

## atha caturtho'dhyāyah

(śaṅkara-bhāṣyaḥ)

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 pravṛtṭim vedārthaṁ manvānas taṁ  
vaṁśa-kathanena stauti śrī-bhagavān |

śrī-bhagavān uvāca

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

imam adhyāya-dvayenoktaṁ yogaṁ vivasvate ādityāya sargādaḥ proktavān aham | jagat-  
paripālayitṛṇāṁ kṣatriyaṇāṁ balādhānāya | tena yoga-balena yuktaḥ samarthā bhavanti  
brahma parirakṣitum, 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—

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

evaṁ kṣatriya-paramparā-prāptam imaṁ rājarṣayo rājānaś ca te ṛṣayaś ca rājarṣayo vidur  
imaṁ yogam | sa yogaḥ kāleneha mahatā dīrghēṇa naṣṭo vicchinna-sampradāyaḥ samvṛtto he  
parantapa ! ātmano vipakṣa-bhūtāḥ para ucyaṁte 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 uttamam yogo jñānam ity arthaḥ ||4.3||

—o)0(o—

bhagavatā vipratīṣiddham uktam iti mā bhūt kasyacid buddhir iti parihārārthaṁ codyam iva  
kurvann arjuna uvāca –

**aparam bhavato janma param janma vivasvataḥ |  
katham etad vijānīyām tvam ādau proktavān iti ||4||**

aparam arvāg vasudeva-gr̥he bhavato janma param pūrvam sargādau janma utpattiḥ vivasvata  
ādityasya | tat katham etad vijānīyām aviruddhārthatayā yas tvam evādau proktavān imam  
yogam | sa eva tvam idānīm mahyam proktavān asīti ||4.4||

—o)0(o—

yā vāsudeve anīśvarāsarvajñāśaṅkā mūrkhāṇām tām pariharan śrī-bhagavān uvāca padartho  
hy arjunasya praśnaḥ –

**bahūni me vyatītāni janmāni tava cārjuna |  
tāny aham veda sarvāṇi na tvam vettha parantapa ||5||**

bahūni me mama vyatītāni atikrāntāni janmāni tava ca he arjuna tāny aham veda jāne sarvāṇi  
na tvam vettha jāniṣe | dharmādharmādi-pratibaddha-jñāna-śaktitvāt | aham punar nitya-  
śuddha-buddha-mukta-svabhāvatvād anāvaraṇa-jñāna-śaktir iti vedāham | he parantapa ||4.5||

—o)0(o—

katham tarhi tava nityeśvarasya dharmādharmābhāve'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, tathāvyayātmākṣīṇa-jñāna-śakti-svabhāvo'pi san, tathā bhūtānām  
brahmādi-stamba-paryantānām īśvara īśana-śīlo'pi san | prakṛtiṁ svām mama vaiṣṇavīm  
māyām triguṇātmikām yasyā vaśe sarvam idam jagad vartate | yayā mohitam jagat sat svam  
ātmānam vāsudevam 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-artham ca ? ity ucyate —

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

yadā yadā hi dharmasya glānir hānir varṇāśramādi-lakṣaṇasya prāṇinām abhyudaya-  
niḥśreyasa-sādhanasya bhavati | bhārata ! abhyutthānam udbhavo'dharmasya tadātmānam  
sṛjāmy aham 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 veti tattvataḥ |  
tyaktvā deham punar janma naiti mām eti so'rjuna ||9||**

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

—o)0(o—

naiṣa 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-viṣayaṁ tapaḥ | tena jñāna-tapasā | pūtāḥ parām śuddhiṁ 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 anugṛhṇāmy aham ity etat | teṣāṁ mokṣaṁ pratyanarthitvāt | na hy ekasya mumukṣutvaṁ phalārthitvaṁ ca yugapat sambhavati | ato ye yat-phalārthinas tāms tat-phala-pradānena, ye yathokta-kāriṇas tv apha-lārthino 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-nimittam moha-nimittam 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 ihāsmin 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 śīghraṁ 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 kim-nimittaḥ ? iti | athavā varṇāśramādi-pravibhāgopetā manuṣyā **mama vartmānuvartante sarvaśa** [Gītā 4.11] ity uktaṁ kasmāt punaḥ kāraṇān niyamena tavaiva vartmānuvartante, nānyasya kim ? ucyate —

