

atha

## caturtho'dhyāyaḥ |

yo'yaṁ yogo'dhyāya-dvayenokto jñāna-niṣṭhā-lakṣaṇaḥ sa sannyāsaḥ karma-yogopāyaḥ |  
yasmin vedārthaḥ parisamāptaḥ pravṛtti-lakṣaṇo nivṛtti-lakṣaṇaś ca gītāsu ca sarvāsv ayam  
eva yogo vivakṣito bhagavatā | ataeva parisamāptaḥ pravṛttiṁ vedārthaṁ manvānas taṁ  
vaṁśa-kathanena stauti śrī-bhagavān |

śrī-bhagavān uvāca

**imaṁ vivasvate yogam proktavān aham avyayam |  
vivasvān manave prāha manur ikṣvākave'bravīt || 1 ||**

imam adhyāya-dvayenoktaṁ yogam vivasvate ādityāya sargādau proktavān aham | jagat-  
paripālayitṛṇāṁ kṣatriyāṇāṁ balādhānāya | tena yoga-balena yuktāḥ samarthā bhavanti  
brahma parirakṣituṁ brahma-kṣatre paripālite jagat paripālayitum alam | avyayam avyaya-  
phalatvāt | na hy asya samyag darśana-niṣṭhā-lakṣaṇasya mokṣākhyam phalaṁ vyeti | sa  
ca vivasvān manave prāha | manur ikṣvākave sva-putrāyādirājyābravīt || 4.1 ||

—o)0(o—

**evam paramparā-prāptam imaṁ rājarṣayo viduḥ |  
sa kāleneha mahatā yogo naṣṭaḥ parantapa || 2 ||**

evam kṣatriya-paramparā-prāptam imaṁ rājarṣayo rājānaś ca te ṛṣayaś ca rājarṣayo vidur  
imaṁ yogam | sa yogaḥ kāleneha mahatā dīrghena naṣṭo vicchinna-sampradāyaḥ samvṛtto  
he parantapa ! ātmano vipakṣa-bhūtāḥ para ucyante tān śaurya-tejo-gabhastibhir bhānur  
iva tāpayatīti parantapaḥ śatru-tāpana ity arthaḥ || 4.2 ||

—o)0(o—

durlabhān ajitendriyān prāpya naṣṭam yogam imam upalabhya lokam cāpuruṣārtha-  
sambandhinam —

**sa evāyam mayā te'dya yogaḥ proktaḥ purātanaḥ |  
bhakto'si me sakhā ceti rahasyam hy etad uttamam || 3 ||**

sa evāyam mayā te tubhyam adya idānīm yogaḥ proktaḥ purātanaḥ | bhakto'si me sakhā  
cāsīti | rahasyam hi yasmād etad uttamaṁ yogo jñānam ity arthaḥ || 4.3 ||

—o)0(o—

bhagavatā vipratīśiddham uktam iti mā bhūt kasyacid buddhir iti parihārārthaṁ codyam iva  
kurvann arjuna uvāca —

**aparaṁ bhavato janma paraṁ janma vivasvataḥ |  
katham etad vijānīyāṁ tvam ādau proktavān iti ||4||**

aparam arvāg vasudeva-gr̥he bhavato janma paraṁ pūrvaṁ sargādau janma utpattiḥ  
vivasvata ādityasya | tat katham etad vijānīyāṁ aviruddhārthatayā yas tvam evādau  
proktavān imaṁ yogam | sa eva tvam idānīm mahyaṁ proktavān asīti ||4.4||

—o)0(o—

yā vāsudeve anīśvarāsarvajñāśāṅkā mūrkhāṇām tām pariharan śrī-bhagavān uvāca padartho  
hy arjunasya praśnaḥ —

**bahūni me vyatītāni janmāni tava cārjuna |  
tāny ahaṁ veda sarvāṇi na tvaṁ vettha parantapa ||5||**

bahūni me mama vyatītāni atikrāntāni janmāni tava ca he arjuna tāny ahaṁ veda jāne  
sarvāṇi na tvaṁ vettha jānīṣe | dharmādharma-pratibaddha-jñāna-śaktivāt | ahaṁ  
punar nitya-śuddha-buddha-mukta-svabhāvatvād anāvaraṇa-jñāna-śaktir iti vedāham | he  
parantapa ||4.5||

—o)0(o—

katham tarhi tava nityeśvarasya dharmādharma-bhāve'pi janma ? ity ucyate —

**ajo'pi sann avyayātmā bhūtānām īśvaro'pi san |  
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā ||6||**

ajo'pi janma-rahito'pi san tathāvyayātmākṣiṇa-jñāna-śakti-svabhāvo'pi san tathā  
bhūtānām brahmādi-stamba-paryantānām īśvara īśana-śilo'pi san | prakṛtiṁ svām mama  
vaiṣṇavīm māyām triguṇātmikām yasyā vaśe sarvam idaṁ jagad vartate | yayā mohitam  
jagat sat svam ātmānaṁ vāsudevaṁ na jānāti | tām prakṛtiṁ svām adhiṣṭhāya vaśīkṛtya  
sambhavāmi dehavān iva bhavāmi jāta ivātma-māyayātmano māyayā na paramārthato  
lokavat ||4.6||

—o)0(o—

tac ca janma kadā kim-arthaṁ ca ? ity ucyate —

**yadā yadā hi dharmasya glānir bhavati bhārata |  
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham ||7||**

yadā yadā hi dharmasya glānir hānir varṇāśramādi-lakṣaṇasya prāṇinām abhyudaya-  
niḥśreyasa-sādhanasya bhavati | bhārata ! abhyutthānam udbhavo'dharmasya  
tadātmānaṁ sṛjāmy ahaṁ māyayā ||4.7||

—o)0(o—

kim-artham ?

**paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |  
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge || 8 ||**

paritrāṇāya parirakṣaṇāya sādḥūnām san-mārga-sthānām | vināśāya ca duṣkṛtām pāpa-  
kāriṇām | kim ca dharma-saṁsthāpanārthāya dharmasya samyak-sthāpanam tad-artham  
sambhavāmi | yuge yuge pratiyugam || 4.8 ||

—o)0(o—

**janma karma ca me divyam evam yo vetti tattvataḥ |  
tyaktvā dehaṁ punar janma naiti mām eti so’rjuna || 9 ||**

taj-janma māyā-rūpaṁ karma ca sādhu-paritrāṇādi me mama divyam aprākṛtam aiśvaram  
evam yathoktam yo vetti tattvatas tattvena yathāvat tyaktvā deham imam punar janma  
punar utpattim naiti na prāpnoti mām ety āgacchati sa mucyate he’rjuna || 4.9 ||

—o)0(o—

naīṣa mokṣa-mārga idānīm pravṛttaḥ | kim tarhi ? pūrvam api —

**vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ |  
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ || 10 ||**

vīta-rāga-bhaya-krodhāḥ – rāgaś ca bhayaṁ ca krodhaś ca rāga-bhaya-krodhāḥ vītā vigatā  
rāga-bhaya-krodhā yebhyas te vīta-rāga-bhaya-krodhāḥ | man-mayā brahma-vida  
īśvarābheda-darśinaḥ | mām eva parameśvaram upāśritāḥ | kevala-jñāna-niṣṭhā ity arthaḥ  
| bahavo’neke jñāna-tapasā jñānam eva ca paramātma-viśayaṁ tapaḥ | tena jñāna-tapasā  
| pūtāḥ parām śuddhim gatāḥ santaḥ | mad-bhāvam īśvara-bhāvaṁ mokṣam āgatāḥ  
samanuprāptāḥ | itara-tapo-nirapekṣā jñāna-niṣṭhā ity asya liṅgaṁ jñāna-tapaseti  
viśeṣaṇam || 4.10 ||

—o)0(o—

tava tarhi rāga-dveṣau staḥ | yena kebhyaścit evātma-bhāvaṁ prayacchasi na sarvebhyaḥ |  
ity ucyate —

