

atha caturtho'dhyāyaḥ

(rāmānuja-bhāṣyaḥ)

śrī-bhagavān uvāca

imaṁ vivasvate yogaṁ proktavān aham avyayam |
vivasvān manave prāha manur ikṣvākave'bravīt ||1||
evam paramparā-prāptam imaṁ rājarṣayo viduḥ |
sa kāleneha mahatā yogo naṣṭaḥ parantapa ||2||

yo'yaṁ tavodito yogaḥ sa kevalaṁ yuddha-protsāhanāyedānīm udita iti na mantavyam |
manvantarādāv eva nikhila-jagad-uddharaṇāya parama-puruṣārtha-lakṣaṇa-mokṣa-sādhanatayā
imaṁ yogaṁ aham eva vivasvate proktavān | vivasvān ca manave manur ikṣvākava ity evam
sampradāya-paramparayā prāptam imaṁ yogaṁ pūrve rājarṣayo viduḥ | sa mahatā kālena tat-
tac-chroṭṛ-buddhi-māndyād vinaṣṭa-prāyo'bhūt ||4.1 -- 4.2||

—o)0(o—

sa evāyaṁ mayā te'dya yogaḥ proktaḥ purātanaḥ |
bhakto'si me sakhā ceti rahasyaṁ hy etad uttamam ||3||

sa evāyam askhalita-svarūpaḥ purātanaḥ yogaḥ sakhyenātimātra-bhaktyā ca mām eva
prapannāya te mayā proktaḥ | sa-parikaraḥ sa-vistaram ukta ity arthaḥ | mad-anyena kenāpi
jñātum vaktum vā na śakyam, yata idam vedāntoditam uttamaṁ rahasyaṁ jñānam ||4.3||

—o)0(o—

asmin prasāṅge bhagavad-avatāra-yāthātmyaṁ yathāvad jñātum arjuna uvāca —

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

kāla-saṁkhyayā aparaṁ asmaḥ-janma-sama-kālam hi bhavato janma | vivasvataś ca kāla-
saṁkhyayā paraṁ aṣṭa-vimśati-caturyuga-saṁkhyā-saṁkhyātam | tvam eva ādau proktavān iti
katham etad asambhāvanīyaṁ viśeṣeṇa yathārthaṁ jānīyāṁ ?

nanu janmāntareṇāpi vaktum śakyam | janmāntara-kṛtasya mahatām smṛtiś ca yujyata iti nātra
kaścid virodhaḥ | na cāsau vaktāram enaṁ vasudeva-tanayaṁ sarveśvaraṁ na jānāti | yata evaṁ
vakṣyati —

paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān |
puruṣaṁ śāsvataṁ divyam ādi-devam ajaṁ vibhum ||
āhus tvāṁ ṛṣayaḥ sarve devarṣir nāradaś tathā |
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me || [10.12-13] iti |

yudhiṣṭhira-rājasūyādiṣu bhīṣmādibhyaś cāsakṛt śrutam —

kṛṣṇa eva hi lokānāṁ utpattir api cāpy ayaḥ |
kṛṣṇasya hi kṛte bhūtam idaṁ viśvaṁ carācaram || [Mbh 2.38.23]

ity evaṁ ādiṣu | **kṛṣṇasya hi kṛte** iti kṛṣṇasya śeṣa-bhūtam idaṁ kṛtsnaṁ jagad ity arthaḥ |

atrocyate — jānāty evāyaṁ bhagavantaṁ vasudeva-tanayaṁ pārthaḥ | jānato'py ajānata iva
pṛcchato'yam āśayaḥ — nikhila-heya-pratyanīka-kalyāṇaikatānasya sarveśvarasya sarvajñasya
satya-saṁkalpasya cāvāpta-samasta-kāmasya karma-paravaśa-deva-manuṣyādi-sajātīyaṁ janma
kim indrajālādivan mithyā uta satyam ? satyatve ca kathaṁ janma-prakāraḥ ? kim-ātmako'yaṁ
dehaḥ ? kaś ca janma-hetuḥ ? kadā ca janma ? kim-arthaṁ vā janma ? iti parihāra-prakāreṇa
praśnārtho vijñāyate ||4.4||

—o)0(o—

pariharan śrī-bhagavān uvāca –

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

anena janmanaḥ satyatvam uktam bahūni me vyatītāni janmānīti vacanāt, tava ceti dṛṣṭantatayā
upādānāc ca ||4.5||

