

ॐ श्री परमात्मने नमः

Om Śrī Paramātmāne Namaḥ

अथ चतुर्थोऽध्यायः

Atha Caturtho'dhyāyaḥ

ज्ञानकर्मसन्न्यास योगः

Jñānakarmasannyāsa Yogaḥ

श्रीभगवानुवाच

Śrībhagavānuvāca

इमं विवस्वते योगम् प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥ १ ॥

imaṁ vivasvate yogam proktavānahamavyayam ।

vivasvānmanave prāha manurikṣvākave'bravīt ॥ 1॥

The Blessed Lord said:

I taught this Imperishable Yoga to Vivasvān; Vivasvān taught it to Manu; Manu taught it to Ikṣvāku.

एवं परम्पराप्राप्तम् इमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

evaṁ paramparāprāptam imaṁ rājarṣayo viduḥ ।

sa kāleneha mahatā yogo naṣṭaḥ parantapa ॥ 2॥

This knowledge, handed down thus in regular succession, the royal sages knew. This Yoga, by long lapse of time, has been lost here, O Parantapa (scorcher of the foes).

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

sa evāyaṁ mayā te'dya yogaḥ proktaḥ purātanaḥ ।

bhakto'si me sakhā ceti rahasyaṁ hyetaduttamam ॥ 3॥

That same ancient Yoga has been today taught to you by Me, for you are My devotee and My friend. This is a Supreme Secret.

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयाम् त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna uvāca

aparaṁ bhavato janma paraṁ janma vivasvataḥ ।

kathametadvijānīyām tvamādau proktavāniti ॥ 4॥

Arjuna said:

Later was Your birth, and prior was the birth of Vivasvān (Sun); how am I to understand that You taught this Yoga in the beginning?

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५ ॥

Śrībhagavānuvāca

bahūni me vyatītāni janmāni tava cārjuna ।

tānyahaṁ veda sarvāṇi na tvaṁ vettha parantapa ॥ 5॥

The Blessed Lord said:

Many births of Mine have passed as well as yours; O Arjuna; I know them all but you know them not, O Parantapa (scorcher of foes).

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

ajo'pi sannavyayātmā bhūtānāmīśvaro'pi san ।

prakṛtiṁ svāmadhiṣṭhāya sambhavāmyātmamāyayā ॥ 6॥

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own Nature, I take birth by my own Māyā.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

yadā yadā hi dharmasya glānirbhavati bhārata ।

abhyutthānamadharmasya tadātmānaṁ sṛjāmyahaṁ ॥ 7॥

Whenever there is a decay of righteousness, O Bhārata, and a rise of unrighteousness, then I manifest Myself.

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām ।

dharmasamsthāpanārthāya sambhavāmi yuge yuge ॥ 8॥

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age.

जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

janma karma ca me divyam evaṁ yo vetti tattvataḥ ।

tyaktvā dehaṁ punarjanma naiti māmeti so'rjuna ॥ 9॥

He who thus knows, in true light, My divine birth and action, having abandoned the body, he is not born again; he comes to Me, O Arjuna.

वीतरागभयक्रोधाः मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

**vītarāgabhayakrodhāḥ manmayā māmupāśritāḥ ।
bahavo jñānatapasā pūtā madbhāvamāgatāḥ ॥ 10॥**

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the Fire-of-Knowledge, many have attained My Being.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

**ye yathā mām prapadyante tāmstathaiva bhajāmyaham ।
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ॥ 11॥**

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O son of Prthā.

काङ्क्षन्तः कर्मणां सिद्धिम् यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

**kāṅkṣantaḥ karmaṇām siddhim yajanta iha devatāḥ ।
kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā ॥ 12॥**

They who long for success from actions in this world, make sacrifices to the gods; because success is quickly obtained from actions in the world-of-objects.

चातुर्वर्ण्यं मया सृष्टम् गुणकर्मविभागशः ।
तस्य कर्तारमपि माम् विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

**cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ ।
tasya kartāramapi mām viddhyakartāramavyayam ॥ 13॥**

The four-fold caste has been created by Me according to the differentiation of Guna and Karma; though I am the author thereof know Me as the non-doer and immutable.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्माभिर्न स बध्यते ॥ १४ ॥

**na mām karmāṇi limpanti na me karmaphale sprhā ।
iti mām yo'bhijānāti karmabhirna sa badhyate ॥ 14॥**

Actions do not taint Me, nor have I any desire for the fruits-of-actions. He who knows Me thus is not bound by his actions.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वम् पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

**evam jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ ।
kuru karmaiva tasmāttvam pūrvaiḥ pūrvataram kṛtam ॥ 15॥**

Having known this, the ancient seekers-after-freedom also performed action; therefore, you too perform action, as did the ancients in the olden times.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६ ॥

**kiṁ karma kimakarmeti kavayo'pyatra mohitāḥ ।
tatte karma pravakṣyāmi yajñātvā mokṣayase'śubhāt ॥ 16॥**

What is action? What is inaction? As to this even the wise are deluded. Therefore, I shall teach you "action" (the nature of action and inaction), knowing which, you shall be liberated from the evil (of Saṁsāra – the wheel of birth and death).

