simple good folks. sādḥū means simple good folks; who cannot lie is called sādḥū. sādḥū is not a dress. sādḥū means a person who never lies and feels God. He'll die but never lie. He is called a sādḥū; a brave man but very simple, and for their redemption, vināśāya ca duṣkṛtām, and for the destruction of the evildoers like Indira Gandhi, evildoer, there is no doubt about it. You read the "Time" magazine – evildoer.

vināśāya ca duṣkṛtām
dharmasamsthāpanārthāya v. 8 lines 2 & 3

For the reestablishment of the true religion:

sambhavāmi yuge-yuge

line 4

I become possible in the turn of eons. He never said ‘turn of eons’ because he is Kṛṣṇa, not Śiva. Śiva says, “In the turn of eons.” I am here after seven turn of eons; this is my ninth appearance with the same powers and attributes of my first creation. yuge-yuge means in several centuries, like Rāma, like Kṛṣṇa, like Buddha, like Moses, like Jesus – they come in every yuga – but I come after several eons so the impact is so heavy.

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punarjanma
nai ’ti mām eti so ’rjuna

v. 9

janma karma ca me divyam. My birth and activities are divine. Whoever comes to know it, in principle, after giving up his body, he becomes like Me and never is reborn.

vītarāgabhayakrodhā
manmayā mām upāśritāḥ
bahavo jñānatapasā
pūtā madbhāvam āgatāḥ

v. 10

vītarāgabhayakrodhā. He has overcome anger, apprehension and all that are born of those two things; anger and apprehension, vītarāgabhayakrodhā. He has overcome fear and anger, manmaya, totally in Me and in my realization, mām upāśritāḥ, and depending on Me and nothing else. bahavo jñānatapasā. His thirst for knowledge in various aspects has been satisfied by consuming them all like a tapasā, like a consumptive – devouring everything coming on his way – hungry for knowledge like anything devouring all books: bahavo jñānatapasā pūtā. He has become pure, madbhāvam āgatāḥ, and feels like Me.

ye yathā mām prapadyante
tāms tathai ’va bhajāmy aham
mama vartmā ’nuvartante
manuṣyāḥ pārtha sarvaśaḥ

v. 11

ye yathā mām prapadyante. Whenever one establishes Me or proves Me according to his limitation, tāms tathai ’va bhajāmy aham, I fulfill him according to his kind of worship for Me. Think of Jesus, Moses, Rāma; etc. With whatever limitations they worship Me, I satisfy them with that much.

mama vartmā ’nuvartante
manuṣyāḥ pārtha sarvaśaḥ

lines 3 & 4

When I reveal myself the entire humanity follow Me without exception.

kāṅkṣantaḥ karmaṇām siddhiṁ
yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karmajā

v. 12

kāṅkṣantaḥ karmaṇām siddhiṁ. By desiring the fulfillment of ones work, by wanting the fruit of ones own work, yajanta iha devatāḥ, they worship the gods of this world – god of this world – the world of human forms. They worship the gods of human forms: yajanta iha devatāḥ.

kṣipraṁ hi mānuṣe loke. But in the world of mind without form, mānuṣe loke, but not without forms – the forms are there to wake up the mind – so, kṣipraṁ hi mānuṣe loke, in the world of mind, siddhir bhavati karmajā, the fruit of ones own activity is very quick – fast return – because he is not worshipping anybody of this world. He is worshipping everybody in the mental world. So there the return of his activity of mind is very, very fast results.

cāturvarṇyaṁ mayā sṛṣṭaṁ
guṇakarmavibhāgaśaḥ
tasya kartāram api mām
viddhy akartāram avyayam

v. 13

By my presentation or revelation four colors are created as spectrum of my radiation. Though I am the creator of that spectrum of four colors, but know Me as not doing anything; it's my nature which creates them.

na mām karmāṇi limpanti
na me karmaphale sprhā
iti mām yo 'bhijānāti
karmabhir na sa badhyate

v. 14

So where I am concerned, even in presentation of a form, na mām karmāṇi limpanti, no activity binds Me, or all activities can never bind Me: na mām karmāṇi limpanti. na me karmaphale sprhā and I have no desire for the fruits of my activities either. He who knows Me as such, he never gets into the bondage of his own activities either.