—o)0(o—

ātmano'vatāra-prakāraṁ deha-yāthātmyaṁ janma-hetum cāha —

ajo'pi sann avyayātmā bhūtānām īsvaro'pi san |
prakṛtiṃ svām adhiṣṭhāya sambhavāmy ātma-māyayā ||6||

ajatvāvyayatva-sarveśvaratvādi-sarvaṃ pārameśvaraṃ prakāram ajahad eva svām prakṛtim
adhiṣṭhāya ātma-māyayā sambhavāmi | prakṛtiḥ svabhāvaḥ, svam eva svabhāvam adhiṣṭhāya
svenaiva rūpeṇa svecchayā sambhavāmīty arthaḥ |

svarūpaṃ hi — āditya-varṇaṃ tamaśaḥ parastāt [YajurV 31.18], kṣayantam asya rajasāḥ parāke
[SāmaV 17.1.4.2], ya eṣo'ntarāditye hiraṇmayāḥ puruṣaḥ [ChāU 1.6.6], tasminn ayaṃ puruṣo
manomayo'mṛto hiraṇmayāḥ [TaittU 1.6.1] sarve nimeśā jajñire vidyutaḥ puruṣādadhī [YajurV
32.2], bhā-rūpaḥ satya-saṃkalpa ākāśātmā sarva-karmā sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ
[ChāU 3.14.2], mähārajanam vāsaḥ [BAU 2.3.6] ity-ādi-śruti-siddham |

ātma-māyayā ātmīyayā māyayā | māyā vayunaṃ jñānam [Nighaṇṭu 22] iti jñāna-paryāyo'tra
māyā-śabdaḥ | tathā cābhīyukta-prayogaḥ — māyayā satatam vetti prāṇinām ca śubhāśubham
iti | ātmīyena jñānena ātma-saṃkalpenety arthaḥ |

ato'pahata-pāpmatvādi-samasta-kalyāṇa-guṇātmakatvaṃ sarvaṃ aiśvaraṃ svabhāvam ajahad eva
svam eva rūpaṃ deva-manuṣyādi-sajātiya-sthānaṃ kurvan ātma-saṃkalpena devādi-rūpaḥ
sambhavāmi | tad idam āha — ajāyamāno bahudhā vijāyate [YajurV 31.19] iti śrutiḥ | itara-
puruṣa-sādhāraṇaṃ janma akurvan devādi-rūpeṇa sva-saṃkalpena ukta-prakriyayā jāyata ity
arthaḥ | bahūni me vyatītāni janmāni tava cārjuna | tāny aham veda sarvāni [Gītā 4.5] tad
ātmānam srjāmy aham [Gītā 4.7], janma karma ca me divyam evam yo vetti tattvataḥ [Gītā 4.9]
iti pūrvāparāvirodhāc ca ||4.6||

—o)0(o—

janma-kālam āha —

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

na kāla-niyamo'smat-sambhavasya | yadā yadā hi dharmasya vedenoditasya cāturvarṇya-
cāturāśramya-vyavasthayāvasthitasya kartavyasya glānir bhavati, yadā yadā ca tad-
viparyayasyādharmasya abhyutthānam, tadāham eva sva-saṃkalpenokta-prakāreṇātmānam
srjāmi ||4.7||

—o)0(o—

janmanah prayojanam āha —

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

sādhava ukta-lakṣaṇa-dharma-śilā vaiṣṇavāgresarā mat-samāśrayaṇe pravṛttā man-nāma-karma-svarūpāṇām avān-manasāgocaratayā mad-darśanād ṛte svātma-dhāraṇa-poṣaṇādi-sukham alabhamānā aṇu-mātra-kālam api kalpa-sahasrām manvānāḥ praśithila-sarva-gātrā bhaveyur iti mat-svarūpa-ceṣṭitāvalokanālāpādi-dānena teṣām paritrāṇāya tad-viparītānām vināśāya ca kṣīṇasya vaidika-dharmasya mad-ārādhana-rūpasya ārādhya-svarūpa-pradarśanena tasya sthāpanāya ca deva-manuṣyādi-rūpeṇa yuge yuge sambhavāmi | kṛta-tretādi-yuga-viśeṣa-niyamo'pi nāstīty arthaḥ ||4.8||