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

cāturvarṇyaṁ catvāra eva varṇāś cāturvarṇyaṁ mayeśvareṇa sṛṣṭam utpāditaṁ **brāhmaṇo'sya mukham āsīt** [Rk 8.4.19.2, Yajuh 32.11] ity ādi **śruteḥ** | guṇa-karma-vibhāgaśo guṇa-vibhāgaśaḥ karma-vibhāgaśaś ca | guṇāḥ sattva-rajas-tamānsi | tatra sāttvikasya sattva-pradhānasya brāhmaṇasya **śamo damas tapaḥ** [Gītā 18.42] ity ādīni karmāṇi | sattvopasarjana-rajaḥ-pradhānasya kṣatriyasya śaurya-tejaḥ-prabhṛtīni karmāṇi | tama-upasarjana-rajaḥ-pradhānasya vaiśyasya kṛṣy-ādīni karmāṇi | raja-upasarjana-tamaḥ-pradhānasya śūdrasya śūsṛṣaiva karma | ity evaṁ guṇa-karma-vibhāgaśaś cāturguṇyaṁ mayā sṛṣṭam ity arthaḥ | tac cedam cāturvarṇyaṁ nānyeṣu lokeṣu | ato mānuṣe loke iti viśeṣaṇam | hanta tarhi cāturvarṇya-sargādeḥ karmaṇaḥ kartṛtvāt tat-phalena yujyase'to na tvam nitya-mukto nityeśvaraś ceti | ucyate – yadyapi māyā-samvyavahāreṇa tasya karmaṇaḥ kartāram api santam mām paramārthato viddhy akartāram, ataevāvyayam asaṁsāriṇam ca mām viddhi ||4.13||

—o)0(o—

yeṣām tu karmaṇām kartāraṁ mām manyase paramārthatas teṣām akartaivāham | yato –

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

na mām tāni karmāṇi limpanti dehādy-ārambhakatvenāhaṅkārahāvāt | na ca teṣām  
karmaṇām phale me mama sprhā tṛṣṇā | yeṣām tu saṁsāriṇām ahaṁ kartety ābhimānaḥ  
karmasu sprhā 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 sprheti  
na karmabhir na badhyate | tasyāpi na dehādy-ārambhakāni karmāṇi bhavantīty arthaḥ ||4.14||

—o)0(o—

nāhaṁ kartā, na me karma-phale sprheti –

**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 vaiṣamyam 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 moham  
gatāḥ | atas te tubhyam ahaṁ karmākarma ca pravakṣyāmi yaj jñātvā viditvā karmādi  
mokṣyase’śubhāt saṁsārāt ||4.16||

—o)0(o—

na caitat tvayā mantavyam, karma nāma dehādi-ceṣṭā loka-prasiddham, akarma nāma tad-  
akriyā tuṣṇīm āsanam | kiṁ tatra boddhavyam ? iti | kasmāt ? ucyate –

**karmaṇo hy api boddhavyam boddhavyam ca vikarmaṇaḥ |  
akarmaṇas ca boddhavyam 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 viṣamā durjñānā karmaṇa ity upalakṣaṇārtham  
karmādīnām karmākarma-vikarmaṇām gatir yāthātmyam tattvam ity arthaḥ ||4.17||

—o)0(o—

kim 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 kriyākāra-kādi-vyavahāro'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-darśi |

nanu kim idaṁ viruddham ucyate karmaṇy akarma yaḥ paśyed iti | akarmaṇi ca karma iti | na  
hi karmākarma syād akarma vā karma, tatra viruddham katham paśyed draṣṭā ? na |  
akarmaiva paramārthataḥ sat-karmavad avabhāsate 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 mokṣaṇam syāt [yaj jñātvā  
moksyaśe'śubhāt](#) [Gītā 4.16] iti cōktam | tasmāt karmākarmaṇi viparyayeṇa gr̥hīte prāṇibhis  
tad-viparyaya-grahaṇa-nivṛtty-artham bhagavato vacanam karmaṇy akarma yaḥ ity ādi |

na cātra karmādhikaraṇa-karmāsti, kuṇḍe badarāṇīva | nāpy akarmādhikaraṇam karmāsti  
karmābhāvatvād akarmaṇaḥ | ato viparīta-gr̥hīte eva karmākarmaṇi laukikāiḥ, yathā  
mṛgatṛṣṇikāyām udakam śuktikāyām vā rajatam |

nanu karma karmaiva sarveṣām na kvacid vyabhicarati | tan na nau-sthasya nāvi gacchantyām  
taṭasthesv agatiṣu nageṣu pratikūla-gati-darśanāt | dūreṣu cakṣuśāsannikṛṣṭeṣu gacchatsv  
gaty-abhāva-darśanāt | evam ihāpy akarmaṇy aham karomīti karma-darśanam karmaṇi  
cākarma-darśanam viparīta-darśanam yena, tan-nirākaraṇārtham ucyate karmaṇy akarma yaḥ  
paśyet ity ādi |

