

# Bagawat Geeta, Chapter 4, Class 64

Greetings All,

**Shloka # 27:**

॥ यत्किञ्चिदपि कुरुष्व योगिनः सर्वं ॥  
॥ तपसा ज्ञानं कर्म दानं दमो नियमः ॥४.२७॥

**Yet others sacrifice all sense-activities and all activities of vital breaths in the fire of self-restraint, kindled by knowledge.**

Continuing his teachings of Gita, Swami Paramarthananda said, with the 24th shloka Sri Krishna concluded Gyana Yoga. In shlokas 25 through 34 he now talks about the glory of Self Knowledge. In these shlokas he mentions twelve spiritual practices. One of them is also Gyana Yoga. He calls all of them Yagnahas. All of them involve worship of the Lord. He says all of them are great but Gyana yoga is the greatest of them all. All of them prepare the mind but only Gyana can give liberation.

Therefore all the eleven sadhanas are validated or made fruitful only when all of them culminate in Gyanam. Thus, Gyanam is called sakshat mokshakaranam and all

other sadhanas are called parampara mokshakaranam. They can only indirectly help; Gyanam alone can help directly.

For preparation purposes, we can take any one of the eleven, however, there is no choice with respect to Gyana Yoga. There are many paths for Chitta shuddhi but only one for Gyanam. Hence it is considered the greatest one of all. Following is the essence of Shlokas 25-34.

Shlokas 25-27:

1. **Gyana Yagna:** Self Knowledge is also a form of Yagna.
2. **Deva Yagna:** is the ritualistic worship of various devatha
3. **Vishaya Bhoga Yagna:** considers every experience as worship. Thus, the entire world consisting of shabda, sparsha, rupa, rasa and gandha are all taken as flowers. Thus music is considered a flower. A beautiful picture is a flower; a tasty object is a flower. All these flowers are offered to the Lord, who is inside us in the form of Atma Chaitanyam.
4. **Indriya Samyama Yagna:** This is sense control. Practice of maunam is such a Sadhana. One who masters the tongue not only controls speech he also controls his eating as well.
5. **Kshama Yagna:** It is thought discipline. Quantity, quality and direction of thought have to be controlled. It is a tough discipline, because it requires monitoring the mind throughout the day.

Seven more Yagnas are covered in following shlokas.

#### **Shloka # 28:**

Other ascetics, subject to severe disciplines, sacrifice their material possessions, their penances, spiritual exercises, prescribed lessons, and knowledge. 4.28

**Other ascetics, subject to severe disciplines, sacrifice their material possessions, their penances, spiritual exercises, prescribed lessons, and knowledge.**

In this Shloka five spiritual disciplines are discussed.

6. **Dravya Yagna:** It also means Dana Yagna. Danam can include: money, material, sharing knowledge, sharing time and sharing good will.

It is an important Yagna. In creation everything is in a flow. A river receives water and delivers to the ocean; Ocean delivers it to cloud and cloud delivers back to the river.

Everything is cyclic. I too should receive as well as give. What I give should be proportionate to what I receive. If one does not follow this principle, the divide between rich and poor increases. Communism believes in forcible giving. Vedanta believes we should give out of our wisdom and share. Yagna, Dana and Tapaha are emphasized. Tapaha means moderation in everything. In olden days when one got more, one performed a big ritual and the Danam became a part of the ritual. This was done without any arrogance.

The scope and magnitude of dakshina danam can be understood when we consider the following: anna danam, vastra danam; chappal danam, kodai (umbrella) danam; vadi (stick) danam; pusthaka danam; kshetra (land) danam; svarna danam; and even kanyaka danam as a part of marriage ceremony.

7. **Tapaha:** Means the mastery of sense organs. It is willful Self-denial to establish my mastery over my own organs. Tapaha should not be enforced. Fasting is a spiritual practice while starving is not. Whatever I regularly use, I say, I will not use. Shiva rathri vratam, Upavasa are some examples. Saying no to coffee, to food, daily newspaper etc. are all examples of Tapaha. For some time, periodically, we should try to say no to all such things.

8. **Yoga Yagnaha:** This is Ashtanga Yoga of Patanjali to integrate one's personality. We have five layers of personality and we have studied, annamaya, pranamaya, manomaya, vigyanamaya and anandamaya koshas.

Annamaya is disciplined by yogasanas; so that I can sit in a posture for an hour without disturbance. It is a yogah.

For pranamaya disciple, we have pranayama.

For manomaya disciple, we have meditation.

For vigyanamaya discipline, we have study.

All five koshas are supposed to work together. Like instruments in a music concert all koshas should work together in harmony to produce anandamaya or bliss in us.

9. **Svadhyaya Yagnaha:** is parayanam of the scriptures. It includes: learning to chant; memorizing and regularly chanting.