—o)0(o—

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

evam karma-mūla-bhūta-heya-triguṇa-prakṛti-samsarga-rūpa-janma-rahitasya sarveśvaratva-sarvajñatva-satya-saṁkalpatvādi-samasta-kalyāṇa-guṇopetasya sādhu-paritrāṇa-mat-samāśrayaṇaika-prayojanam divyam aprākṛtam mad-asādhāraṇam mama janma ceṣṭitam ca tattvato yo vetti sa vartamānam dehaṁ parityajya punar janma naiti mām eva prāpnoti | mādiya-divya-janma-ceṣṭita-yāthātmya-vijñānena vidhvasta-samasta-mat-samāśrayaṇa-virodhi-pāpmāsminn eva janmani yathodita-prakāreṇa mām āśritya mad-eka-priyo mad-eka-citto mām eva prāpnoti ||4.9||

—o)0(o—

tad āha —

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

maḍīya-janma-karma-tattva-jñānākhyena tapasā pūtā bahava evaṁ saṁvṛttāḥ | tathā ca śrutīḥ —
tasya dhīrāḥ parijānanti yonim iti | dhīrā dhīmatām agresarā eva tasya janma-prakāram jānantīty
arthaḥ ||4.10||

—o)0(o—

na kevalam deva-manuṣyādi-rūpeṇāvatīrya mat-samāśrayaṇāpeksāṇām paritrāṇam karomi | api
tu —

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

ye mat-samāśrayaṇāpeksā yathā yena prakāreṇa svāpeksānurūpaṁ mām saṁkalpya prapadyante
samāśrayante tān prati tathaiva tan-manīṣita-prakāreṇa bhajāmi mām darśayāmi | kim atra
bahunā ? sarve manuṣyā mad-anuvartanaika-manorathā mama vatṛma mat-svabhāvaṁ sarvaṁ
yoginām vān-manasāgocaram api svakīyaīś cakṣurādi-karaṇaiḥ sarvaśaḥ svāpeksitaiḥ sarva-
prakārair anubhūya anuvartante ||4.11||

—o)0(o—

idānīm prāsaṅgikam parisamāpya prakṛtasya karma-yogasya jñānākāratā-prakāram vaktum
tathā-vidha-karma-yogādhikāriṇo durlabhatvam āha —

**kāṅkṣantaḥ karmaṇām siddhim yajanta iha devatāḥ |
kṣīpraṁ hi mānuṣe loke siddhir bhavati karmajā ||12||**

sarva eva puruṣāḥ karmaṇām phalam kāṅkṣamāṇā indrādi-devatā yathā-śāstraṁ yajante
ārādhayanti | na tu kaścīd anabhisamhita-phala indrādi-devatātma-bhūtam sarva-yajñānām
bhoktāram mām yajate | kuta etat ? yataḥ kṣīpraṁ asmin eva mānuṣe loke karmajā putra-paśv-
annādyā siddhir bhavati | manuṣya-loka-śabdaḥ svargādi-loka-pradarśanārthaḥ |
sarva eva hi laukikāḥ puruṣā ākṣīṇānādi-kāla-pravṛttānanta-pāpa-samcayatayā avivekinaḥ
kṣīpra-phalābhikāṅkṣiṇaḥ putra-paśv-annādi-svargādy-arthatayā sarvāṇi karmāṇi, indrādi-
devatārādhana-mātrāṇi kurvate | na tu kaścīd samsārodvigna-hṛdayo mumukṣur ukta-lakṣaṇam
karma-yogaṁ mad-ārādhana-bhūtam ārabhate ity arthaḥ ||4.12||

—o)0(o—

yathokta-karma-yogārambha-virodhi-pāpa-kṣaya-hetum āha —

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

cāturvarṇya-pramukhaṁ brahmādi-stamba-paryantaṁ kṛtsnaṁ jagat sattvādi-guṇa-vibhāgena
tad-anugūṇa-śamādi-karma-vibhāgena ca pravibhaktaṁ mayā sṛṣṭam | sṛṣṭi-grahaṇam
pradarśanārtham | mayaiva rakṣyate, mayaiva ca upasamhriyate | tasya vicitra-sṛṣṭy-ādeḥ
kartāram apy akartāraṁ mām viddhi ||4.13||