**ye yathā mām prapadyante tāms tathaiva bhajāmy aham |  
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ || 11 ||**

ye yathā yena prakāreṇa yena prayojanena yat-phalārthitayā mām prapadyante tāms  
tathaiva tat-phala-dānena bhajāmy anuḡṛhṇāmy aham ity etat | teṣāṁ mokṣam  
pratyanarthitvāt | na hy ekasya mumukṣutvaṁ phalārthitvaṁ ca yugapat sambhavati | ato

ye yat-phalārthinas tāms tat-phala-pradānena ye yathokta-kāriṇas tv aphalārthino  
mumukṣavaś ca tān jñāna-pradānena | ye jñāninaḥ sannyāsino mumukṣavaś ca tān mokṣa-  
pradānena tathārtānārti-haraṇena ity evaṁ yathā prapadyante ye tāms tathaiva bhajāmīty  
arthaḥ | na punār rāga-dveṣa-nimittaṁ moha-nimittaṁ vā kaṁcid bhajāmi | sarvathāpi  
sarvāvasthasya mameśvarasya vartma mārgam anuvartante manuṣyāḥ | yat-phalārthitayā  
yasmin karmaṇy adhikṛtā ye prayatante te manuṣyā atra ucyante he pārtha sarvaśaḥ sarva-  
prakāraiḥ || 4.11 ||

—o)0(o—

yadi taveśvarasya rāgādi-doṣābhāvāt sarva-prāṇiṣv anujighṛkṣyām tulyāyām sarva-phala-  
pradāna-samarthe ca tvayi sati **vāsudevaḥ sarvaṁ** [Gītā 7.19] iti jñānenaiva mumukṣavaḥ  
santaḥ kasmāt tvām eva sarve na pratipadyante ? iti śṛṇu tatra kāraṇam —

**kāṅkṣantaḥ karmaṇām siddhiṁ yajanta iha devatāḥ |  
kṣipraṁ hi mānuṣe loke siddhir bhavati karmajā || 12 ||**

kāṅkṣanto'bhīpsantaḥ karmaṇām siddhiṁ phala-niṣpattiṁ prārthayanto yajanta ihāsmiṁ  
loke devatā indrādṅny-ādyāḥ | **atha yo'nyām devatām upāste'nyo'sāv anyo'ham asmīti na  
sa veda yathā paśuḥ | evaṁ sa devānām** [BAU 1.4.10] iti **śruteḥ** | teṣāṁ hi bhinna-  
devatāyājīnām phalākāṅkṣiṇām kṣipraṁ śighraṁ hi yasmān mānuṣe loke | manuṣya-loke hi  
śāstrādhikāraḥ | kṣipraṁ hi mānuṣe loke iti viśeṣaṇāt | anyeṣv api karma-phala-siddhiṁ  
darśayati bhagavān | mānuṣe loke varṇāśramādi-karmādhikāra ity viśeṣaḥ | teṣāṁ ca  
varṇāśramādhikāriṇām karmaṇām phala-siddhiḥ kṣipraṁ bhavati karmajā karmaṇo jātā  
|| 4.12 ||

—o)0(o—

mānuṣa eva loke varṇāśramādi-karmādhikāraḥ | nānyeṣu lokeṣv iti niyamaḥ kiṁ-nimittaḥ ?  
iti | athavā varṇāśramādi-pravibhāgopetā manuṣyā **mama vartmānuvartante sarvaśa** [Gītā  
4.11] ity uktaṁ kasmāt punaḥ kāraṇān niyamena tavaiva vartmānuvartante nānyasya kim ?  
ucyate —

**cātur-varṇyām mayā sṛṣṭāṁ guṇa-karma-vibhāgaśaḥ |  
tasya kartāram api mām viddhy akartāram avyayam || 13 ||**

cāturvarṇyām catvāra eva varṇāś cāturvarṇyām mayeśvareṇa sṛṣṭam utpāditaṁ  
**brāhmaṇo'sya mukham āsīt** [Rk 8.4.19.2 Yajurḥ 32.11] ity ādi **śruteḥ** | guṇa-karma-  
vibhāgaśo guṇa-vibhāgaśaḥ karma-vibhāgaśaś ca | guṇāḥ sattva-rajas-tamāmsi | tatra  
sāttvikasya sattva-pradhānasya brāhmaṇasya **śamo damas tapaḥ** [Gītā 18.42] ity ādīni  
karmāṇi | sattvopa-sarjana-rajaḥ-pradhānasya kṣatriyasya śaurya-tejaḥ-prabhṛtīni karmāṇi  
| tama-upasarjana-rajaḥ-pradhānasya vaiśyasya kṛṣy-ādīni karmāṇi | raja-upasarjana-  
tamaḥ-pradhānasya śūdrasya śuśrūṣaiva karma | ity evaṁ guṇa-karma-vibhāgaśaś  
cāturguṇyām mayā sṛṣṭam ity arthaḥ | tac cedaṁ cāturvarṇyām nānyeṣu lokeṣu | ato  
mānuṣe loke iti viśeṣaṇam | hanta tarhi cāturvarṇya-sargādeḥ karmaṇaḥ kartṛtvāt tat-  
phalena yujyase'to na tvaṁ nitya-mukto nityeśvaraś ceti | ucyate — yadyapi māyā-

saṁvyavahāreṇa tasya karmaṇaḥ kartāram api santaṁ mām paramārthato viddhy akartāram  
ataevāvyaḡyam asaṁsāriṇaṁ ca mām viddhi || 4.13 ||

—o)0(o—

yeṣāṁ tu karmaṇāṁ kartāram mām manyase paramārthatas teṣāṁ akartaivāham | yato –

**na mām karmāṇi limpanti na me karma-phale spṛhā |  
iti mām yo’bhijānāti karmabhir na sa badhyate || 14 ||**

na mām tāni karmāṇi limpanti dehādy-ārambhakatvenāhaṅkārahāvāt | na ca teṣāṁ  
karmaṇāṁ phale me mama spṛhā tṛṣṇā | yeṣāṁ tu saṁsāriṇāṁ ahaṁ kartety ābhimānaḥ  
karmasu spṛhā tat-phaleṣu ca tān karmāṇi limpantīti yuktam | tad-abhāvān na mām  
karmāṇi limpantīti | evaṁ yo’nye’pi mām ātmatvenābhijānāti nāhaṁ kartā na me karma-  
phale spṛheti na karmabhir na badhyate | tasyāpi na dehādy-ārambhakāni karmāṇi  
bhavantīty arthaḥ || 4.14 ||

—o)0(o—

nāhaṁ kartā na me karma-phale spṛheti –

**evaṁ jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ |  
kuru karmaiva tasmāt tvaṁ pūrvaiḥ pūrvataraṁ kṛtam || 15 ||**

evaṁ jñātvā kṛtaṁ karma pūrvair apy atikrāntair mumukṣubhiḥ | kuru tena karmaiva tvam |  
na tuṣṇīm āsanaṁ nāpi saṁnyāsaḥ kartavyaḥ | tasmāt tvat-pūrvair apy anuṣṭhitatvād yady  
anātmajñas tvaṁ tad ātma-śuddhy-artham | tattvavic cet loka-saṁgrahārtham | pūrve  
janakādibhiḥ pūrvataraṁ kṛtam | nādhunātana-kṛtaṁ nivartitam || 4.15 ||

—o)0(o—

tatra karma cet kartavyaṁ tvad-vacanād eva karomy aham | kiṁ viśeṣitena ? [pūrvaiḥ  
pūrvataraṁ kṛtam](#) [Gītā 4.15] iti | ucyate -- yasmān mahad vaiṣamyāṁ karmaṇi | katham ?