tad etad ukta-prativacanam apy asaḥṛd atyanta-viparīta-darśana-bhāvitatayā momuhyamāno  
lokaḥ śrutam apy asaḥṛt tattvaṁ vismṛtya vismṛtya mithyā-prasaṅgam avatāryāvātārya  
codayatīti punaḥ punar uttaram āha bhagavān | durvijñeyatvaṁ cālaksya 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 kim karma kim  
akarmeti kavayo'py atra mohitāḥ [Gītā 4.16] dehādy-āśrayam karmātmany adhyāropya | aham

kartā mamaitat karma, mayāsyā karmaṇaḥ phalaṁ bhoktavyam iti ca | tathā ahaṁ tūṣṇīm bhavāmi, yenāhaṁ nirāyāso'karmā sukhī syām iti kārya-karaṇāśraya-vyāpāroparamaṁ tat-kṛtaṁ casukhitvam ātmany adhyāropya na karomi kimcit 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 sarva-loka-prasiddhe karmaṇi nadī-kula-stheṣv iva gatiḥ pratilaumyena | ato'karma karmābhāvaṁ yathā-bhūtaṁ gaty-abhāvam iva vṛkṣeṣu yaḥ paśyet | akarmaṇi ca kārya-karaṇa-vyāpāroparame karmavad ātmany adhyāropite tūṣṇīm akurvan sukham āse ity ahaṅkārābhisandhi-hetutvāt tasminn akarmaṇi ca karma yaḥ paśyet | ya evaṁ karmākarma-vibhāgajñāḥ sa buddhimān paṇḍito manuṣyeṣu | sa yukto yogī kṛtsna-karma-kṛc ca | so'subhān mokṣitaḥ kṛta-kṛtyo bhavatīty arthaḥ |

ayaṁ śloko'nyathā vyākhyātaḥ kaiścit | katham ? nityānām kila karmaṇām īśvarārthe'nuṣṭhīyamānānām tat-phalābhāvād akarmaṇi tāny ucyante gaṇyā vṛttyā | teṣāṁ cākaraṇam akarma | tac ca pratyavāya-phalatvāt karmocyate gaṇyaiva vṛttyā | tatra nitye karmaṇy akarma yaḥ paśyet phalābhāvāt | yathā dhenur api gaur agaur ucyate kṣīrākhyāṁ phalaṁ na prayacchatīti tadvat | tathā nityākaraṇe tv akarmaṇi karmaḥ āśyēn narakādi-pratyavāya-phalaṁ prayacchatīti | naitad yuktaṁ vyākhyānam | evaṁ-jñānād aśubhān mokṣānupapatteḥ | [yaj jñātvā mokṣyase'subhāt](#) [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-jñānam 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 kimcit phalaṁ syāt | nāpi nityākaraṇaṁ jñeyatvena coditam | nāpi karmākarmeti mithā-darśanād aśubhān mokṣaṇam | buddhimattvaṁ, yukatā, 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 | kim tarhi gaṇaṁ phala-bhāvābhāva-nimittam ? na, karmākarma-vijñānād api gaṇāt phalasyāśravaṇāt | nāpi śruta-hānya-śruta-parikalpanayā kaścid viśeṣo labhyate | sva-śabdenāpi śakyaṁ vaktuṁ nitya-karmaṇām phalaṁ nāsty akaraṇac ca teṣāṁ naraka-pātaḥ syād iti | tatra vyājena para-vyāmoha-rūpeṇa karmaṇy akarma yaḥ paśyed ity ādinā kim ? tatraiva vyācaksāṇena bhagavatoktaṁ vākyam loka-vyāmohārtham iti vyaktaṁ kalpitaṁ syāt | na caitac chadma-rūpeṇa vākyena rakṣaṇīyam 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 boddhavyam ca kartavyam eva, na niṣprayojanam boddhavyam ity ucyate |

na ca mithyā-jñānam boddhavyam bhavati tat-pratyupasthāpitam vā vastv-ābhāsam | nāpi nityānam 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-utpattiṃ bruvatā'sad eva sad bhavet | sac cāsad bhaved ity uktam syāt | tac cāyuktam, sarva-pramāṇa-virodhāt | na ca niṣphalam vidadyāt karma śāstram duḥkha-svarūpatvāt | duḥkhasya ca buddhi-pūrvakatayā kāryatvānupapatteḥ | tad-akaraṇe ca naraka-pātābhyupagame'narthāyaiva | ubhayathāpi karaṇe'karaṇe ca śāstram niṣphalam kalpitam syāt | svābhyupagama-virodhas ca nityam niṣphalam karmety abhyupagamya 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-darśanam stūyate —

