

Reflections from Shrimad Bhagavadgita– Part 41: Chapter 4, Verses 40-42

(February 13 –February 19, 2019)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

*ajñāśh chāśhraddadhānaśh cha sanśhayātmā
vinaśhyati*

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४-४० ॥

*nāyaṁ loko 'sti na paro na sukhaṁ
sanśhayātmanaḥ*

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

*yoga-sannyasta-karmāṇaṁ jñāna-sañchhinna-
sanśhayam*

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

*tasmād ajñāna-sambhūtaṁ hṛit-sthaṁ
jñānāsinātmanaḥ*

छित्त्वेनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४-४२ ॥

*chhittvainaṁ sanśhayaṁ yogam ātiṣṭhottīṣṭha
bhārata*

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु

om tatsaditi shrimadbhagavadgitasu upanishatsu

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

brahmavidyayaam yogashaastre

shrikrishnarjunasamvaade

jnakarmasanyaasyogo naama chaturthodhyayah

ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

TRANSLATION

- (40)** But persons who possess neither faith nor knowledge, and who are of a doubting nature, suffer a downfall. For the skeptical souls, there is no happiness either in this world or the next.
- (41)** O Arjun, actions do not bind those who have renounced *karma* in the fire of Yoga, whose doubts have been dispelled by knowledge, and who are situated in knowledge of the self.
- (42)** Therefore, O Arjuna, destroy these doubts of yours, born of ignorance, and situated in your heart, by the sword of transcendental knowledge. Take the shelter of Yoga (namely, the science of uniting the individual consciousness with the ultimate consciousness), and rise up and fight.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, end the 4th Chapter called “Jnana-Karma-Sanyaas Yoga”.

https://drive.google.com/open?id=1wMVowa4SK4N59axNQcqR88a_y_Xrk3ld

Commentary:

Verse 40:

After explaining how the person of faith acquires spiritual knowledge through the instructions of the spiritual master, Lord Krishna now speaks of the miserable fate of the ignorant who are devoid of faith. In this verse, He says that for the doubting person there is no happiness either in this world or in the next. There are three types of *Sādhakas* (spiritual aspirants) in this world: The first and highest *Sādhaka* (spiritual aspirant) is the one who possesses knowledge of the scriptures and is also endowed with firm faith. The medium class *Sādhaka* is the one who does not have knowledge of the scriptures but is endowed with faith toward God and Guru. The lowest class *Sādhaka* is one, who neither has scriptural knowledge nor is endowed with faith.” For the third category, Shree Krishna says that such persons cannot attain peace either in this life or hereafter. Even all worldly activities require the exercise of faith. For example, a man goes to barber shop to get a shave and sits on the chair while the barber moves the sharp edge of his knife over his throat. Now, if the man doubts the barber and suspects him for the possibility of murdering him, he will not be able to sit still for the barber to be able to shave him. Therefore, one must have faith in anything one does if one intends to make progress in the task undertaken.

Verse 41:

Actions involved in performing prescribed rituals and social duties are called *Karmas*. *Sanyāsa* means “to renounce,” while “*Yoga*” means “To Unite with God.” Here, Lord Krishna has used the word *yogasanyasta karmāṇam*, referring to “those who renounce all ritualistic *Karma*, dedicating their body, mind, and soul to God.” Such persons do their every action as a service to God. Lord Krishna says that their work performed in devotion do not bind them. Only those actions which are performed to fulfill one’s self-interest bind one in *Karma*. When work is done only for the pleasure of God, such action becomes free from all karmic reaction. They are like multiplying numbers with 0 (zero). If we multiply 0 with 10, the result will be 0; if we multiply 0 with 1000, the result will remain 0; and if we multiply 0 with 1 million, the result will still be 0. Similarly, the works that enlightened souls perform in the world do not bind them, because they are offered to God in the fire of *Yoga*, i.e. they are done for the pleasure of God. Thus, although doing all kinds of works, the Saints remain unfettered from the bonds of *Karma*.

Verse 42:

Lord Krishna is instructing Arjuna to destroy all doubts arising from ignorance of his heart. The use of the word heart here does not imply the physical machine housed in the chest that pumps blood in the body. The Vedas state that one’s physical brain resides in the head, but the subtle mind resides in the region of the heart. That is the reason why in love and hatred one experiences pain in the heart. In this sense, the heart is the source of compassion, love, sympathy, and all the good emotions. So when Lord Krishna mentions doubts that have arisen in the heart, he means doubts that have arisen in the mind. In the role of being the Spiritual Master of Arjuna, the Lord has imparted to His disciple the knowledge of how to gain insightful wisdom from the practice of *Karma Yoga*. He now advises Arjuna to utilize both wisdom and faith to cut out the doubts from his mind. Then, He gives the call of action and asks Arjuna to rise up and do his duty in the spirit of *Karma Yoga*.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, end the 4th Chapter called “Jnana-Karma-Sanyaas Yoga”.