**kiṁ karma kim akarmeti kavayo’py atra mohitāḥ |  
tat te karma pravakṣyāmi yaj jñātvā mokṣyase’śubhāt || 16 ||**

kiṁ karma kim cākarmeti kavayo medhāvino’py atrāsmiṁ karmādi-viṣaye mohitā mohaṁ  
gatāḥ | atas te tubhyam ahaṁ karmākarma ca pravakṣyāmi yaj jñātvā veditvā karmādi  
mokṣyase’śubhāt saṁsārāt || 4.16 ||

—o)0(o—

na caitat tvayā mantavyaṁ karma nāma dehādi-ceṣṭā loka-prasiddhaṁ akarma nāma tad-  
akriyā tūṣṇīm āsanam | kiṁ tatra boddhavyam ? iti | kasmāt ? ucyate –

**karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ |  
akarmaṇaś ca boddhavyaṁ gahanā karmaṇo gatiḥ || 17 ||**

karmaṇaḥ śāstra-vihitasya hi yasmād apy asti boddhavyam | boddhavyam cāsty eva  
vikarmaṇaḥ pratiśiddhasya | tathākarmaṇaś ca tūṣṇīmbhāvasya boddhavyam astīti triṣv  
apy adhyāhāraḥ kartavyaḥ | yasmād gahanā viśamā durjñānā karmaṇa ity upalakṣaṇārthaṁ  
karmādīnāṁ karmākarma-vikarmaṇāṁ gatir yāthātmyaṁ tattvam ity arthaḥ || 4.17 ||

—o)0(o—

kiṁ punas tattvaṁ karmāder yad boddhavyam vakṣyāmīti pratijñātam ? ucyate --

**karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ |  
sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna-karma-kṛt || 18 ||**

karmaṇi | karma kriyata iti karma vyāpāra-mātraṁ tasmin karmaṇy akarma karmābhāvaṁ  
yaḥ paśyet | akarmaṇi ca karmābhāve kartṛ-tantratvāt pravṛtti-nivṛttyor vastv aprāpyaiva hi  
sarva eva kriyākāraḥ-vidyābhūmāv eva karma yaḥ paśyet paśyati | sa  
buddhimān manuṣyeṣu sa yukto yogī ca kṛtsna-karma-kṛt samasta-karma-kṛc ca sa iti  
stūyate karmākarmaṇor itaretara-darśī |

nanu kim idaṁ viruddham ucyate karmaṇy akarma yaḥ paśyed iti | akarmaṇi ca karma iti |  
na hi karmākarma syād akarma vā karma tatra viruddhaṁ kathaṁ paśyed draṣṭā ? na |  
akarmaiva paramārthataḥ sat-karmavad avabhāśate mūḍha-dṛṣṭer lokasya tathā  
karmaivākarmavat | tatra yathābhūta-darśanārtham āha bhagavān karmaṇy akarma yaḥ  
paśyed ity ādi | ato na viruddham buddhimattvādy-upapatteś ca | boddhavyam iti ca  
yathābhūta-darśanam ucyate | na ca viparīta-jñānād aśubhān mokṣaṇaṁ syāt [yaj jñātvā  
mokṣyase'śubhāt](#) [Gītā 4.16] iti coktam | tasmāt karmākarmaṇi viparyayeṇa grhīte  
prāñibhis tad-viparyaya-grahaṇa-nivṛtty-arthaṁ bhagavato vacanaṁ karmaṇy akarma yaḥ  
ity ādi |

na cātra karmādhikaraṇa-karmāsti kuṇḍe badarāṇīva | nāpy akarmādhikaraṇaṁ karmāsti  
karmābhāvatvād akarmaṇaḥ | ato viparīta-grhīte eva karmākarmaṇi laukikaiḥ yathā  
mṛgatṛṣṇikāyām udakaṁ śuktikāyām vā rajatam |

nanu karma karmaiva sarveṣāṁ na kvacid vyabharati | tan na nau-sthasya nāvi  
gacchantyām taṣasthesv agatiṣu nageṣu praktikūla-gati-darśanāt | dūreṣu  
cakṣuṣāsannikṛṣṭeṣu gacchatsu gaty-abhāva-darśanāt | evam ihāpy akarmaṇy ahaṁ  
karomīti karma-darśanaṁ karmaṇi cākarma-darśanaṁ viparīta-darśanaṁ yena tan-  
nirākaraṇārtham ucyate karmaṇy akarma yaḥ paśyet ity ādi |

tad etad ukta-prativacanam apy asakṛd atyanta-viparīta-darśana-bhāvitatayā  
momuhyamāno lokaḥ śrutam apy asakṛt tattvaṁ vismṛtya vismṛtya mithyā-prasaṅgam  
avatāryāvātārya codayatīti punaḥ punar uttaram āha bhagavān | durvijñeyatvaṁ cālakṣya  
vastunaḥ | [avyakto'yam acintyo'yam](#) [Gītā 2.25] [na jāyate mriyate](#) [Gītā 2.27] ity  
ādinātmani karmābhāvaḥ śruti-smṛti-nyāya-prasiddha ukto vakṣyamāṇaś ca | tasminn

ātmani karmābhāve' karmaṇi karma-viparīta-darśanam atyanta-nirūḍham | yataḥ kiṁ karma kim akarmeti kavayo'py atra mohitaḥ [Gītā 4.16] dehādy-āśrayaṁ karmātmany adhyāropya | ahaṁ kartā mamaitat karma mayāsyā karmaṇaḥ phalaṁ bhoktavyam iti ca | tathā ahaṁ tūṣṇīm bhavāmi yenāhaṁ nirāyāso'karmā sukhī syām iti kārya-karaṇāśraya-vyāpāropamaṁ tat-kṛtaṁ casukhitvam ātmany adhyāropya na karomi kiṁcit tūṣṇīm sukham āsam ity abhimanyate lokaḥ | tatredaṁ lokasya viparīta-darśanāpanayanāyāha bhagavān karmaṇy akarma yaḥ paśyed ity ādi |

atra ca karma karmaiva sat kārya-karaṇāśrayaṁ karma-rahito'vikriya ātmani sarvair adhyastam | yataḥ paṇḍito'py ahaṁ karomīti manyate | atha ātma-samavetatayā sarvaloka-prasiddhe karmaṇi nadī-kula-stheṣv iva gatiḥ pratilaumyena | ato' karma karmābhāvaṁ yathā-bhūtaṁ gaty-abhāvam iva vṛkṣeṣu yaḥ paśyet | akarmaṇi ca kārya-karaṇa-vyāpāropame karmavad ātmany adhyāropite tūṣṇīm akurvan sukham āse ity ahaṁkārabhisandhi-hetutvāt tasminn akarmaṇi ca karma yaḥ paśyet | ya evaṁ karmākarma-vibhāgajñāḥ sa buddhimān paṇḍito manuṣyeṣu | sa yukto yogī kṛtsna-karma-kṛc ca | so'śubhān mokṣitaḥ kṛta-kṛtyo bhavatīty arthaḥ |

ayaṁ śloko'nyathā vyākhyātaḥ kaiścit | katham ? nityānām kila karmaṇām īśvarārthe'nuṣṭhīyamānānām tat-phalābhāvād akarmaṇi tāny ucyante gauṇyā vṛttyā | teṣāṁ cākaraṇam akarma | tac ca pratyavāya-phalatvāt karmocyate gauṇyaiva vṛttyā | tatra nitye karmaṇy akarma yaḥ paśyet phalābhāvāt | yathā dhenur api gaur agaur ucyate kṣīrākhyāṁ phalaṁ na prayacchatīti tadvat | tathā nityākaraṇe tv akarmaṇi karmaḥ āśyen narakādi-pratyavāya-phalaṁ prayacchatīti | naitad yuktaṁ vyākhyānam | evaṁ-jñānād aśubhān mokṣānupapatteḥ | [yaj jñātvā mokṣyase'śubhāt](#) [Gītā 4.16] iti bhagavatoktaṁ vacanaṁ bodhyeta | katham ? nityānām anuṣṭhānād aśubhāt syān nāma mokṣaṇam | na tu teṣāṁ phalābhāva-jñānāt | na hi nityānām phalābhāva-jñānam aśubha-mukti-phalatvena coditaṁ nitya-karma-jñānaṁ vā | na ca bhagavativehoktam |

etenākarmaṇi karma-darśanaṁ pratyuktam | na hy akarmaṇi karmeti darśanaṁ kartavyatayeha codyate nityasya tu kartavyatā-mātram | na cākaraṇān nityasya pratyavāyo bhavatīti vijñānāt kiṁcit phalaṁ syāt | nāpi nityākaraṇam jñeyatvena coditam | nāpi karmākarmeti mithā-darśanād aśubhān mokṣaṇam | buddhimattvaṁ yuktaṁ kṛtsna-karma-kṛttvādi ca phalam upapadyate stutir vā | mithyā-jñānam eva hi sāksād aśubha-rūpaṁ kuto'nyasmād aśubhān mokṣaṇam ? na hi tamas tamaso nivartakaṁ bhavati |