**yasya sarve samārambhāḥ kāma-saṅkalpa-varjitāḥ |  
jñānāgni-dagdha-karmāṇam tam āhuḥ paṇḍitam budhāḥ ||19||**

yasya yathokta-darśinaḥ sarve yāvantaḥ samārambhāḥ karmaṇi samārabhyanta iti samārambhāḥ | kāma-saṅkalpa-varjitāḥ kāmaistat-kāraṇaiś ca saṅkalpa-varjitā mudhaiva ceṣṭā-mātrā anuṣṭhiyante | pravṛttena cel loka-saṅgrahārtham, nivṛttena cej jīvana-mātrārtham, tam jñānāgni-dagdha-karmāṇam karmādāv akarmādi-darśanam jñānam, tad evāgnis tena jñānāgninā dagdhāni śubhāśubha-lakṣaṇāni karmaṇi yasya | tam āhuḥ paramārthataḥ paṇḍitam budhāḥ brahma-vidaḥ ||4.19||

—o)0(o—

yas tu karmādāv akarmādi-darśi 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-saṅgrahārtham pūrvavat karmaṇi pravṛtto'pi naiva kiṃcit karoti jñānāgni-dagdha-karmatvāt tadyam karmākarmaiva sampadyata ity etam artham darśayisyann āha —

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

tyaktvā karmasv abhimānam phalāsaṅgam ca yathoktena jñānena nitya-trpto nirākāṅkṣo viśayeṣv ity arthaḥ | nirāśraya āśraya-rahitaḥ | āśrayo nāma yad āśritya puruṣārtham sisādhayisati | drṣṭādrṣṭa-phala-sādhanāśraya-rahita ity arthaḥ | viduṣā kriyamānam 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 kiṃcit karoti saḥ ||4.20||



—o)0(o—

yaḥ punaḥ pūrvokta-viparītaḥ prāḡ eva karmāmbhād brahmaṇi sarvāntare pratyag-ātmani niškriye samjātātma-darśanaḥ, sa dr̥ṣṭādr̥ṣṭeṣṭa-viṣayāśir vivarjitatayā dr̥ṣṭādr̥ṣṭārthe karmaṇi prayojanam apyaśyan sa-sādhanam karma samnyasya śarīra-yātrā-mātra-ceṣṭo yatir jñāna-niṣṭho mucyata iti | etad artham darśayitum āha—

**nirāśir yata-cittātmā tyakta-sarva-parigrahaḥ |  
śarīram kevalam karma kurvan nāpnoti kilbiṣam ||21||**

nirāśir nirgatā āśiṣo yasmāt sa nirāśih | yata-cittātmā cittam antaḥ-karaṇam | ātmā bāhyaḥ kārya-karaṇa-samghātaḥ | tāv ubhāv api yatau samyatau yasya sa yata-cittātmā | tyakta-sarva-parigrahaḥ – tyaktaḥ sarvaḥ parigraho yena sa tyakta-sarva-parigrahaḥ | śarīram śarīra-sthiti-mātra-prayojanam kevalam tatrāpi abhimāna-varjitaḥ karma kurvan | nāpnoti na prāpnoti kilbiṣam aniṣṭa-rūpaṁ pāpaṁ dharmam ca | dharmo'pi mumukṣor aniṣṭa-rūpaṁ kilbiṣam eva | bandhāpādatvāt | tasmāt tābhyām mukto bhavati, samsārān mukto bhavatīty arthaḥ |

kiṁ ca śarīram kevalam karmety atra kiṁ śarīra-nirvartyam śarīram karmābhipretam ? āho svic charīra-sthiti-mātra-prayojanam śarīram karma ? iti | kiṁ cāto yadi śarīra-nirvartyam śarīram karma yadi vā śarīra-sthiti-mātra-prayojanam śarīram ? iti | ucyate -- yadā śarīra-nirvartyam karma śarīram abhipretam syāt tadā dr̥ṣṭādr̥ṣṭa-prayojanam karma pratiṣiddham api śarīreṇa kurvan nāpnoti kilbiṣam iti bruvato viruddhābhīdhānam prasajyeta | śāstrīyam ca karma dr̥ṣṭādr̥ṣṭa-prayojanam śarīreṇa kurvan nāpnoti kilbiṣam ity api bruvato'prāpta-pratiṣedha-prasaṅgaḥ | śarīram karma kurvan iti viśeṣaṇāt kevala-śabda-prayogāc ca vān-manasa-nirvartyam karma vidhi-pratiṣedha-viṣayam dharmādharmā-śabda-vācyam kurvan prāpnoti kilbiṣam ity uktam syāt |