कर्मणो ह्यपि बोद्धव्यम् बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यम् गहना कर्मणो गतिः ॥ १७ ॥

**karmaṇo hyapi boddhavyam boddhavyam ca vikarmaṇaḥ ।
akarmaṇaśca boddhavyam gahanā karmaṇo gatiḥ ॥ 17॥**

For verily, (the true nature) of "right action" should be known; also (that) of "forbidden (or unlawful) action" and of "inaction"; imponderable is the nature (path) of action.

कर्मण्यकर्म यः पश्येत् अकर्माणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

**karmaṇyakarma yaḥ paśyet akarmaṇi ca karma yaḥ । sa
buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt ॥ 18॥**

He, who recognizes 'inaction in action' and 'action in inaction' is wise among men; he is a yogi and a true performer of all actions.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणम् तमाहुः पण्डितं बुधाः ॥ १९ ॥

**yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ ।
jñānāgnidagdhakarmāṇam tamāhuḥ paṇḍitaṁ budhāḥ ॥ 19॥**

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the Fire-of-knowledge, him the wise call a Sage.

त्यक्त्वा कर्मफलासङ्गम् नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

**tyaktvā karmaphalāsaṅgam nityatr̥pto nirāśrayaḥ ।
karmaṇyabhipravṛtto'pi naiva kiñcitkaroti saḥ ॥ 20॥**

Having abandoned attachment to the fruits-of action, ever-content, depending on nothing, he does not do anything, though engaged in actions.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

**nirāśīryatacittātmā tyaktasarvaparigrahaḥ ।
śārīraṁ kevalam karma kurvannāpnoti kilbiṣam ॥ 21॥**

Without hope, the mind and self controlled, having abandoned all possessions, doing mere bodily action, he incurs no sin.

यदृच्छालाभसन्तुष्टः द्वन्द्वतीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

**yadṛcchālābhasantuṣṭaḥ dvandvātīto vimatsaraḥ ।
samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate ॥ 22॥**

Content with what comes to him without effort, free from the pairs-of-opposites and envy, even-minded in success and failure, though acting he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

**gatasaṅgasya muktasya jñānavasthitacetasaḥ ।
yajñāyācarataḥ karma samagraṁ pravilīyate ॥ 23॥**

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved.

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यम् ब्रह्मकर्मसमाधिना ॥ २४ ॥

**brahmārpaṇam brahma haviḥ brahmāgnau brahmaṇā hutam ।
brahmaiva tena gantavyam brahmakarmasamādhinā ॥ 24॥**

Brahman is the oblation; Brahman is the clarified butter, etc., constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in all actions.

दैवमेवापरे यज्ञम् योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञम् यज्ञेनैवोपजुह्वति ॥ २५ ॥

**daivamevāpare yajñam yoginaḥ paryupāsate ।
brahmāgnāvapare yajñam yajñenaivopajuhvati ॥ 25॥**

Some Yogis perform sacrifice to Devas alone (Deva- Yajña); while others offer “sacrifice” as sacrifice by the Self, in the Fire of Brahman (Brahma-Yajña).

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

**śrotrādīnīndriyāṅyanye saṁyamāgniṣu juhvati ।
śabdādīnviṣayānanye indriyāgniṣu juhvati ॥ 26॥**

Some again offer hearing and other senses as sacrifice in the fires-of-restraint; others offer sound and other objects of sense as sacrifice in the fires-of-the-senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

**sarvāṅīndriyakarmāṇi prāṇakarmāṇi cāpare ।
ātmasaṁyamayogaṅnau juhvati jñānadīpīte ॥ 27॥**

Others again sacrifice all the functions of the senses and the functions of the breath (vital energy) in the fire of the Yoga of self-restraint, kindled by knowledge.

द्रव्ययज्ञास्तपोयज्ञाः योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

dravyayajñāstapoyajñāḥ yogayajñāstathāpare ।

svādhyāyajñānayajñāśca yatayaḥ samśitavratāḥ ॥ 28॥

Others again offer wealth, austerity and Yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

अपाने जुह्वति प्राणम् प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

apāne juhvati prāṇam prāṇe'pānaṁ tathāpare ।

prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ ॥ 29॥

Others offer as sacrifice the out-going breath in the in-coming, and the in-coming in the out-going, restraining the courses of the out-going and in-coming breaths, solely absorbed in the restraint of breath.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदः यज्ञक्षपितकल्मषाः ॥ ३० ॥

apare niyatāhārāḥ prāṇānprāṇeṣu juhvati ।

sarve'pyete yajñavidāḥ yajñakṣapitakalmaṣāḥ ॥ 30॥

Others, with well-regulated diet, offer vital-airs in the Vital-Air. All these are knowers of sacrifice, whose sins are destroyed by the sacrifice.