nanu karmaṇi yad akarma-darśanam akarmaṇi vā karma-darśanaṁ na tan-mithyā-jñānam | kiṁ tarhi gauṇaṁ phala-bhāvābhāva-nimittam ? na karmākarma-vijñānād api gauṇāt phalasyāśravaṇāt | nāpi śruta-hānya-śruta-parikalpanayā kaścid viśeṣo labhyate | svaśabdenāpi śakyaṁ vaktuṁ nitya-karmaṇām phalaṁ nāsty akaraṇāc ca teṣāṁ naraka-pātaḥ syād iti | tatra vyājena para-vyāmoha-rūpeṇa karmaṇy akarma yaḥ paśyed ity ādinā kim ? tatraiva vyācakṣāṇena bhagavatoktaṁ vākyam loka-vyāmohārtham iti vyaktaṁ kalpitaṁ syāt | na caitac chadma-rūpeṇa vākyena rakṣaṇīyaṁ vastu nāpi śabdāntareṇa punaḥ punar ucyamānaṁ subodhaṁ syād ity evaṁ vaktuṁ yuktaṁ | [karmaṇy evādhikāras te](#) [Gītā 2.47] ity atra hi sphuṭatara ukto'rtho na punar vaktavyo bhavati | sarvatra ca praśastaṁ boddhavyaṁ ca kartavyam eva na niṣprayojanaṁ boddhavyam ity ucyate |

na ca mithyā-jñānaṁ boddhavyaṁ bhavati tat-pratyupasthāpitaṁ vā vastv-ābhāsam | nāpi nityānāṁ akaraṇād abhāvāt prayavāya-bhāvotpattiḥ | **nāsato vidyate bhāvo** [Gītā 2.16] iti vacanāt | **tat-katham asataḥ saj jāyate** [ChāU 6.2.2] iti ca darśitam | asataḥ saj-janma-pratiśedhād asataḥ sad-utpattiṁ bruvatā'sad eva sad bhavet | sac cāsad bhaved ity uktam syāt | tac cāyuktaṁ sarva-pramāṇa-virodhāt | na ca niṣphalaṁ vidadhyāt karma śāstraṁ duḥkha-svarūpatvāt | duḥkhasya ca buddhi-pūrvakatayā kāryatvānupapatteḥ | tad-akaraṇe ca naraka-pātābhyupagame'narthāyaiva | ubhayathāpi karaṇe'karaṇe ca śāstraṁ niṣphalaṁ kalpitaṁ syāt | svābhyupagama-virodhas ca nityaṁ niṣphalaṁ karmety abhyupagamy mokṣa-phalāyeti bruvataḥ | tasmād yathā-śruta evārthaḥ karmaṇy akarma ya ity ādeḥ | tathā ca vyākhyāto'smābhiḥ ślokaḥ || 4.18 ||

—o)0(o—

tad etat karmaṇy akarmādi-darśanaṁ stūyate —

**yasya sarve samārambhāḥ kāma-saṅkalpa-varjitāḥ |  
jñānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ || 19 ||**

yasya yathokta-darśinaḥ sarve yāvantaḥ samārambhāḥ karmāṇi samārabhyanta iti samārambhāḥ | kāma-saṅkalpa-varjitāḥ kāmaistat-kāraṇaiś ca saṅkalpa-varjitā mudhaiva ceṣṭā-mātrā anuṣṭhīyante | pravṛttena cel loka-saṅgrahārthaṁ nivṛttena cej jīvana-mātrārthaṁ tam jñānāgni-dagdha-karmāṇaṁ karmādāv akarmādi-darśanaṁ jñānaṁ tad evāgnis tena jñānāgninā dagdhāni śubhāśubha-lakṣaṇāni karmāṇi yasya | tam āhuḥ paramārthataḥ paṇḍitaṁ budhāḥ brahma-vidaḥ || 4.19 ||

—o)0(o—

yas tu karmādāv akarmādi-darśī so'karmādi-darśanād eva niṣkarmā sannyāsī jīvana-mātrārtha-ceṣṭaḥ san karmaṇi na pravartate yadyapi prāg-vivekataḥ pravṛttaḥ | yas tu prārabdha-karmā sann uttara-kālam utpannātma-samyag-darśanaḥ syāt sa sarva-karmaṇi prayojanam apaśyan sa-sādhanam karma pariyajaty eva | sa kutaścin nimittāt karma-parityāgāsambhave sati karmaṇi tat-phale ca saṅga-rahitatayā sva-prayojanābhāvāl loka-saṅgrahārthaṁ pūrvavat karmaṇi pravṛtto'pi naiva kiṁcit karoti jñānāgni-dagdha-karmatvāt tadīyaṁ karmākarmaiva sampadyata ity etam arthaṁ darśayiṣyann āha —

**tyaktvā karma-phalāsaṅgaṁ nitya-trpto nirāśrayaḥ |  
karmaṇy abhipravṛtto'pi naiva kiṁcit karoti saḥ || 20 ||**

tyaktvā karmasv abhimānaṁ phalāsaṅgaṁ ca yathoktena jñānena nitya-trpto nirākāṅkṣo viṣayeṣv ity arthaḥ | nirāśraya āśraya-rahitaḥ | āśrayo nāma yad āśritya puruṣārthaṁ sisādhayiṣati | drṣṭādrṣṭa-phala-sādhanaśraya-rahita ity arthaḥ | viduṣā kriyamāṇaṁ karma paramārthato'karmaiva | tasya niṣkriyātma-darśana-sampannatvāt | tenaivambhūtena sva-prayojanābhāvāt sa-sādhanam karma parityaktavyam eveti prāpte tato nirgamāsambhavāl loka-saṅgraha-cikīrṣayā śiṣṭa-vigarhaṇāparijihīrṣayā vā pūrvavat karmaṇy-abhipravṛtto'pi niṣkriyātma-darśana-sampannatvān naiva kiṁcit karoti saḥ || 4.20 ||

—o)0(o—

yaḥ punaḥ pūrvokta-viparītaḥ prāg eva karmāmbhād brahmaṇi sarvāntare pratyag-ātmani niṣkriye saṃjātātma-darśanaḥ sa dṛṣṭādrṣṭeṣṭa-viṣayāsīr vivarjitatayā dṛṣṭādrṣṭārthe karmaṇi prayojanam apyaśyan sa-sādhanam karma samnyasya śārīra-yātrā-mātra-ceṣṭo yatir jñāna-niṣṭho mucyata iti | etad artham darśayitum āha—

**nirāsīr yata-cittātmā tyakta-sarva-parigrahaḥ |  
śārīram kevalam karma kurvan nāpnoti kilbiṣam || 21 ||**

nirāsīr nirgatā āśiṣo yasmāt sa nirāsīḥ | yata-cittātmā cittam antaḥ-karaṇam | ātmā bāhyaḥ kārya-karaṇa-saṃghātaḥ | tāv ubhāv api yatau samyatau yasya sa yata-cittātmā | tyakta-sarva-parigrahaḥ – tyaktaḥ sarvaḥ parigraho yena sa tyakta-sarva-parigrahaḥ | śārīram śārīra-sthiti-mātra-prayojanam kevalam tatrāpi abhimāna-varjitam karma kurvan | nāpnoti na prāpnoti kilbiṣam aniṣṭa-rūpaṃ pāpaṃ dharmam ca | dharmo’pi mumukṣor aniṣṭa-rūpaṃ kilbiṣam eva | bandhāpādakatvāt | tasmāt tābhyām mukto bhavati saṃsārān mukto bhavatīty arthaḥ |