tatrāpi vān-manasābhyām vihitānuṣṭhāna-pakṣe kilbiṣa-prāpti-vacanam viruddham āpadyeta | pratiṣiddha-sevi-pakṣe'pi bhūtārthānuvāda-mātram anarthakam syāt | yadā tu śarīra-sthiti-mātra-prayojanam śarīram karmābhipretam bhavet, tadā dr̥ṣṭādr̥ṣṭa-prayojanam karma vidhi-pratiṣedha-gamyam śarīra-vān-manasa-nirvartyam anyad akruvamṣ tair eva śarīrādibhiḥ śarīra-sthiti-mātra-prayojanam kevala-śabda-prayogāt aham karomi ity abhimāna-varjitaḥ śarīrādi-ceṣṭā-mātram loka-dr̥ṣṭyā kurvan nāpnoti kilbiṣam | evambhūtasya pāpa-śabda-vācyā-kilbiṣa-prāpty-asambhavāt kilbiṣam samsāram nāpnoti | jñānāgni-dagdha-sarva-karmatvād apratibandhena mucyate eveti pūrvokta-samyag-darśana-phalānuvāda evaiṣaḥ | evam śarīram kevalam karma ity asyārthasya parigrahe niravadyam bhavati ||4.21||

—o)0(o—

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

yadṛcchā-lābha-santuṣṭo dvandvātīto vimatsarah |  
samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate ||22||

yadṛcchā-lābha-santuṣṭaḥ prārthitopanato lābho yadṛcchā-lābhaḥ, tena santuṣṭaḥ samjātālam-  
pratyayaḥ | dvandvātīto dvandvaiḥ śītoṣṇādibhir hanyamāno'py aṣiṣṇa-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-  
viśāda-varjitaḥ, karmādāv akarmādi-darśī, yathā-bhūtātma-darśana-niṣṭhaḥ san śarīra-sthiti-  
mātra-prayojane bhikṣātanādi-karmaṇi śarīrādi-nirvartye [naiva kimcit karomīti](#) [Gītā 5.8]  
[guṇā guṇeṣu vartanta](#) [Gītā 3.28] ity evaṁ sadā samparicakṣāṇa ātmanaḥ kartṛtvābhāvaṁ  
paśyann eva kimcid bhikṣātanādikaṁ karma karoti | loka-vyavahāra-sāmānya-darśanena tu  
laukikair āropita-kartṛtve bhikṣātanādaḥ karmaṇi kartā bhavati | svānubhavana tu śāstra-  
pramāṇādi-janitenākarmaiva | sa evaṁ parādhyāropita-kartṛtvaṁ śarīra-sthiti-mātra-  
prayojanaṁ bhikṣātanādikaṁ 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 kutaścin nimittāt tad-asambhave sati pūrvavat tasmin  
karmaṇy abhipravṛttasyāpi [naiva kimcit karoti sa](#) [Gītā 4.20] itikarmābhāvaḥ pradarsitaḥ |  
yasyaivaṁ karmābhāvo darśitas tasyaiva –

gata-saṅgasya muktasya jñānāvasthita-cetasah |  
yajñāyācarataḥ karma samagram 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 samagram saḥāgreṇa phalena vartata iti  
samagram karma tat-samagram pravilīyate vinaśyatīty arthaḥ ||4.23||

—o)0(o—

kasmāt punaḥ kāraṇāt kriyamāṇaṁ karma svakāryārambham akurvāt samagram 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 brahmaivāsaya | 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-stutyartham yajñatva-sampādanam jñānasya sutarām upapadyate | yad-arpaṇādy-adhiyajñe prasiddham tad asyādhyātmanam brahmaiva paramārtha-darśina iti | anyathā sarvasya brahmatve'rpaṇādīnām eva viśeṣato brahmatvābhidhānam anarthakam syāt | tasmād brahmaivedam sarvam ity abhijānato viduṣaḥ sarva-karmābhāvaḥ |

kāraka-buddhy-abhāvāc ca | nahi kāraka-buddhi-rahitam yajñākhyam karma dṛṣtam | sarvam evāgni-hotrādīkam karma śabda-samarpita-devatā-viśeṣa-sampradānādi-kāraka-buddhimatkartr-abhimāna-phalābhisandhimac ca dṛṣtam | nopamṛdita-kriyākāraka-phala-bheda-buddhimat kartṛtvābhimāna-phalābhisandhi-rahitam vā | idam tu brahma-buddhy-upamṛditārpaṇādi-kāraka-kriyā-phala-bheda-buddhi karmāto'karmaiva tat |

