

It proves, that performance of action for others, not for one's own self, leads to salvation.

'Ātmavantam'—A Karmayogī, aims at Self-realization. So, he ever remains self-possessed. All his actions, including eating, drinking, sleeping and sitting etc., are performed for others (the world), because actions have an affinity for the world, not for the self.

'Na karmāṇi nibadhnanti'—When, a Karmayogī does not perform any action for himself, his affinity for actions is renounced and he gets liberated, from the worldly bondage forever (Gītā 4/23).

In fact, it is not actions which lead to bondage, but it is desire for fruit, sense of mine, attachment and the sense of doership for actions, which lead one to bondage.



Link:—In the preceding verse, the Lord declared, "Doubts are destroyed by knowledge, and affinity for actions, is renounced by equanimity." Now in the next verse, He orders Arjuna to resort to Yoga, having cut asunder his doubt.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

tas mādajñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanaḥ
chittvainaṁ saṁśayaṁ yogamātiṣṭhottistha bhārata

Therefore, having cut asunder, with the sword of knowledge (jñāna), any doubt in thy heart, that is born of ignorance, while taking shelter in Yoga and then stand up (for the fight), O Bhārata (Arjuna). 42

Comment:—

'Tasmādajñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanaḥ chittvainaṁ saṁśayaṁ'—In the preceding verse, the Lord declared, "He who has renounced affinity for all actions by Yoga (equanimity), whose doubts have been dispelled by knowledge,

and who is self-possessed— actions do not bind him i.e., he is liberated from the bondage of birth and death. Therefore, He by using the term 'Tasmāt' (therefore), inspires Arjuna to perform his duty. Arjuna had a doubt how the cruel deed of fighting, would lead him to salvation. Moreover, he was in a dilemma, whether he should follow the Discipline of Action or that of Knowledge. So the Lord advises him, to remove his doubt, so that he may perform his duty scrupulously. A doubting soul, can, never perform his duty efficiently.

The expression 'ajñānasaṁbhūtam' (born of ignorance), means that all doubts are born out of ignorance i.e., when a man does not understand the true nature of actions and Yoga. Ignorance, consists in regarding actions and objects, as one's own and for one's own self. So long as, there is ignorance, doubt resides in the heart, because actions and objects are perishable, while the self is imperishable.

In the third chapter, emphasis has been laid on the performance (discharge) of duty, while in the fourth chapter, there is an emphasis on knowing the truth, about Karmayoga. The reason is, that action can be performed scrupulously, only when reality is known about it. Moreover, if the truth about actions is known, such actions, which bind a man, can liberate him from bondage (Gītā 4/16,32). Therefore, in this chapter, the Lord has laid special emphasis on, knowing the truth about actions.

In the preceding verse, also the Lord pointed out this fact, by the expression 'Jñānasañchinnaśāyāṁ' (whose doubts have been destroyed by knowledge). All the doubts of a man, who comes to know the skill of performance of actions, (duties) are destroyed. This art of action, consists in doing nothing, for one's own self.

'Yogamātiṣṭhottīṣṭha bhārata'—Arjuna had sunk into the seat of his chariot, casting away his bow and arrow (Gītā 1/47). He gave the Lord, a flat denial by declaring that he would not

fight (Gītā 2/9). Here, the Lord directs Arjuna to stand up, for a fight having resorted to Yoga. The same order was given to Arjuna, in the forty-eighth verse of the second chapter, when He said, "Perform action, being steadfast in Yoga." The term 'Yoga', stands for equanimity (evenness of mind). The Lord declares, "Evenness of mind is called, Yoga" (Gītā 2/48).

Arjuna thought, that sin would accrue to him by fighting (Gītā 1/36, 45). Therefore, Lord Kṛṣṇa orders him to fight by having evenness of mind; thus he would not incur sin (Gītā 2/38). In this way, we see that performance of duty by being equanimous, is a means to be liberated from, the bondage of actions.

In the world, innumerable actions are performed, but we remain free from their bondage, because we have neither attachment nor aversion for them. It is because of attachment or aversion, that we are linked with actions. When we become free, from attachment and aversion i.e., get established in equanimity, we are not connected with actions and thus become free, from the bondage of actions.

The self, ever remains equanimous and uniform, while actions and their fruits, always undergo changes. When actions are performed for others and objects are regarded as others' and for them, affinity for actions and objects, is totally renounced and equanimity, which is axiomatic, is automatically realized.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde jñānakarmasannyāsayogo
nāma caturtho'dhyāyaḥ*

Starting with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of Bhagavadgītā, the knowledge of Brahma, the supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the fourth discourse so designated:

"The Yoga of Knowledge as well as the Discipline of Action and Knowledge."

This fourth chapter, is designated as 'Jñānakarmasannyāsa-yoga', because in this chapter there is the description of 'Karmayoga' (the Discipline of Action) and 'Sāṅkhyayoga' (the Discipline of Knowledge), in order to attain the Supreme Knowledge i.e., God-realization.

Words, letters and Uvāca in the Fourth Chapter

(1) In this chapter in 'Atha caturtho'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are six words, in verses there are five hundred and eleven words, and there are thirteen, concluding words. Thus the total number of the words, is five hundred and thirty-three.

(2) In this chapter in 'Atha caturtho'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are twenty letters, in verses, there are one thousand three hundred and forty-four letters, and there are fifty concluding letters. Thus the total number of the letters, is one thousand four hundred and twenty-one. Each of the verses of this chapter consists of thirty-two letters.

(3) In this chapter 'Uvāca' (said) has been used three times—Śrībhagavānuvāca' twice and 'Arjuna Uvāca' once.

Metres Used in the Fourth Chapter—

Out of the forty-two verses of this Chapter, in the first quarter of the thirty-first and thirty-eighth verses, and in the third quarter of the second, tenth, thirteenth and fortieth verses, 'na-gaṇa' being used there is 'na-vipulā' metre; in the first quarter of the sixth verse, 'ra-gaṇa' being used there, is 'ra-vipulā' metre; in the first quarter of the twenty-fourth verse and in the third quarter of the thirtieth verse, 'bha-gaṇa' being used there, is 'bha-vipulā' metre. The remaining thirty-three verses, possess the characteristics of right, 'pathyāvakra', anuṣṭup metre.