kiṃ ca śārīram kevalam karmety atra kiṃ śārīra-nirvartyam śārīram karmābhipretam ? āho svic charīra-sthiti-mātra-prayojanam śārīram karma ? iti | kiṃ cāto yadi śārīra-nirvartyam śārīram karma yadi vā śārīra-sthiti-mātra-prayojanam śārīram ? iti | ucyate -- yadā śārīra-nirvartyam karma śārīram abhipretam syāt tadā dṛṣṭādrṣṭa-prayojanam karma pratiṣiddham api śārīreṇa kurvan nāpnoti kilbiṣam iti bruvato viruddhābhīdhānam prasajyeta | śāstrīyam ca karma dṛṣṭādrṣṭa-prayojanam śārīreṇa kurvan nāpnoti kilbiṣam ity api bruvato’prāpta-pratiṣedha-prasaṅgaḥ | śārīram karma kurvan iti viśeṣaṇāt kevala-śabda-prayogāc ca vān-manasa-nirvartyam karma vidhi-pratiṣedha-viṣayam dharmādharma-śabda-vācyam kurvan prāpnoti kilbiṣam ity uktaṃ syāt |

tatrāpi vān-manasābhyām vihitānuṣṭhāna-pakṣe kilbiṣa-prāpti-vacanam viruddham āpadyeta | pratiṣiddha-sevi-pakṣe’pi bhūtārthānuvāda-mātram anarthakam syāt | yadā tu śārīra-sthiti-mātra-prayojanam śārīram karmābhipretam bhavet tadā dṛṣṭādrṣṭa-prayojanam karma vidhi-pratiṣedha-gamyam śārīra-vān-manasa-nirvartyam anyad akruvaṃs tair eva śārīrādibhiḥ śārīra-sthiti-mātra-prayojanam kevala-śabda-prayogāt aham karomi ity abhimāna-varjitaḥ śārīrādi-ceṣṭā-mātram loka-dṛṣṭyā kurvan nāpnoti kilbiṣam | evambhūtasya pāpa-śabda-vācyā-kilbiṣa-prāpty-asambhavāt kilbiṣam saṃsārān nāpnoti | jñānāgni-dagdha-sarva-karmatvād apratibandhena mucyate eveti pūrvokta-samyag-darśana-phalānuvāda evaiṣaḥ | evam śārīram kevalam karma ity asyārthasya parigrahe niravadyam bhavati || 4.21 ||

—o)0(o—

tyakta-sarva-parigrahasya yater annādeḥ śārīra-sthiti-hetorḥ parigrahasyābhāvād yācanādinā śārīra-sthitaḥ kartavyatāyām prāptāyām [ayācitam asaṃkṛtam upapannam yadṛcchayā](#) [Mbh 14.46.19; Baudhayana-dharma-sūtra 21.8.12] ity ādinā vacanenānujñātam yateḥ śārīra-sthiti-hetor annādeḥ prāpti-dvāram āviṣkurvann āha –

**yadṛcchā-lābha-santuṣṭaḥ dvandvātīto vimatsaraḥ |  
samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate ||22||**

yadṛcchā-lābha-santuṣṭaḥ prārthitopanato lābho yadṛcchā-lābhaḥ tena santuṣṭaḥ  
samjātālaṁ-pratyayaḥ | dvandvātīto dvandvaiḥ śītoṣṇādibhir hanyamāno'py aṣiṣaṇṇa-citto  
dvandvātīta ucyate | vimatsaro vigata-matsaro nirvaira-buddhiḥ | samas tulyo yadṛcchā-  
lābhasya siddhāv asiddhau ca ya evambhūto yatir annādeḥ śarīra-sthiti-hetor  
lābhālābhayoḥ samo harṣa-viṣāda-varjitaḥ karmādāv akarmādi-darśī yathā-bhūtātma-  
darśana-niṣṭhaḥ san śarīra-sthiti-mātra-prayojane bhikṣāṭanādi-karmaṇi śarīrādi-nirvartye  
**naiva kiṁcit karomīti** [Gītā 5.8] **guṇā guṇeṣu vartanta** [Gītā 3.28] ity evaṁ sadā  
samparicakṣāṇa ātmanaḥ kartṛtvābhāvaṁ paśyann eva kiṁcid bhikṣāṭanādikaṁ karma karoti  
| loka-vyavahāra-sāmānya-darśanena tu laukikair āropita-kartṛtve bhikṣāṭanādau karmaṇi  
kartā bhavati | svānubhavena tu śāstra-pramāṇādi-janitenākartraiva | sa evaṁ  
parādhyāropita-kartṛtvaṁ śarīra-sthiti-mātra-prayojanaṁ bhikṣāṭanādikaṁ karma kṛtvāpi na  
nibadhyate bandha-hetoḥ karmaṇaḥ sahetukasya jñānāgninā dagdhatvād ity uktānuvāda  
evaiṣaḥ ||4.22||

—o)0(o—

**tyaktvā karma-phalāsaṅgam** [Gītā 4.20] ity anena ślokena yaḥ prārabdha-karmā san yadā  
niṣkriya-brahmātma-darśana-sampannaḥ syāt tadā tasyātmanaḥ kartṛ-karma-  
prayojanābhāva-darśinaḥ karma-parityāge prāpte kutaścīn nimittāt tad-asambhave sati  
pūrvavat tasmin karmaṇy abhipravṛttasyāpi **naiva kiṁcit karoti sa** [Gītā 4.20]  
itikarmābhāvaḥ pradarśitaḥ | yasyaivaṁ karmābhāvo darśitas tasyaiva –

**gata-saṅgasya muktasya jñānāvasthita-cetasah |  
yajñāyācarataḥ karma samagraṁ pravilīyate ||23||**

gata-saṅgasya sarvato nirvṛttāsakter muktasya nirvṛtta-dharmādharmādi-bandhanasya  
jñānāvasthita-cetaso jñāna evāvasthitaṁ ceto yasya so'yaṁ jñānāvasthita-cetāḥ | tasya  
yajñāya yajñā-nirvṛtṭy-artham ācarato nirvartayataḥ karma samagraṁ sahāgreṇa phalena  
vartata iti samagraṁ karma tat-samagraṁ pravilīyate vinaśyatīty arthaḥ ||4.23||

—o)0(o—

kasmāt punaḥ kāraṇāt kriyamāṇaṁ karma svakāryārambham akurvat samagraṁ pravilīyata  
ity ucyate ? yataḥ –

**brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam |  
brahmaiva tena gantavyaṁ brahma-karma-samādhinā ||24||**

brahmārpaṇaṁ yena karaṇena brahmavid havir agnāv arpayati | tad brahmaiveti paśyati  
tasyātma-vyatirekeṇābhāvaṁ paśyati | yathā śuktikāyāṁ rajatābhāvaṁ paśyati tad ucyate  
brahmaivārpaṇam iti | yathā yad rajataṁ tac chuktikaiveti | brahma arpaṇam ity asamaste  
pade yad-arpaṇa-buddhyā gṛhyate loka tad asya brahma-vido brahmaivety arthaḥ |

brahma havis tathā yad dhavir buddhyā gr̥hyamāṇam tad brahmaivāsya | tathā  
brahmāgnau iti samastam padam | agnir api brahmaiva | yatra hūyate brahmaṇā kartrā  
brahmaiva kartety arthaḥ | yat tena hutam havana-kriyā tad brahmaiva | yat tena  
gantavyam phalam tad api brahmaiva | brahma-karma-samādhinā brahmaiva karma  
brahma-karma tasmin samādhir yasya sa brahma-karma-samādhis tena brahma-karma-  
samādhinā brahmaiva gantavyam |

evam loka-saṅgraham cikīrṣuṇāpi kriyamāṇam karam paramārthato' karma brahma-buddhy-  
upamṛditvāt | evam sati nivṛtta-karmaṇo' pi sarva-karma-sannyāsinaḥ samyag-darśana-  
stuty-artham yajñatva-sampādanaṁ jñānasya sutarām upapadyate | yad-arpaṇādy-  
adhiyajñe prasiddham tad asyādhyātman brahmaiva paramārtha-darśina iti | anyathā  
sarvasya brahmatve' rpaṇādīnām eva viśeṣato brahmatvābhidhānam anarthakam syāt |  
tasmād brahmaivedam sarvam ity abhijānato viduṣaḥ sarva-karmābhāvaḥ |