evaṁ jñātvā kṛtaṁ karma
pūrvair api mumukṣubhiḥ
kuru karmai 'va tasmāt tvaṁ
pūrvaiḥ purvataraṁ kṛtam

v. 15

Knowing thus, you do your karma as the great people of the past who liberated themselves by such karma, and you do the same thing as the ancient people who got into liberation did before in the ancient times.

kiṁ karma kim akarme 'ti
kavayo 'py atra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase 'śubhāt v. 16

kiṁ karma, what is karma, and what is not karma or contrary to karma? What is karma and no karma at all, or what is contrary to karma, even the wisest people get confused about this. What should be done and what should not be done, and if I do this it will act against my desire or fulfillment, or it will enhance; nobody knows that. Even the wisest people get into confusion. But I am telling you about the karma, by knowing which, you will overcome all evils.

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ v. 17

You have to understand what karma is and what is anti-karma, and what is no karma at all because the results of activities are so subtle that nobody can trace them – very subtle movement – nobody can trace from doing what – what happens, or from withholding from doing something what happens; nobody knows that. It's very subtle movement, but it moves just the same through actions, through karma, gahanā karmaṇo gatiḥ.

karmaṇy akarma yaḥ paśyed
akarmaṇi ca karma yaḥ
sa buddhimā n manuṣyeṣu
sa yuktaḥ kṛtsnakarmakṛt v. 18

Who can see that in actions there is inaction and there is inaction in actions, he is the actor of all activities without doing anything he can see it, and he is the most intelligent among the intelligent people.

yasya sarve samārambhāḥ
kāmasaṁkalpavarjitāḥ
jñānāgnidagdhakarmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ v. 19

yasya sarve samārambhāḥ. He who starts everything with equal zeal and perfection, kāmasaṁkalpavarjitāḥ and without any desire to reap the harvest of his activities – you'll never see that he wants to harvest the fruit of his activities, he's totally unconcerned about the fruits of his activities, kāmasaṁkalpavarjitāḥ, no desire attached to his karma – but he works out everything with equal zeal and perfection. jñānāgnidagdhakarmāṇaṁ and all his activities are burned down by the fire of knowledge; and such a person is known as an awakened man.

tyaktvā karmaphalāsṅgaṁ
nityatr̥pto nirāśrayaḥ
karmaṇy abhipravṛtto 'pi
nai 'va kiṁcit karoti saḥ

v. 20

tyaktvā karmaphalāsṅgaṁ. He has given up all desires for the results of his activities, nityatr̥pto nirāśrayaḥ, and always satisfied without any material support for his existence, no material support; and always satisfied never gets inert for inconvenience or anything, nityati, always satisfied in a state of eternal satisfaction and bliss; nirāśraya, and without any support, material support. Even if he starts any activity, he didn't really do anything, he only started it with zeal and perfection; it continues all by itself.

nirāśīr yatacittātma
tyaktasarvaparigrahaḥ
śārīraṁ kevalaṁ karma
kurvan nā 'pnoti kilbiṣam

v. 21

nirāśīr yatacittātma his soul and mind and desire has been totally controlled, in absolute control.

nirāśīr yatacittātma
tyaktasarvaparigrahaḥ

lines 1 & 2

And he has given up all decorations – he doesn't require any decorations made of gold, silver, diamonds, lapis lazuli's, sapphires, or a sword, or a dress – nothing. taktasarvaparigrahaḥ he has given up all kinds of decorations.

