

अथ चतुर्थोऽध्यायः
atha caturtho'dhyāyaḥ
Chapter-4

श्रीभगवानुवाच
śrībhagavānuvāca
The Blessed Lord said:

इमं विवस्वते योगम् प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

imaṁ vivasvate yogam proktavān-aham-avyayam
vivasvān-manave prāha manur-ikṣvākave'bravīt . 1 .

IV. 1 I taught this Imperishable Yoga to Vivasvān (the Sun);
Vivasvān taught it to Manu; Manu taught it to Ikṣvāku.

एवं परम्पराप्राप्तम् इमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

evaṁ paramparāprāptam imaṁ rājarṣayo viduḥ
sa kāleneha mahatā yogo naṣṭaḥ paraṁtapa . 2 .

IV. 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 Arjuna (O Paraṁtapa).

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

sa evāyaṁ mayā te'dya yogah proktaḥ purātanah
bhakto'si me sakhā ceti rahasyaṁ hyetad-uttamam . 3 .

IV. 3 I have taught you that same ancient yoga today, for you
are My devotee and My friend. This is a Supreme Secret.

अर्जुन उवाच
arjuna uvāca
Arjuna said:

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयाम् त्वमादौ प्रोक्तवानिति ॥ ४ ॥

aparaṁ bhavato janma param janma vivasvataḥ
katham-etad-vijāniyām tvam-ādau proktavān-iti . 4 .

IV. 4 You were born later than Vivasvān (the Sun); how am I to understand your statement that You taught this yoga in the beginning?

श्रीभगवानुवाच
śrībhagavānuvāca
The Blessed Lord said:

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

bahūni me vyatītāni janmāni tava cārjuna
tānyahaṁ veda sarvāṇi na tvam vettha paraṁtapa . 5 .

IV. 5 Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Arjuna (O Paraṁtapa).

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

ajo'pi sann-avyayātmā bhūtānām-īśvaro'pi san
prakṛtiṁ svām-adhiṣṭhāya sambhavāmyātmamāyayā . 6 .

IV. 6 Though I am unborn, of imperishable nature 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 glānir-bhavati bhārata
abhyutthānam-adharmasya tadātmānaṁ sṛjāmyaham . 7 .

IV. 7 O Arjuna (O Bhārata), whenever there is a decay of righteousness, and a rise of unrighteousness, then I manifest Myself.

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
dharmaśamsthāpanārthāya sambhavāmi yuge yuge . 8 .

IV. 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 veti tattvataḥ
tyaktvā dehaṁ punar-janma naiti mām-eti so'rjuna . 9 .

IV. 9 My birth and karma are divine. Thus he who knows Me in essence, is not born again when he leaves the body but he comes to Me, O Arjuna.

वीतरागभयक्रोधाः मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

vītarāgabhayakrodhāḥ manmayā mām-upāśritāḥ
bahavo jñānatapasā pūtā madbhāvam-āgatāḥ . 10 .

IV. 10 Many, being freed from attachment, fear and anger and absorbed in Me, have taken refuge in Me. Being purified by the fire of knowledge, they have attained My Being.

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

ye yathā mām prapadyante tāms-tathaiva bhajāmyaham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ . 11 .

IV. 11 As men approach Me, so do I reward them; O Arjuna (O son of Pṛthā), all men through all means walk My path alone.

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

kāṅkṣantaḥ karmaṇām siddhim yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke siddhir-bhavati karmajā . 12 .

IV. 12 They who long for success from actions in this world worship the gods because reward is quickly obtained from actions in the world.

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

cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ
tasya kartāram-api mām viddhyakartāram-avyayam . 13 .

IV. 13 The fourfold caste has been created by Me according to the differentiation of guṇa and karma; though I am the author thereof know Me as a non-doer and as changeless.

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

na mām karmāṇi limpanti na me karmaphale sprhā
iti mām yo'bhijānāti karmabhir-na sa badhyate . 14 .

IV. 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 ॥

evaṁ jñātvā kṛtaṁ karma pūrvair-api mumukṣubhiḥ
kuru karmaiva tasmāt-tvam pūrvaiḥ pūrvataraṁ kṛtam . 15 .

IV. 15 Thus knowing, the ancient seekers of freedom also performed action; therefore, you too perform action, as did the ancients.

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

kiṁ karma kim-akarmeti kavayo'pyatra mohitāḥ
tat-te karma pravakṣyāmi yajjñātvā mokṣyase'subhāt . 16 .