kāra-ka-buddhy-abhāvāc ca | nahi kāra-ka-buddhi-rahitam yajñākhyam karma dṛṣṭam |  
sarvam evāgni-hotrādīkam karma śabda-samarpita-devatā-viśeṣa-sampradānādi-kāra-  
buddhimat-kartr-abhimāna-phalābhīsandhimac ca dṛṣṭam | nopamṛdita-kriyākāra-ka-phala-  
bheda-buddhimat kartṛtvābhīmanā-phalābhīsandhi-rahitam vā | idam tu brahma-buddhy-  
upamṛditārpaṇādi-kāra-ka-kriyā-phala-bheda-buddhi karmāto' karmaiva tat |

tathā ca darśitam [karmaṇy akarma yaḥ paśyēt](#) [Gītā 4.18] [karmaṇy abhipravṛtto' pi naiva  
kiṁcit karoti saḥ](#) [Gītā 4.20] [guṇā guṇeṣu vartante](#) [Gītā 3.28] [naiva kiṁcit karomīti yukto  
manyeta tattvavit](#) [Gītā 5.8] ity ādibhiḥ | tathā ca darśayamṣ tatra tatra kriyā-kāra-ka-phala-  
bheda-buddhy-upamardam karoti | dṛṣṭā ca kāmyāgnihotrādau kāmopamardena  
kāmyāgnihotrādi-hāniḥ | tathā mati-pūrvakam atipūrvakādīnām karmaṇām kārya-  
viśeṣasyārambhakatvam dṛṣṭam | tathehāpi brahma-buddhy-upamṛditārpaṇādi-kāra-  
kriyā-phala-bheda-buddher bāhya-ceṣṭā-mātreṇa karmāpi viduṣo' karma sampadyate | ata  
uktam [samagram praviliyate](#) [Gītā 4.23] iti |

atra kecid āhuḥ – yad brahma tad arpaṇādīni | brahmaiva kilārpaṇādīnā pañca-vidhena  
kāra-kātmanā vyavasthitam sat tad eva karma karoti | tatra nārpaṇādi-buddhir nivartyate |  
kintv arpaṇādiṣu brahma-buddhir ādhīyate | yathā pratimādau viṣṇv-ādi-buddhiḥ yathā vā  
nāmādau brahma-buddhir iti | satyam evam api syād yadi jñāna-yajña-stuty-artham  
prakaraṇam na syāt | atra tu samyag-darśanam jñāna-yajña-śabditam anekān yajña-  
śabditān kriyā-viśeṣān upanyasya [śreyān dravya-mayād yajñāḥ jñāna-yajñāḥ parantapa](#) [Gītā  
4.33] iti jñānam stauti | atra ca samartham idam vacanam brahmārpaṇam ity ādi jñānasya  
yajñatva-sampādane anyathā sarvasya brahmatve' rpaṇādīnām eva viśeṣato  
brahmatvābhidhānam anarthakam syāt | ye tv arpaṇādiṣu pratimāyām viṣṇu-dṛṣṭivād  
brahma-dṛṣṭiḥ kṣipyate | nāmādiṣv iva ceti bruvate na teṣām brahma-vidyokteha vivakṣitā  
syāt | arpaṇādi-viśayatvāj jñānasya | na ca dṛṣṭi-sampādana-jñānena mokṣa-phalam  
prāpyate | brahmaiva tena gantavyam iti cocyate |

viruddham ca samyag-darśanam antareṇa mokṣa-phalam prāpyata iti | prakṛti-virodhas ca  
| samyag-darśanam ca prakṛtam [karmaṇy akarma yaḥ paśyēt](#) [Gītā 4.18] ity atrānte ca  
samyag-darśanam tasyaivopasamhārāt | [śreyān dravya-mayād yajñāḥ jñāna-yajñāḥ  
parantapa](#) [Gītā 4.33] [jñānam labdhvā parām śāntim](#) [Gītā 4.39] ity ādinā samyag-darśana-

stutim eva kurvann upakṣiṇo'dhyāyaḥ | tatrāskasmād arpaṇādau brahma-dṛṣṭir aprakaraṇe  
pratimāyām iva viṣṇu-dṛṣṭir ucyata ity anupapannam | tasmād yathā-vyākhyātārtha  
evāyaṁ ślokaḥ || 4.24 ||

—o)0(o—

tatrādhunā samyag-darśanasya yajñatvaṁ sampādya tat-stuty-artham anye'pi yajñā  
upakṣipyante –

**daivam evāpare yajñam yoginaḥ paryupāsate |  
brahmāgnāv apare yajñam yajñenaivopajuhvati || 25 ||**

daivam eva devā ijjante yena yajñenāsau daivo yajñas tam evāpare yajñam yoginaḥ  
karmināḥ paryupāsate kurvanti arthaḥ | brahmāgnau [satyam jñanam anantaṁ brahma](#)  
[TaittU 2. 1] [vijñanam ānandaṁ brahma](#) [BAU 3.9.28] [yat sāksād aparokṣād brahma ya  
ātmā sarvāntaraḥ](#) [BAU 3.4. 1] ity ādi vacanoktam aśanāyāpipāsādi-sarva-saṁsāra-dharma-  
varjitaṁ [neti neti](#) [BAU 4.4.22] iti nirastāśeṣa-viśeṣaṁ brahma-śabdenocyate | brahma ca  
tad-agniś ca sa homādhikaraṇatva-vivakṣayā brahmāgnis tasmin brahmāgnāv apare'nye  
brahma-vido yajñam yajña-śabda-vācya ātmā ātma-nāmasu yajña-śabdasya pāṭhāt [Nirukti  
14. 1 1] tam ātmānam yajñam paramārthataḥ param eva brahma santaṁ buddhyādy-  
upādhi-saṁyuktam adhyasta-sarvopādhi-dharmakam āhuti-rūpaṁ yajñinaivātmanaivokta-  
lakṣaṇopajuhvati prakṣipanti sopādhikasyātmano nirupādhikena para-brahma-svarūpeṇaiva  
yad darśanaṁ sa tasmin homas taṁ kurvanti brahmātmaikatva-darśana-niṣṭhāḥ sannyāsina  
ity arthaḥ | so'yaṁ samyag-darśana-lakṣaṇo yajño daiva-yajñādiṣu yajñeṣūpakṣipyante  
[brahmārpaṇam](#) ity ād-ślokaḥ prastutaḥ [śreyān dravya-mayād yajñāḥ jñāna-yajñāḥ  
parantapa](#) [Gītā 4.33] ity ādinā stuty-artham || 4.25 ||

—o)0(o—

**śrotrādīnīndriyāṇy anye saṁyamāgniṣu juhvati |  
śabdādīn viṣayān anya indriyāgniṣu juhvati || 26 ||**

śrotrādīnīndriyāṇy anye yoginaḥ saṁyamāgniṣu pratīndriyaṁ saṁyamamo bhidyata iti bahu-  
vacanam | saṁyamā evāgnayas teṣu juhvati | indriya-saṁyamam eva kurvanti arthaḥ |  
śabdādīn viṣayān anya indriyāgniṣu juhvati indriyāṇy evāgnayas teṣu indriyāgniṣu juhvati  
śrotrādībhir aviruddha-viṣaya-grahaṇaṁ homaṁ manyante || 4.26 ||

—o)0(o—

kiṁ ca –

**sarvānīndriya-karmāṇi prāṇa-karmāṇi cāpare |  
ātma-saṁyama-yogāgnau juhvati jñāna-dīpate || 27 ||**

sarvānīndriya-karmāṇi indriyāṇāṁ karmānīndriya-karmāṇi | tathā prāṇa-karmāṇi prāṇo  
vāyur ādhyātmikas tat-karmāṇy ākuñcana-prasāraṇādīni tāni cāpara ātma-saṁyama-  
yogāgnau ātmani saṁyama ātma-saṁyamaḥ | sa eva yogāgnis tasminn ātma-saṁyama-

yogāgnau juhvati prakṣipanti | jñāna-dīpīte sneheneva pradīpīte viveka-vijñānenojjvala-  
bhāvam āpādīte pravilāpayantīty arthaḥ || 4.27 ||