śārīraṁ kevalaṁ karma
kurvan nā 'pnoti kilbiṣam

lines 3 & 4

He works only with his physical presentation and never touches anything physically; it seems like that.

yadṛcchālābhasaṁtuṣṭo
dvandvātīto vimatsaraḥ
samaḥ siddhāv asiddhau ca
kṛtvā 'pi na nibadhyate

v. 22

He never gets into the bondage of his activities or karma because he's always satisfied whatever is the return of his activities or no return at all, dvandvātīta; and without any contradiction, without duality, always synthesized in the unity of the faculty of creation of divine self-realization, vimatsara; and never becomes jealous of anyone or anything, samaḥ siddhāv asiddhau ca; and for him victory and defeat are equal. Success and failure are equal to him; therefore, he never gets into the bondage of his actions or karma.

gataṅgasya muktasya
jñānāvasthitacetasaḥ
yajñāyā 'carataḥ karma
samagraṁ pravilīyate

v. 23

gataṅgasya muktasya. Since he has no attachment muktasya and liberated from physical limitations, totally, jñānāvasthitacetasaḥ, and his mind is placed on the sound basis of knowledge.

jñānāvasthitacetasaḥ
yajñāyā 'carataḥ karma

lines 2 & 3

For the purpose of yajñāḥ he takes part into activities, and all his activity keeps him liberated from his creations.

brahmā 'rpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmai 'va tena gantavyaṁ
brahmakarmasamādhinā

v. 24

brahmā 'rpaṇaṁ because everything is being sacrificed in the alter of Brahman, brahma havir, and this is havi which keeps the flame burning – flame of knowledge burning – and this intelligence, havi, intelligence, here, purified. It has been churned out of the milk which is nothing but the globules of fat in water – emulsification. So the fat, here, or the protein attached to the fat, is the real stuff, and after churning it out it's also clarified so that the pure fat is retained, even the protein is burned down, separated from everything; pure fat without addition of salt or protein. That's clarified intelligence, not intelligence only, but clarified by putting it in the flame of knowledge – everything has been eliminated but the fat – only to feed the flame: brahma havir brahmāgnau. And this flame is also the flame of Brahman, brahmaṇā hutam, and maintained for the satisfaction of Brahman and to go the way of Brahman for the fulfillment of the karma of Brahman.

daivam evā 'pare yajñāṁ
yoginaḥ paryupāsate
brahmāgnāv apare yajñāṁ
yajñenai 'vo 'pajuhvati

v. 25

daivam evā 'pare yajñāṁ. daiva means the fate. Some people create the fate first and surrenders – it always refers to personalities – and surrenders himself into the fate, not disregarding the fate which he creates for others, but he accepts the fate which he creates for others and surrenders himself in this activity of fate: daivam evā. Those who do that – that is one kind of yajñāḥ in which more and more people unite.

brahmāgnāv apare. There is another kind of yajñāḥ which is called brahmā yajñāḥ, and in that yajñāḥ, is fire, which maintains the fire.

śrotrādīnī 'ndriyāṅy anye
saṁyamāgniṣu juhvati
śabdādīn viṣayān anya
indriyāgniṣu juhvati

v. 26

Āgni means knowledge. śrotrādīnī beginning with the organ of hearing, that is ears, then touching, seeing, tasting and smelling. When I say about organs you know about these five organs – main five organs for perception of divine creation in material sensation. The five essential conditions – not the elements – but the five essential conditions for elemental existence as you call elements; atoms and matter.

You don't call atoms element, you call atoms energy. You call any matter in pure state is the element: iron, element in pure state; gold – in pure state – element; silver; mercury; calcium; barium – these are all elements in material form and there are other elements like hydrogen and oxygen. They are in gaseous form because in energy forms they're atoms but in material presentation, they have a material presentation too, but they're in a gaseous state, of course.

These five elements are the essential conditions for those elements to operate within not outside it. So five essential conditions for existence of elemental sensory world: śrotrādīnī 'ndriyāṅy anye. Beginning with the organ of hearing, saṁyamāgniṣu juhvati, are given in the fire of self-control because you're hearing, touching, seeing, tasting and smelling, all these five actions of your organs, are given into the fire of self-control.

So you don't react to what you hear. You don't react to what you touch. You don't react to what you taste. You don't react to what you smell, whether they satisfy you or dissatisfy you, it doesn't matter. You don't react to them – because satisfaction and dissatisfaction are habitual – because you can not stop it.