—o)0(o—

katham ity atra āha —

na mām karmāṇi limpanti na me karma-phale sṛḥā |
iti mām yo'bhijānāti karmabhir na sa badhyate ||14||

yata imāni vicitra-sṛṣṭy-ādīni na mām karmāṇi limpanti na mām sambadhnanti | na mat-
prayuktānīmāni deva-manuṣyādi-vaicitryāṇi sṛjyānām puṇya-pāpa-rūpa-karma-viśeṣa-
prayuktānīty arthaḥ | ataḥ prāptāprāpta-vivekana vicitra-sṛṣṭay-ādeḥ nāham kartā | yataś ca
sṛṣṭaḥ kṣetra-jñāḥ sṛṣṭi-labdha-kāraṇa-kalevarāḥ sṛṣṭi-labdhaṁ bhogya-jātaṁ phala-saṅgādi-
hetu-sva-karmānugūṇam bhujate, sṛṣṭy-ādi-karma-phale ca teṣāṁ eva sṛḥeti na me sṛḥā |
tathā **sūtra-kāraḥ** — **vaiśamya-nairghṛṇye na sāpekṣatvāt** [Vs 2.1.34] iti | tathāha bhagavān
parāśaraḥ —

nimitta-mātram evāyaṁ sṛjyānām sarga-karmāṇi |
pradhāna-kāraṇibhūtā yato vai sṛjya-śaktayaḥ ||
nimitta-mātram muktvedaṁ nānyat kiṁcid apekṣyate |
nīyate tapatām śreṣṭha sva-śaktyā vastu vastutām || [ViP 1.4.51-52] iti |

sṛjyānām devādīnām kṣetra-jñānām sṛṣṭeḥ kāraṇa-mātram evāyaṁ parama-puruṣaḥ, devādi-
vaicitrye tu pradhāna-kāraṇam sṛjya-bhūta-kṣetra-jñānām prācīna-karma-śaktaya eva | ato
nimitta-mātram muktvā sṛṣṭeḥ kartāram parama-pūruṣam muktvedaṁ kṣetra-jñā-vastu devādi-
vicitra-bhāve na anyad apekṣate | svagata-prācīna-karma-śaktyā eva hi devādi-vastu-bhāvaṁ
nīyata ity arthaḥ |

evam uktena prakāreṇa sṛṣṭy-ādeḥ kartāram apy akartāraṁ sṛṣṭy-ādi-karma-phala-saṅga-rahitaṁ
ca yo mām abhijānāti sa karma-yogārambha-virodhibhiḥ phala-saṅgādi-hetubhiḥ prācīna-
karmabhiḥ na sambadhyate | mucyata ity arthaḥ ||4.14||

—o)0(o—

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

evaṁ mām jñātvā api vimukta-pāpaiḥ pūrvair api mumukṣubhir ukta-lakṣaṇaṁ karma kṛtaṁ |
tasmāt tvam ukta-prakāra-mad-viṣaya-jñāna-vidhūta-pāpaḥ pūrvair vivasvan-manv-ādibhiḥ
kṛtaṁ pūrvataraṁ purātanaṁ tadānīm eva mayoktaṁ vaksyamāṇākāraṁ karmaiva kuru ||4.15||

—o)0(o—

vaksyamāṇasya karmaṇo durjñānatām āha —

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

mumukṣuṇānuṣṭheyāṁ karma kiṁ-svarūpam ? akarma ca kim ? phalābhisandhi-rahitaṁ
bhagavad-ārādhana-rūpaṁ karma | akarma iti kartur ātmano yāthātmnya-jñānam ucyate |
anuṣṭheyāṁ karma tad-antargataṁ jñānaṁ ca kiṁ-svarūpam ? ity ubhayatra kavayo vidvāṁso'pi
mohitāḥ, yathārthatayā na jānanti | evam antargata-jñānaṁ yat karma tat te pravakṣyāmi | yad
jñātvā anuṣṭhāya aśubhāt saṁsāra-bandhān mokṣyase | kartavya-karma-jñānaṁ hi anuṣṭhāna-
phalam ||4.16||

—o)0(o—

kuto'sya durjñānatā ? ity atra āha —

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

yasmāt mokṣa-sādhana-bhūte karmaṇaḥ svarūpe boddhavyam asti | vikarmaṇi ca nitya-
naimittika-kāmya-karma-rūpeṇa tat-sādhana-dravyārjanādy-ākāreṇa ca, vividhatām āpannaṁ
karma vikarma | akarmaṇi jñāne ca boddhavyam asti | gahanā durvijñānā mumukṣoḥ karmaṇo

gatiḥ | vikarmaṇi ca boddhavyam — nitya-naimittika-kāmya-dravyārjanādaḥ karmaṇi phala-
bheda-kṛtaṁ vaividhyaṁ parityajya mokṣaika-phalatayā eka-śāstrārthatvānusandhānam | tad
etaḥ **vyavasāyātmikā buddhir ekā** [2.41] ity atraivoktam iti neha prapañcyate ||4.17||