Learning to chant teaches akshara shuddhi. After that memorizing the chapter helps, as you can now understand the chapter holistically when the teacher teaches. Swamiji says he summarizes each chapter at the end. In ancient times this was not a practice as the student would be absorbing the whole chapter as he would have it in memory.

To help one memorize, scriptures were often in sutra or shloka forms.

Sutras are very brief abbreviated capsule statement.

Shlokas are metrical or musical forms such as in Gita.

Both were meant for memorizing. Therefore, they never used a printed version of the book. Students had to memorize everything. The idea was while young, one memorized the shlokas. As one grew older the desire to know more about the shlokas arose and they were readily available in our minds. All scriptures are after all associated with Gods and Rishis.

10. **Gyana Yagna:** is study of the meaning of the scriptures. It is enquiry and analysis. Therefore during Svadhyaya it is called shabda grahanam; Gyana yagna stage is called artha grahanam. In the first one, Svadhyaya, you learn the words, in the second one, Gyanam, you learn the meaning. And that is why they start the svadhyaya at an early age and they do the veda adhyayanam in the 5th year, 6th year, 7th year, etc. Since it is a young mind, it will easily register, and thus can cover the entire vedas within 15 years.

In shloka # 25 Deva and Gyana Yagna were mentioned. In shloka # 28 again Gyana Yagna is mentioned. The Gyana Yagna here means it is related to analysis of scriptures. So tarka, mimamsa and vyakarana, all these come under Gyana yajna. Five secondary disciplines of the Yagna are also mentioned. They are: Draya yagyaha, tapo yagyaha, yoga yagyaha, svadhyaya yagyaha, and Gyana yagyaha. In this shloka Dravya Yagyaha means Sadhakas who perform Dravya Yagya. Tapo Yagyaha means one who performs Tapas and so on. These sadhakas are also called Yathi or Yathayaha or Sanyasi. From this comes the name Yathiraja college. Yathi means a committed spiritual seeker. He may even be a Grihasta. They are people of firm resolve. Will power is very important in spirituality.

### **Shloka # 29:**

ॐ नमो भगवते वासुदेवाय ॥ ४.२९ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ४.२९ ॥

**Some intent on breath-control, blocking the movement of the in-breath and out-breath, sacrifice the in-breath in the out breath and, similarly, sacrifice the out-breath in the in-breath.**

### **11: Pranayama:**

Here Sri Krishna discusses Pranayama as a useful spiritual discipline.

When we study the different layers of our personality, we find annamaya is the grossest layer, the physical body. The next interior layer is pranamaya, the energy sheath. Prana stands for the vital force, our energy. The next one is the manomaya, the mental personality; emotional or psychological personality .

Pranamaya comes in between annamaya and manomaya and if a person disciplines the pranic personality, then he will influence both annamaya as well as manomaya. When prana is

disciplined, physical health will improve as will mental health.

Pranayama practice is of two types.

1. As an exercise to improve health or a secular discipline.
2. Vedas want to make it part of religious discipline.

Thus, we have the chant Om BhooHu, Om Bhuvaha etc. This is garbha pranayama. It purifies the mind.

Pranayama is a very big discipline. There are advanced courses offering Pranayama for obtaining material success. Kundalini yoga is a part of this. Kundalini is Pranic energy. It is really about tapping into our potential energy in any form. Thus, walking daily is a manifestation of this power. Even memory is a power that needs to be exercised. Power in a waterfall is the electricity and a manifestation of Kundalini Shakti.

These are all, however, manifestations of Anatma. Kundalini has no connection to Gyanam.

Vedanta is not interested in materialistic powers. From Vedanta's perspective, Pranayama can be used for Chitta Shuddhi. There are three types of Pranayama. They are:

1. Puraka: Inhalation. Here exhalation is offered as the sacrifice.
2. Rachaka: Exhalation. Inhalation is offered as the sacrifice.
3. Kumbhaka: Neither inhale nor exhale. Antara Kumbhaka, retain after inhaling. Bahya Kumbhaka, is retaining after exhaling.

All these are Yagnas. Kumbhaka, where breath is stopped is good for a restless mind. It can, however, only give relative quietude. Only knowledge can bring absolute quietude.

### Shloka # 30:

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Yet others, with strictly regulated diet, sacrifice vital breaths in vital breaths. All those are conversant with sacrifice, having destroyed their sins by acts of sacrifice.

## 12.Ahara Niyama:

So 11 yagnahas are over; now comes the 12th and last one. The last one is known as Ahara Niyama. It is discussed in chapter 6 again. Here one has to control quantity and quality of our intakes.

There should be a fixed time for eating. Over eating should be avoided. One should get rid of Tamasic foods such as meat and alcohol. When food discipline is missing our pranas become thick and undisciplined.

Ahara niyama converts sick prana to healthy ones. Digestion and breathing are improved. They destroy all internal impurities.

With Best Wishes,

Ram Ramaswamy