IV. 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 boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś-ca boddhavyam gahanā karmaṇo gatiḥ . 17 .

IV. 17 The (nature of) right action, forbidden (unlawful) action and inaction should be known, for the nature (path) of action is difficult to understand.

कर्मण्यकर्म यः पश्येद् अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

karmaṇyakarma yaḥ paśyed akarmaṇi ca karma yaḥ
sa buddhimān-manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt . 18 .

IV. 18 He who recognizes inaction in action and action in inaction is wise among men; he is a yogī and a true performer of all actions.

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

yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ
jñānāgnidagdhakarmāṇam tam-āhuḥ paṇḍitaṁ budhāḥ . 19 .

IV. 19 He whose undertakings are all devoid of desires and (selfish) purposes, and whose actions have been burnt by the fire of Knowledge, the wise call him a paṇḍita.

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

tyaktvā karmaphalāsaṅgam nityatr̥pto nirāśrayaḥ
karmaṇyabhipravṛtto'pi naiva kiñcit-karoti saḥ . 20 .

IV. 20 Having given up attachment to the fruits of action, ever content, depending on nothing, though engaged in actions, he does not do anything.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

nirāśīr-yatacittātmā tyaktasarvaparigrahaḥ
śārīraṁ kevalaṁ karma kurvan-nāpnoti kilbiṣam . 21 .

IV. 21 He who is without desire, with his mind and self controlled and has given up all sense of possessions, he is performing mere bodily actions and incurs no sin.

यदृच्छालाभसंतुष्टः द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

yadṛcchālābhasantuṣṭaḥ dvandvātīto vimatsaraḥ
samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate . 22 .

IV. 22 Content with what comes to him by itself, free from the pairs of opposites, without envy, even-minded in success and failure, though acting he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

gatasangasya muktasya jñānavasthitacetasaḥ
yajñāyācarataḥ karma samagraṁ praviliyate . 23 .

IV. 23 The liberated one who is free from attachment, whose mind is established in Knowledge and who acts for the sake of sacrifice (yajñā), all his actions are dissolved.

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

brahmārpaṇaṁ brahma haviḥ brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyam brahmakarmasamādhinā . 24 .

IV. 24 Brahman is the oblation; Brahman is the clarified butter, etc.; into the fire of Brahman, oblations of Brahman are offered by Brahman; Brahman alone shall be reached by him who always sees Brahman in all actions.

दैवमेवापरे यज्ञम् योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञम् यज्ञेनैवोपजुहति ॥ २५ ॥

daivam-evāpare yajñam yoginaḥ paryupāsate
brahmāgnāvapare yajñam yajñenaivopajuhvati . 25 .

IV. 25 Some yogis perform sacrifice to Deva-s alone (Deva-yajña), while others offer sacrifice of the Self (i.e. Ātman itself) as sacrifice by the Self, in the fire of Brahman (Brahma-yajña).

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।
शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुहति ॥ २६ ॥

śrotrādīnīndriyāṅyanye saṁyamāgniṣu juhvati
śabdādīn-viṣayān-anye indriyāgniṣu juhvati . 26 .

IV. 26 Some again offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and other objects of sense as sacrifice in the fire of the senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

sarvāṅīndriyakarmāṇi prāṇakarmāṇi cāpare
ātmasaṁyamayogāgnau juhvati jñānadīpīte . 27 .

IV. 27 And others 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 ॥

dravyayajñās-tapoyajñāḥ yogayajñās-tathāpare
svādhyāyajñānayajñāś-ca yatayaḥ saṁśitavratāḥ . 28 .

IV. 28 Again some others 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 जुहति प्राणम् प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

apāne juhvati prāṇam prāṇe'pānaṁ tathāpare
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ . 29 .

IV. 29 Others offer 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 breath, solely absorbed in the restraint of breath.

अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।
सर्वेऽप्येते यज्ञविदः यज्ञक्षपितकल्मषाः ॥ ३० ॥

apare niyatāhārāḥ prāṇān-prāṇeṣu juhvati
sarve'pyete yajñavidāḥ yajñakṣapitakalmaṣāḥ . 30 .

IV. 30 Others, with well-regulated diet, offer vital-airs in the vital-Air. All these are knowers of sacrifice (yajña), whose sins are destroyed by sacrifice (yajña).