tathā ca darśitam [karmany akarma yaḥ paśyet](#) [Gītā 4.18], [karmany abhipravṛtto'pi naiva kimcit karoti saḥ](#) [Gītā 4.20], [guṇā guṇeṣu vartante](#) [Gītā 3.28], [naiva kimcit karomiti yukto manyeta tattvavit](#) [Gītā 5.8] ity ādibhiḥ | tathā ca darśayams tatra tatra kriyā-kāraka-phala-bheda-buddhy-upamardam karoti | dṛṣṭā ca kāmyāgnihotrādau kāmopamardena kāmyāgnihotrādi-hāniḥ | tathā mati-pūrvakām atipūrvakādīnām karmaṇām kārya-viśeṣasyārambhakatvam dṛṣtam | tathehāpi brahma-buddhy-upamṛditārpaṇādi-kāraka-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 kārakātmanā vyavasthitam sat tad eva karma karoti | tatra nārpaṇādi-buddhir nivartyate | kintv arpaṇādiṣu brahma-buddhir ādhiyate | yathā pratimādau viṣṇv-ādi-buddhiḥ, yathā vā nāmādau brahma-buddhir iti | satyam evam api syād yadi jñāna-yajña-stutyartham prakaraṇam na syāt | atra tu samyag-darśanam jñāna-yajña-śabditam anekān yajña-śabditān kriyā-viśeṣān upanyasya [śreyān dravya-mayād yajñāj jñāna-yajñaḥ 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-drṣṭivad brahma-drṣṭiḥ 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-virodhaś ca | samyag-darśanam ca prakṛtam [karmany akarma yaḥ paśyet](#) [Gītā 4.18] ity atrānte ca samyag-darśanam tasyaivopasamhārāt | [śreyān dravya-mayād yajñāj jñāna-yajñaḥ parantapa](#) [Gītā 4.33] [jñānam labdhvā parām śāntim](#) [Gītā 4.39] ity ādinā samyag-darśana-stutim eva kurvann

upakṣiṇo'dhyāyah | tatrākasmād arpaṇādaḥ brahma-dṛṣṭir aprakaraṇe pratimāyām iva viṣṇu-  
dṛṣṭir ucyata ity anupapannam | tasmād yathā-vyākhyātārtha evāyam ślokaḥ ||4.24||

—o)0(o—

tatrādhunā samyag-darśanasya yajñatvaṁ sampādyā 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, kurvantīty arthaḥ | brahmāgnau [satyaṁ jñānam anantaṁ brahma](#) [TaittU 2.1]  
[vijñānam ānandaṁ brahma](#) [BAU 3.9.28], [yat sākṣād aparokṣād brahma ya ātmā sarvāntaraḥ](#)  
[BAU 3.4.1], ity ādi vacanoktam aśanāyāpipāsādi-sarva-samsāra-dharma-varjitam [neti neti](#)  
[BAU 4.4.22] iti nirastāśeṣa-viśeṣam brahma-śabdenocyate | brahma ca tad-agniś ca sa  
homādhikaraṇatva-vivakṣayā brahmāgnis tasmin brahmāgnāv apare'nye brahma-vido yajñam  
yajña-śabda-vācyā ātmā ātma-nāmasu yajña-śabdasya pāthāt [Nirukti 14.11] tam ātmānam  
yajñam paramārthataḥ param eva brahma santaṁ buddhyādy-upādhi-samyuktam adhyasta-  
sarvopādhi-dharmakam āhuti-rūpaṁ yajñinaivātmanaivokta-lakṣaṇopajuhvati prakṣipanti,  
sopādhikasyātmano nirupādhikena para-brahma-svarūpeṇaiva yad darśanam, 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 yajñāj jñāna-yajñāḥ parantapa](#) [Gitā 4.33] ity ādinā  
stuty-artham ||4.25||

—o)0(o—

**śrotrādīnīndriyāṅy anye samyamāgniṣu juhvati |  
śabdādīn viṣayān anyā indriyāgniṣu juhvati ||26||**

śrotrādīnīndriyāṅy anye yoginaḥ samyamāgniṣu pratīndriyam samyamo bhidyata iti bahu-  
vacanam | samyamā evāgnayas teṣu juhvati | indriya-samyamam eva kurvantīty arthaḥ |  
śabdādīn viṣayān anyā indriyāgniṣu juhvati, indriyāṅy evāgnayas teṣv indriyāgniṣu juhvati  
śrotrādībhir aviruddha-viṣaya-grahaṇam homam manyante ||4.26||

—o)0(o—

kim ca –

**sarvānīndriya-karmāṇi prāṇa-karmāṇi cāpare |  
ātma-samyama-yogāgnau juhvati jñāna-dīpīte ||27||**

sarvānīndriya-karmāṇi indriyāṅām karmāṅīndriya-karmāṇi | tathā prāṇa-karmāṇi prāṇo  
vāyur ādhyātmikas tat-karmāṅy ākuñcana-prasāraṇādīni tāni cāpara ātma-samyama-  
yogāgnau, ātmani samyama ātma-samyamaḥ | sa eva yogāgnis tasminn ātma-samyama-