—o)0(o—

karmākarmaṇor boddhavyam āha —

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

akarma-śabdenātra karmetarat prastutam ātma-jñānam ucyate | karmaṇi kriyamāṇe eva ātma-
jñānaṁ yat paśyed akarmaṇi cātma-jñāne vartamānaiva yaḥ karma paśyet | kim uktaṁ bhavati ?
kriyamāṇam eva karmātma-yāthātmyānusandhānena jñānākāraṁ yaḥ paśyet, tac ca jñānaṁ
karmaṇi antargatatayā karmākāraṁ yaḥ paśyed iti uktaṁ bhavati | kriyamāṇe hi karmaṇi kartṛ-
bhūtātma-yāthātmyānusandhānena tad ubhayaṁ sampannaṁ bhavati |
evam ātma-yāthātmyānusandhāna-garbhāṁ karma yaḥ paśyet sa buddhimān kṛtsna-śāstrārtha-
vit, manuṣyeṣu sa yukto mokṣārhaḥ sa eva kṛtsna-karma-kṛt kṛtsna-śāstrārtha-kṛt ||4.18||

—o)0(o—

pratyakṣeṇa kriyamāṇasya karmaṇo jñānākāratā katham upapadyate ? ity atrāha —

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

yasya mumukṣoḥ sarve dravyārjanādi-laukika-karma-pūrvaka-nitya-naimittika-kāmya-rūpa-
karma-samārambhāḥ kāma-varjitāḥ phala-saṅga-rahitāḥ saṁkalpa-varjitāś ca |
prakṛtyā tad-guṇaiś cātmanam ekikṛtya anusandhānāṁ saṁkalpaḥ | prakṛti-viyuktātma-
svarūpānusandhāna-yuktatayā tad-rahitāḥ | tam evaṁ karma kurvāṇaṁ paṇḍitaṁ
karmāntargatātma-yāthātmya-jñānāgninā dagdha-prācīna-karmāṇaṁ āhuḥ tattva-jñāḥ ||4.19||

—o)0(o—

ataḥ karmaṇo jñānākāratvam upapadyate | etaḥ eva vivṛṇoti —

tyaktvā karma-phalasaṅgaṁ nitya-trpto nirāśrayaḥ |

karmaṇy abhipravṛtto'pi naiva kimcit karoti saḥ ||20||

karma-phalāsaṅgam tyaktvā nitya-ṛpto nitye svātmany eva ṛpto nirāśrayo'sthira-prakṛtau āśraya-buddhi-rahito yaḥ karmāṇi karoti, sa karmaṇy ābhimukhyena pravṛtto'pi naiva kimcit karma karoti, karmāpadeśena jñānābhyāsam eva karotīty arthaḥ ||4.20||

—o)0(o—

punar api karmaṇā jñānākāratā eva viśodhyate —

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

nirāśīr nirgata-phalābhisandhiḥ, yata-cittātmā yata-cittamanāḥ, tyakta-sarva-parigraha ātmaika-prayojanatayā prakṛti-prākṛta-vastuni mamatā-rahito yāvaj-jīvaṁ kevalam śārīram eva karma kurvan kilbiṣam saṁsāram nāpnoti | jñāna-niṣṭhā-vyavadhāna-rahita-kevala-karma-yogena evam-rūpeṇātmānam paśyatīty arthaḥ ||4.21||

—o)0(o—

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

yadṛcchopanata-śarīra-dhāraṇa-hetu-vastu-santuṣṭaḥ dvandvātīto yāvat-sādhana-samāpty-avarjanīya-śītoṣṇādi-sahaḥ | vimatsaro'niṣṭopanipāta-hetu-bhūta-svakarma-nirūpeṇa pareṣu vigata-matsaraḥ samaḥ siddhau asiddhau ca yuddhādi-karmasu jayādi-siddhy-asiddhyoḥ sama-cittaḥ karmaiva kṛtvāpi jñāna-niṣṭhām vināpi na nibadhyate, na saṁsāram pratipadyate ||4.22||

—o)0(o—

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

ātma-viṣaya-jñānāvasthita-manastvena vigata-tad-itara-saṅgasya tata eva nikhila-parigraha-vinirmuktasyokta-lakṣaṇa-yajñādi-karma-nirvṛttaye vartamānasya puruṣasya bandha-hetu-bhūtaṁ prācīnam karma samagraṁ pravilīyate niḥśeṣam kṣīyate ||4.23||

—o)0(o—

prakṛti-viyuktātma-svarūpānusandhāna-yuktatayā karmaṇo jñānākāratvam uktam | idānīm sarvasya sa-parikarasya karmaṇaḥ para-brahma-bhūta-parama-puruṣātmakatvānusandhānā-yuktatayā jñānākāratvam āha —