So you give these organs into the fire of self-control, śabdāsīn viṣayān anya, and the objects of these organs beginning with sound – what you hear is sound – beginning with objects like sound you throw them into the fire of organs; they interact each other, you just watch it. Beginning with the organ of hearing is thrown into the fire of self-control, and beginning with the objects of sound – it's thrown into the fire of organs because you have to hear if there is a sound – you detach yourself from these actions of organs.

sarvāṅī 'ndriyakarmāṅī
prāṇakarmāṅī cā 'pare
ātmasaṁyamayogāgnau
juhvati jñānadīpīte

v. 27

sarvāṅī 'ndriyakarmāṅī. All actions of these organs, prāṇakarmāṅī cā 'pare, and then all the activities of your vital existence, all these things, these are the vital activities: to become ecstatic; to become sorrowful; to become morose; to become elated – all these things you withhold. Withhold in what? You throw it into the fire of self-control. I won't react vitally no matter what happens. And you do that for what? For the awakening of knowledge in you. juhvati jñānadīpīte For the awakening of knowledge in you – you have to withhold it, for awhile, not forever: juhvati jñānadīpīte

dravyayajñās tapoyajñā
yogayajñās tathā 'pare
svādhyāyajñānayajñās ca
yatayaḥ saṁśitavratāḥ

v. 28

dravyayajñās. There are yajñāḥ called dravyayajñās which the Western world has been doing for quite a while. All your activities are concerned with matters, huge lumps of matter, tons and million tons of steel, with rocks, with this with that: dravyayajñās. This is yajñāḥ because it requires entire humanity yoked to this yajñāḥ, whether you like it or not, you are yoked to it: dravyayajñās.

'stapoyajñā, the yajñāḥ of austerity – with scanty clothes, austerity with little food or no food at all, fasting like U.S. Anderson – that is 'stapoyajñā; undergoing austerity, or like Warren Stag, drinking only distilled water you are walking 300 miles through Death Valley from Los Angeles to Las Vegas; walking thirty miles a day for ten days crossing 300 miles a day – this is 'stapoyajñā.

yogayajñās. Then yoga, or various kinds of yoga, whichever you like, yogayajñās tathā 'pare, and all these are yajñās. And above all these yajñās, svādhyāya, the period of one's own knowledge, jñānayajñās ca, supported by knowledge, yajñās saṁśitavratāḥ. Those who were of a tremendous will, absolute will, they do this yajñāḥ of their own chapter. Śiva Kalpa is like that: yatayaḥ saṁśitavratāḥ.

How it is achieved?
apāne juhvati prāṇam

apāne juhvati prāṇam
prāṇe 'pānam tathā 'pare
prāṇāpānagatī ruddhvā
prāṇāyāmaparāyaṇāḥ

v. 29

Now prāṇāyāma is like, as I have told you, but, vitally speaking, prāṇāyāma, the feeling you intake, whatever it is, whatever feeling enters you is what you inhale and the reaction and the tension it kills is withheld. And when you exhale it's called prāṇāpāna. What you intake is prāṇā, that is life. What you exhale is āpāna, that is, the life is burnt up within you and you exhale the excreta. So far your vital body is concerned it does the same thing. So what you do you just withhold yourself and you don't take in anything; neither, you give out anything as respirant: prāṇāyāmaparāyaṇāḥ. In the vital plane you don't breathe at all for awhile.

apare niyatāhārāḥ
prāṇan prāṇeṣu juhvati

v. 30 lines 1 & 2

And others are always eating; eating means vital eating and always exchanging the vital feelings. Thus, they move towards this power: juhvati.

sarve 'py ete yajñavidō
yajñakṣapitakalmaṣāḥ

v. 30 lines 3 & 4

All of them are yajñavi: those who perform yajñah because it cannot be done all by oneself. It can be practiced by oneself, but it always comes into millions of people.