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 saṁśīta-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 | saṁśīta-vratāḥ samyak śītāni tanūkr̥tāni tīkṣṇīkr̥tāni vratāni yeṣāṁ te saṁśīta-  
vratāḥ ||4.28||

—o)0(o—

kiṁ ca –

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

apāne'pāna-vṛttau juhvati pratīkṣipanti prāṇaṁ prāṇa-vṛttim, pūrakākhyam prāṇāyāmaṁ  
kurvantīty arthaḥ | prāṇe'pānaṁ tathāpare juhvati | recaḥākhyam ca prāṇāyāmaṁ kurvantīty  
etat | prāṇāpāna-gatī mukhya-nāsikābhyāṁ vāyor nirgamaṇam prāṇasya gatis tad-  
viparyayaṇādho-gamaṇam apānasya gatis, te prāṇāpāna-gatī | ete ruddhvā nirudhya  
prāṇāyāma-parāyaṇāḥ prāṇāyāma-tat-parāḥ kumbhakākhyam 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  
yathoktaiḥ kṣapito nāśītaḥ kalmaṣo yeṣāṁ te yajñā-kṣapita-kalmaṣāḥ ||4.30||

—o)0(o—

evaṁ yathoktān yajñān nirvatrya ---

yajña-śiṣṭāmṛta-bhujo yānti brahma sanātanam |  
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 sanātanam cirantanam mumukṣavaś cet | kālātikramāpekṣayeti sāmartyāḍ  
gamyate | nāyaṁ 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 tān 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  
juhumāḥ** ity ādayaḥ | karmajān kāyika-vācika-mānasa-karmodbhavān viddhi tān sarvān  
anātmajān, nirvyāpāro hy ātmā | ata evam jñātvā vimokṣyase'śubhāt | 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 sampāditam | yajñās  
cāneka upadiṣṭāḥ | taiḥ siddha-puruṣārtha-prayojanair jñānam 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 paramtapa | dravya-mayo  
hi yajñaḥ phalasyārambhakaḥ, jñāna-yajño na phalārambhakaḥ, ataḥ śreyān praśasyatareḥ |  
katham ? yataḥ sarvaṁ karma samastam akhīlam apratibaddham pārtha jñāne mokṣa-  
sādhane sarvataḥ samplutodaka-sthāniye parisamāpyate antarbhavatīty arthaḥ | **yathā kṛtāya  
vijitāyādhareyāḥ samyanty evam enam 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 jñānam tarhi kena prāpyata ity ucyate ---

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

tat viddhi vijānīhi yena vidhinā prāpyate iti | ācāryān abhigamya, praṇipātena prakarṣeṇa nīcaih patanam praṇipāto dīrgha-namaskāras tena | katham bandhaḥ ? katham mokṣaḥ ? kā vidyā ? kā cāvidyā ? iti paripraśnena, sevayā guru-śuśrūṣayā evam ādinā | praśrayeṇāvarjitā ācāryā upadekṣyanti kathayisyanti te jñānam yathokta-viśeṣanam jñāninaḥ | jñānavanto'pi kecid yathāvat tattva-darśana-śilāḥ, apare na | ato viśinaṣṭi tattva-darśina iti | ye samyag-darśinas tair upadiṣṭam jñānam kārya-kṣamam bhavati | netarad iti bhagavato matam ||4.34||

—o)0(o—

tathā ca satīdamapi samartham vacanam --

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

yaj jñātvā yaj jñānam tair upadiṣṭam adhigamya prāpya punar bhūyo moham evam yathedānīm moham gato'si punar evam na yāsyasi he pāṇḍava | kim ca ---- yena jñānena bhūtāny aśeṣeṇa brahmādini stamba-paryantāni drakṣyasi sāksād ātmani pratyag ātmani mat-samsthānīmāni bhūtānīty atho api mayi vāsudeve parameśvare cemānīti | kṣetrajnēśvaraikatvam sarvopaniṣat-prasiddham drakṣyasi arthaḥ ||4.35||

—o)0(o—

kim caitasya jñānasya mātmyam ---

**api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛttamaḥ |  
sarvam jñāna-plavenaiva vṛjinam santariṣyasi ||36||**

api ced asi pāpebhyaḥ pāpa-kṛdbhyaḥ sarvebhyo'tiśayena pāpa-kṛt pāpa-kṛttamaḥ sarvam jñāna-plavenaiva jñānam eva plavam kṛtvā vṛjinam vṛjinārṇavam pāpa-samudram santariṣyasi | dharmo'pīha mumukṣoḥ pāpam ucyate ||4.36||