—o)0(o—

**dravya-yajñās tapo-yajñā yoga-yajñās tathāpare |  
svādhyāya-jñāna-yajñās ca yatayaḥ samśīta-vratāḥ || 28 ||**

dravya-yajñās tīrtheṣu dravya-viniyogaṁ yajñā-buddhyā kurvanti ye te dravya-yajñāḥ |  
tapo-yajñās tapo yajño yeṣāṁ tapasvināṁ te tapo-yajñāḥ | yoga-yajñāḥ prāṇāyāma-  
pratyāhārādi-lakṣaṇo yogo yajño yeṣāṁ te yoga-yajñāḥ | tathāpare svādhyāya-jñāna-yajñās  
ca svādhyāyo yathā-vidhi ṛg-ādy-abhyāso yajño yeṣāṁ te svādhyāya-yajñāḥ | jñāna-yajñā  
jñānaṁ śāstrārtha-parijñānaṁ yajño yeṣāṁ te jñāna-yajñāḥ | svādhyāya-yajñā jñāna-  
yajñās ca yatayo yatana-śīlāḥ | śamśīta-vratāḥ samyak śītāni tanūḥkṛtāni tīkṣṇīkṛtāni vratāni  
yeṣāṁ te samśīta-vratāḥ || 4.28 ||

—o)0(o—

kiṁ ca –

**apāne juhvati prāṇaṁ prāṇe'pānaṁ tathāpare |  
prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāḥ || 29 ||**

apāne'pāna-vṛtttau juhvati pratikṣipanti prāṇaṁ prāṇa-vṛttīm pūrakākhyāṁ prāṇāyāmaṁ  
kurvantīty arthaḥ | prāṇe'pānaṁ tathāpare juhvati | recakākhyāṁ ca prāṇāyāmaṁ  
kurvantīty etat | prāṇāpāna-gatī mukhya-nāsikābhyāṁ vāyor nīrgamaṇaṁ prāṇasya gatis  
tad-viparyayaṇādho-gamaṇam apānasya gatis te prāṇāpāna-gatī | ete ruddhvā nīrudhya  
prāṇāyāma-parāyaṇāḥ prāṇāyāma-tat-parāḥ kumbhakākhyāṁ prāṇāyāmaṁ kurvantīty  
arthaḥ || 4.29 ||

—o)0(o—

kiṁ ca –

**apare niyatāhārāḥ prāṇān prāṇeṣu juhvati |  
sarve'py ete yajñā-vido yajñā-kṣapita-kalmaṣāḥ || 30 ||**

apare niyatāhārā niyataḥ parimita āhāro yeṣāṁ te niyatāhārāḥ santaḥ prāṇān vāyu-bhedān  
prāṇeṣu eva juhvati | yasya yasya vāyor jayaḥ kriyata itarān vāyu-bhedān tasmin tasmin  
juhvati te tatra praviṣṭā iva bhavanti | sarve'py ete yajñā-vido yajñā-kṣapitakalmaṣā yajñair  
yathoktāiḥ kṣapito nāśītaḥ kalmaṣo yeṣāṁ te yajñā-kṣapita-kalmaṣāḥ || 4.30 ||

—o)0(o—

evaṁ yathoktān yajñān nīrvatrya ---

**yajñā-śiṣṭāmṛta-bhujo yānti brahma sanātanaṁ |  
nāyaṁ loko'sty ayajñasya kuto'nyaḥ kurusattama || 31 ||**

yajña-śiṣṭāmṛta-bhujo yajñānām śiṣṭam yajña-śiṣṭam yajña-śiṣṭam ca tad amṛtam ca yajña-śiṣṭāmṛtam tad bhuñjata iti yajña-śiṣṭāmṛta-bhujaḥ | yathoktān yajñān kṛtvā tac-chiṣṭena kālena yathā-vidhi-coditam annam amṛtākhyam bhuñjate iti yajña-śiṣṭāmṛta-bhujo yānti gacchanti brahma sanātanaṁ cirantanaṁ mumukṣavaś cet | kālātikramāpekṣayeti sāmartyād gamyate | nāyam lokaḥ sarva-prāṇi-sādhāraṇo'py asti yathoktānām yajñānām eko'pi yajño yasya nāsti so'yajñas tasya | kuto'nyo viśiṣṭa-sādhana-sādhyāḥ kuru-sattama ||4.31||

—o)0(o—

**evam bahu-vidhā yajñā vitatā brahmaṇo mukhe |  
karmajān viddhi tām sarvān evam jñātvā vimokṣyase ||32||**

evam yathoktā bahu-vidhā bahu-prakārā yajñā vitatā vistīrṇā brahmaṇo vedasya mukhe dvāre veda-dvāreṇa avagamyamānā brahmaṇo mukhe vitatā ucyante | tad yathā **vāci hi prāṇam juhumaḥ** ity ādayaḥ | karmajān kāyika-vācika-mānasa-karmodbhāvān viddhi tām sarvān anātmajān nirvyāpāro hy ātmā | ata evam jñātvā vimokṣyase'subhāt | na mad-vyāpārā ime nirvyāpāro'ham udāsīna ity evam jñātvāsmāt samyag-darśanān mokṣyase saṁsāra-bandhanād ity arthaḥ ||4.32||

—o)0(o—

**brahmārpaṇam** [Gītā 4.24] ity ādi lokena samyag-darśanasya yajñatvaṁ saṁpāditam | yajñās cāneka upadiṣṭāḥ | taiḥ siddha-puruṣārtha-prayojanair jñānaṁ stūyate | katham ? - --

**śreyān dravya-mayād yajñāj jñāna-yajñaḥ parantapa |  
sarvaṁ karmākhilam pārtha jñāne parisamāpyate ||33||**

śreyān dravya-mayāt dravya-sādhana-sādhyād yajñāj jñāna-yajño he paraṁtapa | dravya-mayo hi yajñaḥ phalasyārambhakaḥ jñāna-yajño na phalārambhakaḥ ataḥ śreyān praśasyatareḥ | katham ? yataḥ sarvaṁ karma samastam akhilam apratibaddham pārtha jñāne mokṣa-sādhane sarvataḥ saṁplutodaka-sthānīye parisamāpyate antarbhavatīty arthaḥ | **yathā kṛtvā vijitāyādhareyāḥ saṁyanty evam enaṁ sarvaṁ tad abhisameti yat kimcit prajāḥ sādhu kurvanti yas tad veda yat sa veda** [ChāU 4.1.4] iti **śruteḥ** ||4.33||

—o)0(o—

tad etad viśiṣṭām jñānaṁ tarhi kena prāpyata ity ucyate ---

**tad viddhi praṇipātena paripraśnena sevayā |  
upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ ||34||**

tad viddhi vijānīhi yena vidhinā prāpyate iti | ācāryān abhigamya praṇipātena prakarṣeṇa nīcaih patanaṁ praṇipāto dīrgha-namaskāras tena | katham bandhaḥ ? katham mokṣaḥ ? kā vidyā ? kā cāvidyā ? iti paripraśnena sevayā guru-śuśrūṣayā evam ādinā |

praśrayeṇāvarjitā ācāryā upadekṣyanti kathayiṣyanti te jñānaṁ yathokta-viśeṣaṇaṁ  
jñāninaḥ | jñānavanto'pi kecid yathāvat tattva-darśana-śīlāḥ apare na | ato viśinaṣṭi  
tattva-darśina iti | ye samyag-darśinas tair upadiṣṭaṁ jñānaṁ kārya-kṣamaṁ bhavati |  
netarad iti bhagavato matam ||4.34||

—o)0(o—

tathā ca satīdamapi samarthaṁ vacanam --

**yaj jñātvā na punar moham evaṁ yāsyasi pāṇḍava |  
yena bhūtāny aśeṣeṇa drakṣyasi ātmany atho mayi ||35||**

yaj jñātvā yaj jñānaṁ tair upadiṣṭam adhigamya prāpya punar bhūyo moham evaṁ  
yathedānīm moham gato'si punar evaṁ na yāsyasi he pāṇḍava | kim ca ---- yena jñānena  
bhūtāny aśeṣeṇa brahmādīni stamba-paryantāni drakṣyasi sāḅṣād ātmani pratyag ātmani  
mat-saṁsthānīmāni bhūtānīty atho api mayi vāsudeve parameśvare cemānīti |  
kṣetrajnēśvaraikatvaṁ sarvopaniṣat-prasiddhaṁ drakṣyasīty arthaḥ ||4.35||