**brahmārpaṇam brahma havir brahmāgnau brahmaṇā hutam |
brahmaiva tena gantavyam brahma-karma-samādhinā ||24||**

hvir viśeṣyate | arpyate'nenety arpaṇam srug-ādi | tad brahma-kāryatvād brahma, brahma yasya haviṣo'rpaṇam tad brahmārpaṇam | brahma haviḥ svayam ca brahma-bhūtam brahmāgnau brahma-bhūte'gnau brahmaṇā kartrā hutam | iti sarvaṁ karma brahmātmakatvād brahma-mayam iti yaḥ samādhatte, sa brahma-karma-samādhiḥ | tena brahma-karma-samādhinā brahmaiva gantavyam | brahmātmakatayā brahma-bhūtam ātma-svarūpaṁ gantavyam | mumukṣūṇāṁ kriyamāṇam karma para-brahmātmakam eva ity anusandhāna-yuktatayā jñānākāraṁ sāksād ātmāvalokana-sādhanam, na jñāna-niṣṭhā-vyavadhānenety arthaḥ ||4.24||

—o)0(o—

evam karmaṇo jñānākāratām pratipādyā karma-yoga-bhedān āha —

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

daivam daivārcana-rūpaṁ yajñam apare karma-yoginaḥ paryupāsate sevante | tatraiva niṣṭhām kurvanti arthaḥ | apare brahmāgnau yajñam yajñenaiva opajuhvati | yajñam yajña-rūpaṁ brahmātmakam ājyādi-dravyam yajñena yajña-sādhana-bhūtena srug-ādinā juhvati | atra yajña-śabdo haviḥ-srug-ādi-yajña-sādhane vartate | **brahmārpaṇam brahma haviḥ** iti nyāyena yāga-homayor niṣṭhām kurvanti ||4.25||

—o)0(o—

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

anye śrotrādīnām indriyāṇām saṁyamane prayante | śabdādīn viṣayān anye yogina indriyāṇām śabdādi-viṣaya-pravaṇatā-nivāraṇe prayatante ||4.26||

—o)0(o—

sarvāṅdriya-karmāṇi prāṇa-karmāṇi cāpare |
ātma-saṁyama-yogāgnau juhvati jñāna-dīpite ||27||

anye jñāna-dīpite manaḥ-saṁyama-yogāgnau sarvāṅdriya-karmāṇi prāṇa-karmāṇi ca juhvati |
manasa indriya-prāṇānām karma-pravaṇatā-nivāraṇe prayatanta ity arthaḥ ||4.27||

—o)0(o—

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

kecit karma-yogino dravya-yajñāḥ, nyāyato dravyāṅy ādāya devārcane prayatante, kecit ca
dāneṣu, kecit ca yāgeṣu, kecit ca homeṣu, ete sarve dravya-yajñāḥ | kecit tapo-yajñāḥ kṛcchra-
cāndrāyaṇopavāsādiṣu niṣṭhām kurvanti | yoga-yajñās cāpare puṇya-tīrtha- puṇya-sthāna-
prāptiṣu niṣṭhām kurvanti | iha yoga-śabdaḥ karma-niṣṭhā-bheda-prakaraṇāt tad-viśayaḥ | kecit
svādhyāya-parāḥ svādhyāyābhyāsa-parāḥ | kecit tad-artha-jñānābhyāsa-parā yatayo yatana-śilāḥ |
śamsita-vratāḥ dṛḍha-saṁkalpāḥ ||4.28||

—o)0(o—

apāne juhvati prāṇam prāṇe'pānam tathāpare |
prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāḥ ||29||
apare niyatāhārāḥ prāṇān prāṇeṣu juhvati |
sarve'py ete yajña-vido yajña-kṣapita-kalmaṣāḥ ||30||

apare karma-yoginaḥ prāṇāyāmeṣu niṣṭhām kurvanti | te ca tri-vidhāḥ –pūraka-recaka-
kumbhaka-bhedena | apāne juhvati prāṇam iti pūrakaḥ | prāṇe'pānam iti recakaḥ | prāṇāpāna-
gatī ruddhvā prāṇān prāṇeṣu juhvatīti kumbhakaḥ | prāṇāyāma-pareṣu triṣv apy anuṣajyate
niyatāhārā iti | dravya-yajña-prabhṛti-prāṇāyāma-paryanteṣu karma-yoga-bhedeṣu sva-
samīhiteṣu pravṛttā ete sarve [saha-yajñaiḥ prajāḥ sṛṣṭvā](#) [3.10] iti abhihita-mahā-yajña-pūrvaka-
nitya-naimittika-karma-rūpa-yajña-vidaḥ, tan-niṣṭhāḥ, tata eva kṣapita-kalmaṣāḥ ||4.29 -- 4.30||