Those who have done it by doing it they have overcome the sin, they have overcome the covering. They have cleaned themselves. They have removed the dirt which had to be accumulated for stabilizing imagination as physical sensation. They overcome the dirt by practicing these things, and they're all yajñavi.

yajñāśiṣṭāmṛtabhujo
yānti brahma sanātanam v. 31 lines 1 & 2

What they partake of – what is leftover after the yajñās is finished. What is leftover you take that because it's so enormous leftover after such a great yajñah, and they partake of it. Even the sight of the leftover satisfies them, and they go the way of Brahman.

nā 'yam loko 'sty ayajñasya
kuto 'nyaḥ kurusattama v. 31 lines 3 & 4

Those who do not participate in yajñah – who cooks only for himself and never partakes, shares his food with others, he's got lots of knowledge but he never shares it – they have not the present existence. And whatever about their existence hereafter? They have no existence at all; they're finished.

evam bahuvidhā yajñā
vitatā brahmaṇo mukhe
karmajān viddhi tān sarvān
evam jñātvā vimokṣyase v. 32

evam bahuvidhā yajñā. Thus various ways of yajñās, vitatā brahmaṇo mukhe, has been described through the mouth of the knower of Brahman. Those who knew Brahman, they described various ways of yajñās, karmajān viddhi tān, but they all produce activities in existence among the people, divine and undivine; they produce activities in this world: karmajān viddhi tān. Their movements are through activities. If you know that you'll overcome all sins of guilt and sins because they're all pertaining to activities: viddhi tān sarvān evam jñātvā.

śreyān dravyamayād yajñāj
jñānayajñah paramtapa
sarvaṁ karmā 'khilam pārtha
jñāne parisamāpyate v. 33

śreyān. To work with matter only is not good, but to work with knowledge is best because even after the end of the material activities it results back to the experience, and it becomes a knowledge. Whatever you do on the material plane results back to knowledge; it's like experimenting. So without experimenting, if you can understand by the communication of knowledge through language, then you'll know that is the best yajñās: jñānayajñah. In this existence the best yajñah is the yajñah of knowledge –

which we are doing now – because all activities results back to knowledge and its experience: parisamāpyate.

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattvadarśinaḥ v. 34

Knowing thus you find a person of wisdom who has the knowledge, and you please him – please him by any means – and have knowledge from him. You please him by any means. You won't miss anything, and have the knowledge from him who knows the principle, and who is wise and versed in knowledge.

yaj jñātvā na punar moham
evaṁ yāsyasi pāṇḍava
yena bhūtāny aśeṣeṇa
drakṣyasy ātmany atho mayi v. 35

By knowing which, oh Pāṇḍava, the pale child of earth, the pale child of sensation, by knowing which you never become confused again and become apprehensive. And when you are awakened in this, you will find the rest of the world is what you had been before knowing it. You'll see them all like yourself though you saw difference between you and the rest in that world when you were only living in that world. But when you have come into this world of knowledge, you'll look back and you will find there was really no difference between you and the rest of the world living in that world: drakṣyasy ātmany atho mayi.

api ced asi pāpebhyaḥ
sarvebhyaḥ pāpakṛttamaḥ
sarvaṁ jñānaplavenai 'va
vrjinaṁ saṁtariṣyasi v. 36

No matter how sinner you had been or however, whatever burden of your guilt you have been bearing through your whole life, the moment you know this knowledge you'll overcome all the sense of guilt. You'll become redeemed no matter whatever you did by the flood of this knowledge.

yathai 'dhāmsi samiddho 'gnir
bhasmasāt kurute 'rjuna
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurute tathā v. 37

Just as the fire reduces to ashes all the logs that are put in the fire, so – logs means kuru put in the fire – as the flame reduces them to ashes, so all your activities of the past, good or bad according to your relative existence, will burn down into ashes by the fire of this knowledge; so you needn't have to bear them.

na hi jñānena sadṛśam
pavitram iha vidyate
tat svayaṁ yogasaṁsiddhaḥ
kālenā 'tmani vindati

v. 38

There is nothing purer than knowledge itself because that proves itself through the succession of time that this is the victory and this is the success. Through any form it works, kālenā 'tmani vindati, because it praises itself through the succession of time and praises the person through which it works; but it requires time. Therefore time, here, is not a pressure. Time is the mechanism to fulfill your victory, to produce the victory and its activity around the world: kālenā 'tmani vindati.

