

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ

om hariḥ om śrīgurubhyo namaḥ hariḥ om

ॐ श्री परमात्मने नमः

om śrī paramātmāne namaḥ

अथ चतुर्थोऽध्यायः । ज्ञानकर्मसंन्यासयोगः

atha caturtho'dhyāyaḥ । jñānakarmasannyāsayogaḥ

श्रीभगवानुवाच ।

śrībhagavānuvāca ।

The blessed Lord said:

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४.१ ॥

imaṁ vivasvate yogaṁ proktavānahamavyayam ।

vivasvānmanave prāha manurikṣvākave'bravīt ॥ 4.1॥

I taught this imperishable *yoga* to Vivasvān (Sun); Vivasvān taught it to Manu; Manu taught it to Ikshvāku.

एवं परम्पराप्राप्तम् इमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥ ४.२ ॥

evaṁ paramparāprāptam imaṁ rājarṣayo viduḥ ।

sa kāleneha mahatā yogo naṣṭaḥ parantapa ॥ 4.2॥

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

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४.३ ॥

sa evāyaṁ mayā te'dya yogaḥ proktaḥ purātanaḥ ।
bhakto'si me sakhā ceti rahasyaṁ hyetaduttamam ॥ 4.3॥

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 ।

arjuna uvāca ।

Arjuna said:

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४.४ ॥

aparaṁ bhavato janma paraṁ janma vivasvataḥ ।
kathametadvijānīyāṁ tvamādau proktavāniti ॥ 4.4॥

Later was Your birth, and prior was the birth of Vivasvān; how am I to understand 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 ॥ ४.५ ॥

bahūni me vyatītāni janmāni tava cārjuna ।
tānyahaṁ veda sarvāṇi na tvaṁ vettha parantapa ॥ 4.5॥

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

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

ajo'pi sannavyayātmā bhūtānāmīśvaro'pi san |
prakṛtiṁ svāmadhiṣṭhāya sambhavāmyātmamāyayā || 4.6||

Though I am unborn and 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 ॥ ४.७ ॥

yadā yadā hi dharmasya glānirbhavati bhārata |
abhyutthānamadharmasya tadātmānaṁ sṛjāmyaham || 4.7||

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

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ४.८ ॥

paritrāṇāya sādḥūnāṁ vināśāya ca duṣkṛtām |
dharmasamsthāpanārthāya sambhavāmi yuge yuge || 4.8||

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 ॥ ४.९ ॥

janma karma ca me divyam evaṁ yo vetti tattvataḥ |
tyaktvā dehaṁ punarjanma naiti māmeti so'rjuna || 4.9||

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

वीतरागभयक्रोधाः मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४.१० ॥

vītarāgabhayakrodhāḥ manmayā māmupāśritāḥ ।
bahavo jñānatapasā pūtā madbhāvamāgatāḥ ॥ 4.10॥

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 ॥ ४.११ ॥

ye yathā mām prapadyante tānstathaiva bhajāmyaham ।
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ॥ 4.11॥

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

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ४.१२ ॥

kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ ।
kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā ॥ 4.12॥

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

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४.१३ ॥

cāturvarṇyaṁ mayā sṛṣṭaṁ guṇakarmavibhāgaśaḥ ।
tasya kartāramapi mām viddhyakartāramavyayam ॥ 4.13॥

The four-fold castes have been created by Me according to the differences in *guṇa* and *karma*; though I am the author thereof, know Me as non-doer and immutable.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ ४.१४ ॥

na māṁ karmāṇi limpanti na me karmaphale sprhā ।
iti māṁ yo'bhijānāti karmabhirna sa badhyate ॥ 4.14॥

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 तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ ४.१५ ॥

evaṁ jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ ।
kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataraṁ kṛtam ॥ 4.15॥

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 मोक्ष्यसेऽशुभात् ॥ ४.१६ ॥

kiṁ karma kimakarmeti kavayo'pyatra mohitāḥ ।
tatte karma pravakṣyāmi yajjñātvā mokṣyase'śubhāt ॥ 4.16॥

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 *samsāra* (the wheel of birth and death).

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४.१७ ॥

karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ ।
akarmaṇaśca boddhavyaṁ gahanā karmaṇo gatiḥ ॥ 4.17॥

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 अकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

karmaṇyakarma yaḥ paśyet akarmaṇi ca karma yaḥ ।
sa buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt ॥ 4.18॥

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 ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४.१९ ॥

yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ ।
jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ ॥ 4.19॥

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 कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२० ॥

tyaktvā karmaphalāsaṅgaṁ nityatrpto nirāśrayaḥ ।
karmaṇyabhivṛtto'pi naiva kiñcitkaroti saḥ ॥ 4.20॥

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

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४.२१ ॥

nirāśīryatacittātmā tyaktasarvaparigrahaḥ ।

śārīraṁ kevalaṁ karma kurvannāpnoti kilbiṣam ॥ 4.21॥

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

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

om tatsaditi śrīmad bhagavadgītāsūpaniṣatsu

brahmavidyāyām yogāśāstre śrīkṛṣṇārjunasaṁvāde

jñānakarmasannyāsayogo nāma caturtho'dhyāyaḥ ॥ 4 ॥

Thus, in the *upanishad* of the glorious *Bhagavad Gītā*, in the science of the Eternal, in the scripture of *yoga*, in the dialogue between Sri Krishna and Arjuna, the fourth discourse ends entitled:

THE *YOGA* OF RENUNCIATION OF ACTION IN KNOWLEDGE

ॐ शान्तिः शान्तिः शान्तिः

om śāntiḥ śāntiḥ śāntiḥ

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ

om hariḥ om śrīgurubhyo namaḥ hariḥ om