



॥ भगवद् गीता ॥

... Bhagavad Gītā ...

Chapter 4

AI Summary - Class 180

For Bhagavad Gītā 2, by Acharya Tadany Cargin dos Santos  
May 21, 2026.

Summary

jñāna yajñāḥ and Spiritual Practice

**Understanding yajñāḥ (Spiritual Offering)**

In this teaching session, Acharya Tadany explored Krishna's discourse on spiritual practices from the Bhagavad Gītā, focusing on the concept of yajñāḥ. The term yajñāḥ encompasses all spiritual disciplines and practices, unified by a common thread: they are all forms of offering to the Lord.

**Various Forms of Spiritual Practice (sādhanas)**

All spiritual disciplines are classified as yajñāḥ because they involve offering to the divine:

- Japa (repetition of mantras)
- dhyāna (meditation)
- Yoga (union practices)
- Pilgrimage (sacred journeys)
- Other devotional practices

The unifying factor across all these practices is devotion to Bhagavan (the Lord). Each practice, while valuable and important in its own right, serves as a pathway toward spiritual growth.

**jñāna yajñāḥ: The highest Offering**

Acharya Tadany emphasized that while various sādhanas are beneficial, they are incomplete without jñāna yajñāḥ, which represents the highest form of spiritual practice. jñāna yajñāḥ is described as the "knowledge offering" or "offering of wisdom."



## The Nature of jñāna yajñah

jñāna yajñah involves a profound cognitive transformation:

1. Understanding the true self (jivātmā) as distinct from the limited ego
2. Recognizing the difference between the temporary, limited "I" and the eternal, infinite "I"
3. Offering this understanding to the higher self (paramātmā)
4. Shifting identification from the body-mind-sense complex to the true Self

The essence of jñāna yajñah is not merely intellectual understanding, but a complete cognitive shift in self-identification. (Acharya Tadany)

## The Wave and Ocean Analogy

To illustrate the concept of jñāna yajñah, Acharya Tadany used a powerful analogy of a wave and the ocean:

Just as a wave must recognize itself as the ocean rather than merely a temporary wave formation, the individual soul must shift its identification from the limited ego to the infinite consciousness.

This analogy demonstrates several key points:

- The wave (individual self) is not separate from the ocean (universal consciousness)
- The wave's temporary form doesn't negate its essential nature as ocean
- True offering means the wave "offering itself" to the ocean—recognizing its true identity
- The wave, before reaching the shore, recognizing this fact represents the lower self being offered to the higher self

## The Nine Levels of Bhakti (nava-vidha-bhakti)

Acharya Tadany described the progressive stages of devotion, culminating in the highest form of offering:

1. Śravaṇam (श्रवणम्) (listening to Vedanta and the scriptures)
2. Kīrtanam (कीर्तनम्) (singing praises)



3. Smaraṇam (स्मरणम्) (remembering the teachings and the wisdom)
4. Pāda-sevanam (पादसेवनम्) (serving the Lord's feet, i.e., the Guru, the Teaching and mankind)
5. Arcanam (अर्चनम्) (worship, and performing physical rituals)
6. Vandanam (वन्दनम्) (total physical and mental salutations, prostrations)
7. Dāsyam (दास्यम्) (servitude)
8. Sakhyam (सख्यम्) (the act of relation to God as a cloase friend)
9. ātmā Nivedanam (complete self-surrender)

### The Vertical Progression

While these nine can be practiced simultaneously based on a seeker's temperament, they also represent a vertical path of maturation:

[External Actions] Śravaṇam -> Kīrtanam -> Arcanam (Refining the Senses)



[Internal Attitude] Smaraṇam -> Dāsyam -> Sakhyam (Refining the Mind)



[Ultimate Realization] Ātma-nivedanam (Dissolution into the Self)

ātmā Nivedanam represents the pinnacle of devotion, where the offerer becomes the offering itself, where there is no separation between the one who offers and what is offered. (Acharya Tadany)

### Cognitive Transformation: The Heart of jñāna yajñaḥ

The practice of jñāna yajñaḥ involves a fundamental cognitive change in how one perceives oneself:

#### What Changes

- Identification shifts from the body-mind-sense complex to pure consciousness
- The sense of "I" expands from the limited ego to the infinite Self
- Understanding moves from intellectual knowledge to experiential wisdom



### What Remains

- Social roles and responsibilities continue
- Daily duties as a householder (grihasta) are maintained
- The physical body and its functions persist
- Engagement with the world continues

Acharya Tadanu clarified this distinction when responding to a question about "offering oneself." He explained that while one maintains all social duties and responsibilities, there is no longer identification with the body's aging, decay, or limitations.

### The Lower Self and Higher Self

An important clarification Acharya Tadanu provided concerns the relationship between the lower self and higher self:

- The lower self (individual ego) doesn't disappear or get destroyed
- Rather, it becomes offered to the higher self (Paramātmā)
- Like the wave running toward the shore, the individual expression continues while recognizing its true nature
- The offering is a shift in identification, not an annihilation of personality

### Practical Implications

This teaching has profound practical implications for spiritual seekers:

#### Integration of Practice and Knowledge

- All spiritual practices (japa, meditation, yoga, etc.) are valuable stepping stones
- These practices prepare the mind for the ultimate cognitive shift
- Without jñāna yajñah, practices remain incomplete
- The goal is not to abandon practices but to infuse them with true understanding

#### Living in the World

- One can fulfill all worldly duties without identification
- The body ages and changes, but the true Self remains untouched
- Social roles are played without attachment to outcomes
- Freedom comes not from renouncing action but from renouncing false identification



## Key Takeaways

jñāna yajñah is the culmination of all spiritual practices, representing the offering of the limited self to the infinite Self through cognitive transformation and shift in identification. (Acharya Tadany)

The teaching emphasizes that:

1. All spiritual practices are forms of offering (yajñah) to the divine
2. jñāna yajñah represents the highest form of offering—the offering of knowledge and understanding
3. True spiritual transformation is cognitive, not merely behavioral or ritualistic
4. The shift from identifying with the limited ego to recognizing the infinite Self is the essence of liberation
5. This transformation doesn't require abandoning worldly duties but rather changing one's relationship to them
6. The ultimate offering is when the offerer, offering, and the one to whom the offering is made become one