śraddhāvāṁl labhate jñānaṁ
tatparaḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim
acireṇā 'dhigacchati

v.39

śraddhāvām. Those who are devoted to knowledge, those who love knowledge as a matter of fact and are devoted to knowledge, they receive the knowledge the fastest among the people. Then – who receives the knowledge – who has self-control. They are the second class to receive the knowledge. The first class, whether he has self-control or not but he has great urge for knowledge, so long he is listening to knowledge he forgets everything. He needn't have any control but he has love for knowledge, he receives the knowledge first; the quickest.

The second method: who has self-control, “Unless I get knowledge, I'll control myself. Without knowledge, I won't try to enjoy myself because without knowledge how can you enjoy yourself? No matter what you do you'll only suffer.”

tatparaḥ saṁyatendriyaḥ

v. 39 line 2

Who can control their organs, saṁyatendriyaḥ jñānaṁ labdhvā, and after receiving the knowledge, parāṁ śāntim acireṇā 'dhigacchati, they enter into the supreme peace and blissful existence.

ajñāś cā 'śraddadhānaś ca
saṁśayātmā vinaśyati
nā 'yaṁ loko 'sti na paro
na sukhaṁ saṁśayātmanaḥ

v. 40

ajñāś cā. Those who undermine knowledge, looks down upon knowledge, ajñāś, ignorant, aśraddadhānaś, no devotion for knowledge, no respect for knowledge, who look down upon knowledge, saṁśayātmā, and of doubtful nature, he gets into doubt, they are there for destruction: saṁśayātmā vinaśyati. nā 'yaṁ loko 'sti. They do not live in this world; neither do they have any next world. They are only there for immolation after the evolution of knowledge and its revelation: nā 'yaṁ loko 'sti na paro.

yogaśaṁnyastakarmāṇaṁ
jñānaśaṁchinnasaṁśayaṁ
ātmaśaṁtaṁ na karmāṇi
nibadhanti dhanāṁjaya v. 41

yogaśaṁnyastakarmāṇaṁ. And all these karma are born by being one with knowledge.

yogaśaṁnyastakarmāṇaṁ
jñānaśaṁchinnasaṁśayaṁ lines 1 & 2

And by knowledge all his doubts are severed – no doubt. This is called omnipotence. All doubts have been ripped off by the sharp knife of knowledge: jñānaśaṁchinnasaṁśayaṁ.

ātmaśaṁtaṁ na karmāṇi
nibadhanti v. 41 line 3 partial 4

You are not working any more for yourself, you are working for knowledge, and you never get into the bondage of your activities or karma.

tasmād ajñānaśaṁbhūtaṁ
hṛtsthaṁ jñānāśinā 'tmanaḥ
chittvai 'naṁ saṁśayaṁ yogam
ātiṣṭho 'tṭiṣṭha bhārata v. 42

Thus take the sword which was born by the darkness of your knowledge – that sword was there due to the darkness of your knowledge – so take that sword and remove the darkness. Where the sword exists? In the heart; when it is all dark the sword exists in the heart. You take that sword from your heart and cut through the darkness of ignorance and become one with knowledge and rise again, oh Bhārata.

iti śrī mahābhārata iti means ending thus, in the context of Mahābhārata; śatasāhasryāṁ saṁhitāyāṁ vāiyāsikyāṁ, in one thousand verses of synthesis, composed by Vāiyāsa; bhīṣmaparvaṇi, in the chapter of the dangerous promise, bhīṣma parva; śrīmadbhagavadgītāsū-upaniṣatsu, in the Upaniṣad referred to as śrīmadbhagavadgītā; brahmavidyāyāṁ, in the knowledge of Brahma; yogaśāstre, in the process of yoga; śrīkṛṣṇārjuna-saṁvāde, as the conversation between Kṛṣṇa and Arjuna, jñānayogo nāma caturtho 'dhyāyaḥ. This is the fourth chapter known as jñānayogo, to become one with knowledge itself. End of fourth chapter.

Bom Shankar Bholānātha