—o)0(o—

yajña-siṣṭāmṛta-bhujo yānti brahma sanātanam |
nāyam loko'sty ayajñasya kuto'nyaḥ kurusattama ||31||

yajña-siṣṭāmṛtena śarīra-dhāraṇam kurvanta eva karma-yoge vyāpṛtāḥ sanātanam ca brahma
yānti | ayajñasya mahā-yajñādi-pūrvaka-nitya-naimittika-karma-rahitasya nāyam loko na
prākṛta-lokaḥ prākṛta-loka-sambandhi-dharmārtha-kāmākhyāḥ puruṣārtho na sidhyati | kuta
ito'nyo mokṣākhyāḥ puruṣārthaḥ ? parama-puruṣārthatayā mokṣasya prastutatvāt tad-itara-
puruṣārtho'yaṁ loka iti nirdiśyate sa hi prākṛtaḥ ||4.31||

—o)0(o—

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

evam hi bahu-prakārah karma-yogā brahmaṇo mukhe vitatāḥ | ātma-yāthātmyāvāpti-
sādhanatayā sthitāḥ | tān ukta-lakṣaṇānukta-bhedān karma-yogān sarvān karmajān viddhi |
aharahar anuṣṭhīyamāna-nitya-naimittika-karmānuṣṭhāna-jān viddhi | evam jñātvā yathokta-
prakāreṇa anuṣṭhāya vimokṣyase ||4.32||

—o)0(o—

antargata-jñānatayā karmaṇo jñānākāratvam uktam | tatrāntargata-jñāne karmaṇi jñānāmśasya
eva prādhānyam āha —

śreyān dravya-mayād yajñāj jñāna-yajñāḥ parantapa |
sarvaṁ karmākḥilam pārtha jñāne parisamāpyate ||33||

ubhayākāre karmaṇi dravya-mayād aṁśād jñāna-mayo'mśaḥ śreyān | sarvasya karmaṇas tad-
itarasya cākhilasyopādeyasya jñāne parisamāpṭeḥ | tad evam sarvaiḥ sādhanaiḥ prāpya-bhūtam
jñānam karmāntargatatvena abhyasyate | tad eva hi abhyasyamānam krameṇa prāpya-daśām
pratipadyate ||4.33||

—o)0(o—

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

tad ātma-viṣayaṁ jñānam [avināsi tad viddhi](#) [2.17] ity ārabhya [eṣā te'bhīhitā](#) [2.39] ity antena mayopadiṣṭam mad-ukta-karmaṇi vartamānas tvam vipākānugūṇam kāle kāle praṇipāta-paripraśna-sevādibhir viśadākāram jñānibhyo viddhi | sākṣāt-kṛtātma-svarūpās tu jñāninaḥ praṇipātādibhiḥ sevītā jñāna-bubhutsayā paritaḥ pṛchatas tavāśayam ālakṣya jñānam upadekṣyanti ||4.34||

—o)0(o—

ātma-yāthātmya-viṣaya-sākṣātkāra-rūpasya lakṣaṇam āha —

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

yaj jñānam jñātvā punar evaṁ dehādy-ātmābhīmāna-rūpaṁ tat-kṛtam mamatādy-āspadam ca moham na yāsyasi, yena deva-manuṣyādy-ākāreṇānusaṁhitāni sarvāṇi bhūtāni svātmany eva draṁsyasi | yatas tavānyeṣāṁ ca bhūtānāṁ prakṛti-viyuktānāṁ jñānaikākāratayā sāmyam | prakṛti-saṁsarga-doṣa-vinirmuktam ātma-svarūpaṁ sarvaṁ samam iti ca vakṣyate [nirdoṣam hi samam brahma](#) [Gītā 5.19] iti |

atho mayi sarvāṇi bhūtāny aśeṣeṇa draṁsyasi, mat-svarūpa-sāmyāc ca pariśuddhasya sarvasya ātma-vastunaḥ | [idam jñānam upāśritya mama sādharmaṁ āgatāḥ](#) [Gītā 14.2] iti hi vakṣyate tathā vidvān puṇya-pāpe vidhūya, [nirañjanaḥ paramaṁ sāmyam upaiti](#) [MuṇḍU 3.1.3] ity evam ādiṣu nāma-rūpa-vinirmuktasya ātma-vastunaḥ paraṁ svarūpa-sāmyam avagamyate | ataḥ prakṛti-vinirmuktaṁ sarvam ātma-vastu parasparaṁ samam sarveśvareṇa ca samam ||4.35||