यज्ञशिष्टामृतभुजः यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

yajñāśiṣṭāmṛtabhujāḥ yānti brahma sanātanam
nāyaṁ loko'styayajñasya kuto'nyaḥ kurusattama . 31 .

IV. 31 The eaters of the nectar (remnant of the sacrifice) go to the Eternal Brahman. O Arjuna (O Kurusattama), even this world is not gained by the non-performer of sacrifice; how then the other (world)?

एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे ।
कर्मजान्बिद्धि तान्सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

evaṁ bahuvidhā yajñāḥ vitatā brahmaṇo mukhe
karmajān-viddhi tān-sarvān evaṁ jñātvā vimokṣyase . 32 .

IV. 32 Thus innumerable sacrifices are described in the Veda-s as paths to Brahman, (literally at the mouth of Brahman). Know them all as born of action; thus knowing, you shall be liberated.

श्रेयान्द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

śreyān-dravyamayād-yajñāt jñānayajñāḥ paraṁtapa
sarvaṁ karmākhilam pārtha jñāne parisamāpyate . 33 .

IV. 33 Arjuna (O Paraṁtapa), Knowledge-sacrifice is superior to sacrifice with objects. All actions in their entirety, O Arujana (O Pārtha), culminate in Knowledge.

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

tad-viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānam jñāninas-tattvadarśinaḥ . 34 .

IV. 34 Know that by long prostration, by asking question, and service one will be instructed in (that) Knowledge by the wise who have realized the Truth.

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

yaj-jñātvā na punar-moham evaṁ yāsyasi pāṇḍava
yena bhūtānyaśeṣeṇa drakṣyasyātmanyatho mayi . 35 .

IV. 35 O Arjuna (O Pāṇḍava), knowing that, you shall not be deluded like this again. You shall see all beings in your Self, and also, in Me.

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

api ced-asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ
sarvaṁ jñānaplavenaiva vṛjinaṁ saṁtariṣyasi . 36 .

IV. 36 Even if you are the most sinful of all sinners, you shall verily cross all sins by the boat of Knowledge.

यथैधांसि समिद्धोऽग्निः भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

yathaidhāṁsi samiddho'gniḥ bhasmasāt-kuruter'juna
jñānāgniḥ sarvakarmāṇi bhasmasāt-kurute tathā . 37 .

IV. 37 Just as the blazing fire reduces wood to ashes, O Arjuna, so does the fire of Knowledge reduce all actions (merits and demerits) to ashes.

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

na hi jñānena sadṛśam pavitram-iha vidyate
tat-svayaṁ yoga-saṁsiddhaḥ kālenātmani vindati . 38 .

IV. 38 Certainly, in this world there is no purifier like Knowledge. In the course of time he who has perfected himself in yoga finds that Knowledge in himself.

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

śraddhāvāṅllabhate jñānam tatparaḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati . 39 .

IV. 39 He who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge. Having obtained this Knowledge, before long he attains the Supreme Peace.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परः न सुखं संशयात्मनः ॥ ४० ॥

ajñaścāśraddadhānaś-ca saṁśayātmā vinaśyati
nāyaṁ loko'sti na paraḥ na sukhaṁ saṁśayātmanaḥ . 40 .

IV. 40 (But) the ignorant, the one without faith and the one with a doubting nature perishes. For the one who doubt there is neither this world, nor the other, nor any happiness.

योगसंन्यस्तकर्माणम् ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

yogasannyastakarmāṇam jñānasacchinnaśayaṁ
ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya . 41 .

IV. 41 O Arjuna (O Dhananjaya), actions do not bind one who has renounced actions by yoga, whose doubts are destroyed by Knowledge, and who is poised in the Self as the Self.

तस्मादज्ञानसंभूतम् हृत्स्थं ज्ञानासिनात्मनः ।
छित्तवैनं संशयं योगम् आतिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

tasmād-ajñānasambhūtam hṛtsthāṁ jñānāsinātmanah
chittvainaṁ saṁśayaṁ yogam ātiṣṭhottiṣṭha bhārata . 42 .

IV. 42 Therefore, with the sword of Knowledge cut asunder the doubt of the Self in your heart that is born of ignorance, and take refuge in yoga. Arise, O Arjuna (O Bhārata).

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यास योगो नाम चतुर्थोऽध्यायः ॥
Om tat-sad-iti śrīmad-bhagavad-gītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrī-kṛṣṇārjunasaṁvāde jñānakarmasaṁnyāsa yogo nāma
caturtho'dhyāyaḥ.