

	अथ श्रीमद्भगवद्गीता अथ चतुर्थोऽध्यायः ज्ञानकर्मसंन्यासयोगः	atha śrīmad bhagavad gītā atha chaturthodhyāyaḥ jñāna-karma-sannyāsa-yogaḥ	bhagavad gītā 4th chapter Jñāna karma sannyasa yoga (yoga of renunciation of action in knowledge)
1	श्रीभगवानुवाच इमं विवस्वते योगम् प्रोक्तवानहमव्ययम् । विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥	śrī-bhagavān uvāca imam vivasvate yogam proktavān aham avyayam vivasvān manave prāha manur ikṣvākave 'bravīt	The Blessed Lord said: I taught this yoga, the imperishable (everlasting) science of right action, to King Vivasvān (Sun god); Vivasvān taught it to Manu (Vivasvān's son); Manu taught it to Ikṣvāku (his son).
2	एवं परम्पराप्राप्तम् इमं राजर्षयो विदुः । स कालेनेह महता योगो नष्टः परंतप ॥	evam paramparā prāptam imam rājarṣayo viduḥ sa kāleneha mahatā yogo naṣṭaḥ parantapa	This knowledge, handed down thus in regular succession, the royal sages knew. Over a long period of time, the knowledge was lost, O Parantapa (another name for Arjuna, means 'scorcher of foes').
3	स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः । भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥	sa evāyam mayā te'dya yogaḥ proktaḥ purātanaḥ bhakto'si me sakhā ceti rahasyam hyetad uttamam	That same ancient knowledge has been taught to you today by Me, because you are my devotee and friend. This is a Supreme Secret.
4	अर्जुन उवाच अपरं भवतो जन्म परं जन्म विवस्वतः । कथमेतद्विजानीयाम् त्वमादौ प्रोक्तवानिति ॥	arjuna uvāca aparam bhavato janma param janma vivasvataḥ katham etad vijāniyām tvam ādau proktavān iti	Arjuna said: Later was your birth, and prior was the birth of Vivasvān; how then am I to understand that You taught this yoga in the beginning?
5	श्रीभगवानुवाच बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥	śrī bhagavān uvāca bahūni me vyatītāni janmāni tava cārjuna tānyaham veda sarvaṇi na tvam vettha parantapa	The Blessed Lord said: Many births have passed for both you and me, O Arjuna! I remember them all, but you do not remember them, O Parantapa.
6	अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् । प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥	ajo'pi sann-avyayātmā bhūtānām īśvaro'pi san prakṛtim svām adhiṣṭhāya sambhavām-yātma māyayā	Though I am unborn and imperishable, and though I am the Lord of all beings, yet by controlling My own material Nature, I manifest myself (take physical form), by My own Māyā.

7	यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥	yadā yadā hi dharmasya glānir bhavati bhārata abhyutthānam adharmasya tadātmānam srjāmyaham	Whenever there is a decay of Dharma (Righteousness) and a rise of Adharma (Unrighteousness), O Bhārata (Arjuna), then I manifest Myself.
8	परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥	paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām dharma samsthā-panārthāya sambhavāmi yuge yuge	For protecting the good people, to destroy the wicked, and for establishing righteousness (Dharma), I am born in every age.
9	जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥	janma karma ca me divyam evam yo vetti tattvataḥ tyaktvā deham punar-janma naiti mām eti so'ṛjuna	He who thus knows, in true light, My divine birth and activities (of creation, maintenance, and dissolution), having abandoned the body, he is not born again; he comes to Me, O Arjuna.
10	वीतरागभयक्रोधाः मन्मया मामुपाश्रिताः । बहवो ज्ञानतपसा पूता मद्भावमागताः ॥	vīta rāga bhaya krodhāḥ manmayā mām upāśritāḥ bahavo jñāna tapasā pūtā mad bhāvam āgatāḥ	Freed from attachment, fear, anger, absorbed in Me, taking refuge in Me, purified by the fire of Self-Knowledge, many have attained Me (salvation).
11	ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥	ye yathā mām prapad-yante tāms tathaiva bhajām-yaham mama vartmā'nu-vartante manuṣyāḥ pārtha sarvaśaḥ	In whatever way they (people) approach (worship) Me, I fulfill their desires accordingly. People worship Me with in many ways (with different motives), O Partha (son of Prtha).
12	काङ्क्षन्तः कर्मणां सिद्धिम् यजन्त इह देवताः । क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥	kāṅkṣantaḥ karmaṇām siddhim yajanta iha devatāḥ kṣipram hi mānuṣe loke siddhir-bhavati karmajā	Those who long for satisfaction from their actions in this world, make sacrifices to the gods (Devas), because satisfaction is quickly obtained from actions in the world-of-objects.