—o)0(o—

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

yadyapi sarvebhyaḥ pāpa-kṛttamo'si sarvaṁ pūrvārjitaṁ vṛjina-rūpaṁ samudram ātma-viṣaya-jñāna-rūpa-plavenaiva saṁtariṣyasi ||4.36||

—o)0(o—

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

samyak pravṛddho'gnir indhana-samuccayam ivātma-yāthātmya-jñāna-rūpo'gnir jīvātma-gatam
anādi-kāla-pravṛttānanta-karma-sañcayam bhasmīkaroti ||4.37||

—o)0(o—

**na hi jñānena sadṛśam pavitram iha vidyate |
tat svayam yoga-samsiddhaḥ kālenātmani vindati ||38||**

yasmād ātma-jñānena sadṛśam pavitram śuddhi-karam iha jagati vastv-antaram na vidyate,
tasmād ātma-jñānam sarvaṁ pāpaṁ nāśayātīty arthaḥ | tat tathā-vidham jñānam yathopadeśam
aharahar anuṣṭhīyamānam jñānākāra-karma-yogena samsiddhaḥ kālena svātmani svayam eva
labhate ||4.38||

—o)0(o—

tad eva spaṣṭam āha —

**śraddhāvāml labhate jñānam tat-paraḥ samyatendriyaḥ |
jñānam labdhvā parām śāntim acireṇādhigacchati ||39||**

evam upadeśāj jñānam labdhvā copadiṣṭa-jñāna-vṛddhau śraddhāvān tat-paras tatraiva niyamita-
manās tad-itara-viṣayāt samyatendriyo'cireṇa kālenokta-lakṣaṇa-vipāka-daśāpannam jñānam
labhate | tathā-vidham jñānam labdhvā parām śāntim acireṇa adhigacchati param nirvāṇam
prāpnoti ||4.39||

—o)0(o—

**ajñāś cāsraddadhānaś ca samśayātmā vinaśyati |
nāyam loko'sti na paro na sukham samśayātmanah ||40||**

ajña evam upadeśa-labdha-jñāna-rahita upadiṣṭa-jñāna-vṛddhy-upāye cāsraddadhāno'tvaramāṇa
upadiṣṭe ca jñāne samśayātmā samśayita-manā vinaśyati, naṣṭo bhavati | asminn upadiṣṭe ātma-
yāthātmya-viṣaye jñāne samśayātmano'yam api prakṛta-loko nāsti, na ca paraḥ | dharmārtha-
kāmādi-puruṣārthās ca na siddhyanti, kuto mokṣa ity arthaḥ |

śāstrīya-karma-siddhi-rūpatvāt sarveṣāṃ puruṣārthānām śāstrīya-karma-janya-sirās ca
dehātirikātma-nīscaya-pūrvakatvāt | ataḥ sukha-lava-bhāgitvam ātmani saṁśayātmano na
sambhavati ||4.40||

—o)0(o—

**yoga-saṁnyasta-karmāṇaṃ jñāna-saṁchinna-saṁśayam |
ātmavantam na karmāṇi nibadhnanti dhanañjaya ||41||**

yathopadiṣṭa-yogena saṁnyasta-karmāṇaṃ jñānākāratāpanna-karmāṇaṃ yathopadiṣṭena cātma-
jñānenātmani saṁchinna-saṁśayam ātmavantam manasvinam upadiṣṭārtho dṛḍhāvasthita-
manasaṃ bandha-hetu-bhūta-prācīnānanta-karmāṇi na nibadhnanti ||4.41||

—o)0(o—

**tasmād ajñāna-sambhūtaṃ hṛt-sthaṃ jñānāsinātmanaḥ |
chittvainam saṁśayam yogam ātiṣṭhottiṣṭha bhārata ||42||**

tasmād anādy-ajñāna-sambhūtaṃ hṛt-stham ātma-viśayaṃ saṁśayam mayopadiṣṭenātma-
jñānāsinā chittvā mayopadiṣṭam karma-yogam ātiṣṭha tad-artham uttiṣṭha bhārateti ||4.42||

—o)0(o—

*iti śrī-bhagavad-rāmānuja-viracite
śrīmad-gītā-bhāṣye caturtho'dhyāyaḥ
||4||*