—o)0(o—

kim caitasya jñānasya māhātmyam ---

**api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛttamaḥ |  
sarvaṁ jñāna-plavenaiva vṛjinaṁ santariṣyasi ||36||**

api ced asi pāpebhyaḥ pāpa-kṛdbhyaḥ sarvebhyo'tiśayena pāpa-kṛt pāpa-kṛttamaḥ sarvaṁ  
jñāna-plavenaiva jñānam eva plavaṁ kṛtvā vṛjinaṁ vṛjinārṇavaṁ pāpa-samudraṁ  
saṁtariṣyasi | dharmo'pīha mumukṣoḥ pāpam ucyate ||4.36||

—o)0(o—

jñānaṁ kathaṁ nāśayati pāpam ? iti sa-dṛṣṭāntam ucyate ---

**yathaidhāmsi samiddho'gnir bhasmasāt kurute'rjuna |  
jñānāgniḥ sarva-karmāṇi bhasmasāt kurute tathā ||37||**

yathaidhāmsi kāṣṭhāni samiddhaḥ samyag iddho dīpto'gnir bhasmasāt bhasmībhāvaṁ  
kurute he arjuna jñānam eva agnir jñānāgniḥ sarva-karmāṇi bhasmasāt kurute tathā  
nirbījīkarotīty arthaḥ | na hi sāḅṣād eva jñānāgniḥ karmāṇīndhanavat bhasmīkartuṁ śaknoti  
| tasmāt samyag darśanaṁ sarva-karmaṇāṁ nirbījatve kāraṇam ity abhiprāyaḥ |  
sāmarthyād yena karmaṇā arīram ārabdhaṁ tat pravṛtta-phalātvaḥ upabhogenaiva kṣiyate |  
[tasya tāvad eva ciraṁ yāvan na vimokṣye'tha sampatsye](#) [ChāU 6.14.1] ato yāny apravṛtta-  
phalāni jñānotpatteḥ prakṛtāni jñāna-sahabhāvīni cātītāneka-janma-kṛtāni ca tāny eva  
sarvāṇi bhasmasāt kurute ||4.37||

—o)0(o—

yataḥ evam ataḥ---

**na hi jñānena sadṛśam pavitram iha vidyate |  
tat svayaṁ yoga-saṁsiddhaḥ kālenātmani vindati || 38 ||**

na hi jñānena sadṛśam tulyam pavitram pāvanam śuddhi-karam iha vidyate | taj jñānam svayam eva yoga-saṁsiddho yogena karma-yogena samādhi-yogena ca saṁsiddhaḥ saṁskṛto yogyatām āpannaḥ san mumukṣuḥ kālena mahatā ātmani vindati labhate ity arthaḥ || 4.38 ||

—o)0(o—

yenaikāntena jñāna-prāptir bhavati sa upāya upadiśyate ---

**śraddhāvāṁ labhate jñānam tat-paraḥ saṁyatendriyaḥ |  
jñānam labdhvā parāṁ śāntim acireṇādhigacchati || 39 ||**

śraddhāvān śraddhālur labhate jñānam | śraddhālutve'pi bhavati kaścin manda-prasthānaḥ ata āha --- tat-paraḥ | gurūpāsadanādāv abhiyukto jñāna-labdhy-upāye śraddhāvān | tat-para'py ajitendriyaḥ syāt ity ata āha --- saṁyatendriyaḥ | saṁyatāni viśayebhyo nivartitāni yasyendriyāṇi sa saṁyatendriyaḥ | ya evambhūtaḥ śraddhāvān tat-paraḥ saṁyatendriyaś ca so'vaśyam jñānam labhate | praṇipātādis tu bāhyo'naikāntiko'pi bhavati māyāvitvādi-sambhavāt | na tu tat śraddhāvattvādaḥ ity ekāntato jñāna-labdhy-upāyaḥ | kiṁ punar jñāna-lābhāt syād ity ucyate -- jñānam labdhvā parāṁ mokṣākhyāṁ śāntim uparatim acireṇa kṣipram evādhigacchati | samyag-darśanāt kṣipram eva mokṣo bhavati sarva-śāstra-nyāya-prasiddhaḥ suniścito'rthaḥ || 4.39 ||

—o)0(o—

atra saṁśayo na kartavyaḥ pāpiṣṭho hi saṁśayaḥ | katham ity ucyate ---

**ajñāś cāśraddadhānaś ca saṁśayātmā vinaśyati |  
nāyam loko'sti na paro na sukham saṁśayātmanaḥ || 40 ||**

ajñāś cānātmajñāś cāśraddadhānaś ca guru-vākya-śāstreṣv aviśvāsavānś ca saṁśayātmā ca saṁśaya-cittaś ca vinaśyati | ajñāśraddadhānau yadyapi vinaśyataḥ na tathā yathā saṁśayātmā | saṁśayātmā tu pāpiṣṭhaḥ sarveṣāṁ | katham ? nāyam sādharmaṇo'pi loko'sti | tathā na paro lokaḥ | na sukham tatrāpi saṁśayotpatteḥ saṁśayātmanaḥ saṁśaya-cittasya | tasmāt saṁśayo na kartavyaḥ || 4.40 ||

—o)0(o—

kasmāt ? ----

**yoga-saṁnyasta-karmāṇaṁ jñāna-saṁchinna-saṁśayaṁ |  
ātmavantam na karmāṇi nibadhnanti dhanañjaya ||41||**

yoga-saṁnyasta-karmāṇaṁ paramārtha-darśana-lakṣaṇena yogena saṁnyastāni karmāṇi  
yena paramārtha-darśinā dharmādharmaṁkhyāni taṁ yoga-saṁnyasta-karmāṇaṁ | katham  
yoga-saṁnyasta-karmā ? ity āha – jñāna-saṁchinna-saṁśayaṁ jñānenātmeśvaraikatva-  
darśana-lakṣaṇena saṁchinnaḥ saṁśayo yasya yo jñāna-saṁchinna-saṁśayaḥ | ya evaṁ  
yoga-saṁnyasta-karmā tam ātmavantam apramattaṁ guṇa-ceṣṭā-rūpeṇa dṛṣṭāni karmāṇi  
na nibadhnanty aniṣṭādi-rūpaṁ phalaṁ nārabhante | he dhanañjaya ||4.41||

—o)0(o—

yasmāt karma-yogānuṣṭhānād aśuddhi-kṣaya-hetuka-jñāna-saṁchinna-saṁśayo na  
nibadhyate karmabhir jñānāgni-dagdha-karmatvād eva yasmāc ca jñāna-karmānuṣṭhāna-  
viṣaye saṁśayavān vinaśyati ---

**tasmād ajñāna-saṁbhūtaṁ hṛt-sthaṁ jñānāsinātmanaḥ |  
chittvainaṁ saṁśayaṁ yogam ātiṣṭhottiṣṭha bhārata ||42||**

tasmāt pāpiṣṭham ajñāna-saṁbhūtam ajñānād avivekāj jātaṁ hṛt-sthaṁ hṛdi buddhau  
sthitam jñānāsinā śoka-mohādi-doṣa-haraṁ samyag darśanaṁ jñānaṁ tad evāsiḥ khaḍgas  
tena jñānāsinā ātmanaḥ svasya ātma-viṣayatvāt saṁśayasya | na hi parasya saṁśayaḥ  
pareṇa cchettavyatām prāptaḥ yena svasyeti viśeṣyeta | ata ātma-viṣayo’pi svasyaiva  
bhavati | chittvā enaṁ saṁśayaṁ sva-vināśa-hetu-bhūtam yogam samyag-darśanopāyaṁ  
karmānuṣṭhānam ātiṣṭha kurv ity arthaḥ | uttiṣṭha cedānīm yuddhāya bhārata iti ||4.42||

iti śrīmat-paramahaṁsa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-  
śiṣyasya śrīmac-charṅkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye  
caturtho’dhyāyaḥ  
||4||

—o)0(o—