—o)0(o—

jñānam katham nāśayati pāpam ? iti sa-drṣṭāntam ucyate ---

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

yathaidhāmsi kāṣṭhāni samiddhaḥ samyag iddho dīpto'gnir bhasmasāt bhasmībhāvam kurute he arjuna, jñānam eva agnir jñānāgniḥ sarva-karmāṇi bhasmasāt kurute tathā nirbījīkarotīty arthaḥ | na hi sāksād eva jñānāgniḥ karmāṇīndhanavat bhasmīkartum śaknoti | tasmāt samyag darśanam sarva-karmaṇām nirbījatve kāraṇam ity abhiprāyaḥ | sāmartyād yena karmaṇā arīram ārabdham tat pravṛtta-phalavād upabhogenaiva kṣīyate | [tasya tāvad eva ciram yāvan na vimokṣyetha sampatsye](#) [ChāU 6.14.1] ato yāny apravṛtta-phalāni jñānotpatteḥ prak

kṛtāni 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 svayam yoga-samsiddhaḥ kālenātmani vindati ||38||**

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

—o)0(o—

yenaikāntena jñāna-prāptir bhavati sa upāya upadiśyate ---

**śraddhāvān labhate jñānam tat-paraḥ saṃyatendriyaḥ |  
jñānam labdhvā param śāntim acireṇādhigacchati ||39||**

śraddhāvān śraddhālur labhate jñānam | śraddhālutve'pi bhavati kaścīn manda-prasthānaḥ,  
ata āha --- tat-paraḥ | gurūpāsadanādāv abhiyukto jñāna-labdhy-upāye śraddhāvān | tat-  
paro'py ajitendriyaḥ syāt ity ata āha --- saṃyatendriyaḥ | saṃyatāni viṣayebhyo nivartitāni  
yasyendriyāṇi sa saṃyatendriyaḥ | ya evambhūtaḥ śraddhāvān tat-paraḥ saṃyatendriyaḥ ca  
so'vaśyam jñānam labhate | praṇipātādis tu bāhyo'naikāntiko'pi bhavati, māyāvitvādi-  
sambhavāt | na tu tat śraddhāvattvādu ity ekāntato jñāna-labdhy-upāyaḥ | kim punar jñāna-  
lābhāt syād ity ucyate -- jñānam labdhvā param mokṣākhyam śāntim uparatim acireṇa  
kṣipram evādhigacchati | samyag-darśanāt kṣipram eva mokṣo bhavātīti sarva-śāstra-nyāya-  
prasiddhaḥ sunīcīto'rthaḥ ||4.39||

—o)0(o—

atra saṃśayo na kartavyaḥ, pāpiṣṭho hi saṃśayaḥ | katham ity ucyate ---

**ajñāś cāśraddadhānaś ca saṃśayātmā vinaśyati |  
nāyam loko'sti na paro na sukham saṃśayātmanaḥ ||40||**

ajñāś cānātmajñāś cāśraddadhānaś ca guru-vākya-śāstreṣv aviśvāsavānś ca saṃśayātmā ca  
saṃśaya-cittaś ca vinaśyati | ajñāśraddadhānau yadyapi vinaśyataḥ, na tathā yathā  
saṃśayātmā | saṃśayātmā tu pāpiṣṭhaḥ sarveṣām | katham ? nāyam sādharmaṇo'pi loko'sti |  
tathā na paro lokaḥ | na sukham, tatrāpi saṃśayotpatteḥ saṃśayātmanaḥ saṃśaya-cittasya |  
tasmāt saṃśayo 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 dharmādharmākhyāni taṁ yoga-saṁnyasta-karmāṇaṁ | kathaṁ 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 nibadhnanti aniṣṭādi-rūpaṁ phalaṁ nārabhante | he dhanamjaya ||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-  
viśaye saṁśayavān vinaśyati ---

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

tasmāt pāpiṣṭham ajñāna-sambhūtaṁ ajñānād avivekāj jātaṁ hṛt-sthaṁ hṛdi buddhau sthitaṁ jñānāsinā śoka-mohādi-doṣa-haraṁ samyag darśanaṁ jñānaṁ tad evāsiḥ khaḍgas tena jñānāsinā ātmanaḥ svasya, ātma-  
viśayatvāt saṁśayasya | na hi parasya saṁśayaḥ pareṇa cchettavyatām prāptaḥ, yena svasyeti viśeṣyeta | ata ātma-  
viśayo`pi svasyaiva bhavati | chittvā enaṁ saṁśayaṁ sva-  
vināśa-hetu-bhūtaṁ, yogaṁ 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-chaṁkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye  
caturtho`dhyāyaḥ

||4||

—o)0(o—