यज्ञशिष्टामृतभुजः यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

yajñāśiṣṭāmṛtabhujāḥ yānti brahma sanātanam ।

nāyaṁ loko'styayajñasya kuto'nyaḥ kurusattama ॥ 31॥

The eaters of the nectar- remnant of the sacrifice- go to the Eternal Brahman. Even this world is not for the non-performer of the sacrifice; how then the other (world), O best of the Kurus?

एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

evaṁ bahavidhā yajñāḥ vitatā brahmaṇo mukhe ।

karmajānviddhi tānsarvān evaṁ jñātvā vimokṣyase ॥ 32॥

Thus innumerable sacrifices lie spread out before Brahman- (literally at the mouth or face of Brahman) – Know them all as born of action, and thus knowing, you shall be liberated.

श्रेयान्द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

śreyāndravyamayādyajñāt jñānayajñāḥ parantapa ।

sarvaṁ karmākhilam pārtha jñāne parisamāpyate ॥ 33॥

Superior is “Knowledge-sacrifice” to “Sacrifice-with-objects” O Parantapa. All actions in their entirety, O Pārtha, culminate in Knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानम् ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

**tadviddhi praṇipātena paripraśnena sevayā ।
upadekṣyanti te jñānam jñānīnastattvadarśinaḥ ॥ 34॥**

Know that by long prostration, by question, and service, the wise who have realized the Truth will instruct you in (that) Knowledge.

यज्ज्ञात्वा न पुनर्मोहम् एवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

**yajjñātvā na punarmoham evaṁ yāsyasi pāṇḍava ।
yena bhūtānyaśeṣeṇa draṁkṣyasyātmanyatho mayi ॥ 35॥**

Knowing that, you shall not, O Pāṇḍava, again get deluded like this; and by that, you shall see all beings in your Self, and also in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

**api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ ।
sarvaṁ jñānaplavenaiva vṛjinaṁ santariṣyasi ॥ 36॥**

Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of Knowledge.

यथैधांसि समिद्धोऽग्निः भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

**yathaidhāṁsi samiddho'gniḥ bhasmasātkurute'arjuna ।
jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā ॥ 37॥**

As the blazing fire reduces fuel to ashes, O Arjuna, so does the Fire-of-Knowledge reduce all actions to ashes.

न हि ज्ञानेन सदृशम् पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

**na hi jñānena sadṛśam pavitramiha vidyate ।
tatsvayaṁ yogasamsiddhaḥ kālenātmani vindati ॥ 38॥**

Certainly, there is no purifier in this world like Knowledge. He who is himself perfected in Yoga finds it in the Self in time.

श्रद्धावाँल्लभते ज्ञानम् तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति ॥ ३९ ॥

**śraddhāvāṁllabhate jñānam tatparaḥ saṁyatendriyaḥ ।
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati ॥ 39॥**

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained Knowledge, ere long he goes to the Supreme Peace.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परः न सुखं संशयात्मनः ॥ ४० ॥

ajñāścāśraddadhānaśca saṁśayātmā vinaśyati ।

nāyaṁ loko'sti na paraḥ na sukhaṁ saṁśayātmanaḥ ॥ 40॥

The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter.

योगसन्न्यस्तकर्माणम् ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

yogasannyastakarmāṇam jñānasañchinnaśayam ।

ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya ॥ 41॥

He who has renounced actions by Yoga, whose doubts are rent asunder by Knowledge, who is self-possessed, actions do not bind him, O Dhanañjaya.

तस्मादज्ञानसम्भूतम् हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेनं संशयं योगम् आतिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

tasmādajñānasambhūtam hṛtsthaṁ jñānāsinātmanaḥ ।

chitvainaṁ saṁśayaṁ yogam ātiṣṭhottiṣṭha bhārata ॥ 42॥

Therefore with the sword-of-Knowledge, cut asunder the doubt-of-the-Self, born of ignorance, residing in your heart, and take refuge in Yoga. Arise, O Bharata.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसन्न्यासयोगो नाम चतुर्थोऽध्यायः ॥

Om tatsat iti Śrīmadbhagavadgītāsu Upaniṣatsu Brahmavidyāyām

Yogaśāstre Śrīkṛṣṇārjunasaṁvāde Jñānakarmasannyāsayogo nāma

Caturtho'dhyāyaḥ ॥

श्रीकृष्णार्पणमस्तु ॥ **Śrīkṛṣṇārpaṇamastu ॥ ॥**