



CLASS SIX: SELFLESS ACTION (BhG 3.9; 4.23-32; 9.23-28)

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥

tadārthaṁ karma kaunteya muktasaṅgaḥ samācara ॥

Everyone in this world is bound by actions unless they are done as sacrifices. So perform action with that as the purpose, Arjuna, freed from attachment. (3.9)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

gataśaṅgasya muktasya jñānavasthitacetasaḥ ।
yajñāyācarataḥ karma samagraṁ pravilīyate ॥

The karma of one who is without attachment and free, whose mind is stabilized in wisdom, and whose actions are sacrificial, completely dissolves. (4.23)

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam ।
brahmaiva tena gantavyaṁ brahmakarmasamādhinā ॥

The offering is ultimate reality itself, as is the oblation. By means of ultimate reality one offers into the fire of ultimate reality. Ultimate reality is reached by the one who is fully absorbed in meditation on karma and ultimate reality. (4.24)



दैवमेवापरे यज्ञं योगिनः पर्युपासते।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥

daivamevāpare yajñam yoginaḥ paryupāsate |
brahmāgnāvapare yajñam yajñenaivopajuhvati ||

Some yogis offer sacrifices only to divine beings, while others just make their oblations into the fire of ultimate reality itself. (4.25)

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति।

शब्दादीन्वषयानन्य इन्द्रियाग्निषु जुह्वति ॥

śrotrādīnīndriyānyanye saṁyamāgniṣu juhvati |
śabdādīnvaṣayānanya indriyāgniṣu juhvati ||

Some make oblations of their senses, beginning with hearing, into the fires of restraint, while others make oblations of the objects of senses, beginning with sounds, into the fires of the senses. (4.26)

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ ४ - २७

sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare |
ātmasaṁyamayogāgnau juhvati jñānadīpīte || 4 - 27

Others make oblations of all the actions of their senses and all the actions of breath and offer them into the fire of the yoga of self-restraint which is kindled by wisdom. (4.27)



द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥

dravyayajñāstapoyajñā yogayajñāstathāpare |
svādhyāyajñānayajñāśca yatayaḥ saṁśitavratāḥ | |

Other practitioners who are carefully observing their vows offer the sacrifice of material possessions, the sacrifice of yoga, and the sacrifice of study and wisdom. (4.28)

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे।

प्राणापानगती रुद्धा प्राणायामपरायणाः ॥

apāne juhvati prāṇam prāṇe'pānam tathāpare |
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ | |

Others, stopping the ordinary flow of inhalation and exhalation, have the control of the breath as their principal practice, making an oblation of the inhalation into the exhalation, the exhalation into the inhalation. (4.29)

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥

apare niyatahārāḥ prāṇānprāṇeṣu juhvati |
sarve'pyete yajñavidō yajñakṣapitakalmaṣāḥ | |

Others restrict their diet and offer oblations of life energies into the life energies. All these understand sacrifice and burn up their misdeeds through sacrifice. (4.30)



यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥

yajñāśiṣṭāmṛtabhujo yānti brahma sanātanam ।
nāyaṁ loko'styayajñasya kuto'nyaḥ kurusattama ।।

Those who enjoy the nectar of the remnants of sacrifice attain the eternal, ultimate reality. But, Arjuna, there is nothing even in this world, let alone elsewhere, for the one who does not sacrifice. (4.31)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।

कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥

evaṁ bahuvīdhā yajñā vitatā brahmaṇo mukhe ।
karmajānviddhi tānsarvānevaṁ jñātvā vimokṣyase ।।

There are thus many kinds of sacrifices that are offered into the mouth of ultimate reality. Know that all of them spring from action. Knowing this, you will be liberated. (4.32)

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

ye'pyanyadevatābhaktā yajante śraddhayānvitāḥ ।
te'pi māmeva kaunteya yajantyaavidhipūrvakam ।।

Even those devotees of other deities who worship them filled with faith are really worshipping Me, Arjuna, albeit not according to the established guidelines. (9.23)



अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।

न तु मामभिजानन्ति तच्चेनातश्च्यवन्ति ते ॥

aham hi sarvayajñānām bhoktā ca prabhureva ca ।
na tu māmabhijānanti tattvenātaścyavanti te ।।

I am the recipient and lord of all sacrifices, but because they do not recognize me for who I truly am they fall into continual rebirth. (9.24)

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

yānti devavratā devānpitṛnyānti pitṛvratāḥ ।
bhūtāni yānti bhūtejyā yānti madyājino'pi mām ।।

Those who devote themselves to the gods go to the gods, those devoted to the ancestors join the ancestors, those who sacrifice to ghosts go to the ghosts, but those who worship Me reach Me. (9.25)

पुत्रं पुष्यं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

putraṁ puṣyaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati ।
tadaham bhaktyupahr̥tamaśnāmi prayatātmanaḥ ।।

I accept as an offering of devotion even just a leaf, a flower, a piece of fruit, or a water offering which has been presented to me with devotion by the devout. (9.26)



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यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणं ॥

yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat
yattapasyasi kaunteya tatkuruṣva madarpaṇam ॥

Whatever you do, whatever you eat, whatever you sacrifice, whatever you give, whatever kind of austerities you perform, do that as an offering to me, Arjuna. (9.27)

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्त्यात्मा विमुक्तो मामुपैष्यसि ॥

śubhāśubhaphalairēvaṁ mokṣyase karmabandhanaiḥ
sannyāsayogayuktyātmā vimukto māmupaiṣyasi ॥

You will in this way be freed from the bonds of karma and from pleasant or unpleasant results. Liberated and practiced in the yoga of renunciation, you will reach me. (9.28)