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In BHAGAVAD GITA the original title of this chapter four is about “ **Jnana Karma Sanyasa Yoga**” which is translated as **The Yoga of Renunciation of Action in Knowledge**. Here, the Lord explains how this great spiritual knowledge has been passed on from time to time to disciples in succession, like the Sun God, Manu, Ikshvaku, etc. Further, it is in this chapter that Lord Krishna declares His Divine vow to incarnate on this earth during every “Yuga” to protect the pious souls and destroy the wicked.

The Lord also says that in whatever forms one worships God, the Grace of the Almighty would be showered upon him. Another significance of this chapter is that Lord Krishna explains the origin of four Varna’s or principal castes based on the gunas or tendencies and karma or actions of individuals. Lord also talks about action and inaction. Both bondage and liberation or freedom are caused by the attitude of the mind. Attachment to the fruits of our action results in bondage, and therefore we should surrender the fruits of our actions at the Lotus Feet of God.

Again in the chapter five which is titled as “**Sanyasa Yoga**” meaning “**the Yoga of Renunciation**”. Arjuna’s doubts persist as he wants to know whether renunciation is superior to action without attachment to the fruits thereof (Karmayoga) or it is otherwise. Now Lord Krishna dispels Arjuna's doubts and categorically says that both renunciation and the yoga of action (Karma Yoga) will secure freedom, but still Karma Yoga is better than renouncing actions. Here the Lord seems to be opening that the path of Karma Yoga is easier than renunciation. Renunciation of the world or our selfish attachment to the world is impossible for the majority of us without first practicing the disciplines of self-less action and meditation. He adds that meditation and selfless action go hand in hand. Knowledge and Karma Yoga are two sides of the same coin. When the mind is purified by Constant Karma Yoga, the practitioner becomes free from the binding ego and is soon centered in the knowledge of the self. A real yogi performs actions abandoning every sense of attachment. In other words a real Karma Yogi believes in absolute detachment. And such persons who attain the knowledge of the self do not discriminate between a scholar and a dog or any other animal. Such purified souls enjoy the bliss of “Atman or Soul” and least affected by the sense objects. He is really a yogi who gives up both anger and desire even while he is in his body. Thus, having known or realized God such a yogi attains peace.

Here in the Chapter Six which is titled on “**Dhyana-yoga**” meaning the chapter on **meditation**. Here, Lord Krishna makes it very clear that Sanyasa or renunciation is more a mental

disposition than a formal activity or ritual. By just abandoning one's family one does not become a monk. The one who renounces the fruits of one's actions is a real recluse. Then the Lord Krishna goes on with one of the most important teachings of Gita. He declares that one should come up in life with one's efforts. One should not condemn oneself. One is his best friend and the worst enemy. Further, he alone attains excellence that looks with equal regard upon well-wishers, friends, enemies, one's kith and kin and all others. After that Lord Krishna dwells upon the preparations and practice of meditation. The Lord also cautions that one who is moderate in food, sleep, and recreation alone would achieve spiritual success. This is followed by another beautiful statement by the Lord wherein He proclaims that He who sees God in all things, and sees all things in Him, he always remains united with God. Lord Krishna also says that a real yogi will treat both pleasure and pain equally. Almost at the end, Arjuna asks Krishna as to how to control the turbulent mind which is faster than the wind. The Lord replies that Mind is always wavering and unsteady and it can be controlled only by constant practice and discrimination which is known as Dhayana.

Conclusion: Thus, transcendental knowledge-the spiritual knowledge of the soul, of God, and their relationship-is both purifying and liberating. Such knowledge is the fruit of selfless devotional action (karma-yoga). The Lord explains the remote history of the Gita, the purpose and significance of His periodic descents to the material world, and the necessity of approaching a guru, a realized teacher .Again outwardly

performing all actions but inwardly renouncing their fruits, the wise man, purified by the fire of transcendental knowledge, attains peace, detachment, forbearance, spiritual vision and bliss. By a mechanical meditative practice, controls the mind and the senses and focuses concentration on Paramatma (the Supersoul, the form of the Lord situated in the heart). This practice culminates in samadhi, full consciousness of the Supreme.