

	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.

13	चातुर्वर्ण्यं मया सृष्टम् गुणकर्मविभागशः । तस्य कर्तारमपि माम् विद्ध्यकर्तारमव्ययम् ॥	cātur-varṇyam mayā sṛṣṭam guṇakarma vibhāgaśaḥ tasya kartāram api mām viddhya-kartāram avyayam	The four-fold caste system (of human society) has been created by Me, according to the differentiation of Guna (mental quality) and Karma (physical action). Though I am the author of this system, know Me as non-doer and immutable.
14	न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा । इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥	na mām karmāṇi limpanti na me karma-phale sprhā iti mām yo'bhijānāti karmabhir-na sa badhyate	Actions do not taint Me, nor do I have any desire for the fruits of actions. He who knows me thus (fully understands and practices this truth) is not bound by karma (actions).
15	एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः । कुरु कर्मैव तस्मात्त्वम् पूर्वैः पूर्वतरं कृतम् ॥	evam jñātvā kṛtam karma pūrvair api mumukṣubhiḥ kuru karmaiva tasmāt tvam pūrvaiḥ pūrvataram kṛtam	Having known this, the ancient seekers of liberation also performed action (i.e. in that spirit). Therefore, you should perform action (ie. do your duty) as the ancients did in olden times.
16	किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः । तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥	kim karma kim akarmeti kavayo'pya atra mohitāḥ tat te karma pravakṣyāmi yaj jñātvā mokṣayase'subhāt	What is action? What is inaction? As to this even the wise are deluded. Therefore, I shall clearly explain what is action, knowing which you shall be liberated from the evil (of Samsara – the wheel of birth and death).
17	कर्मणो ह्यपि बोद्धव्यम् बोद्धव्यं च विकर्मणः । अकर्मणश्च बोद्धव्यम् गहना कर्मणो गतिः ॥	karmaṇo hyapi boddhavyam boddhavyam ca vikarmaṇaḥ akarmaṇaśca boddhavyam gahanā karmaṇo gatiḥ	One should know the nature of right action, that of forbidden action, and that of inaction; imponderable is the nature (path) of action!
18	कर्मण्यकर्म यः पश्येत् अकर्मणि च कर्म यः । स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥	karmaṇya-karma yaḥ paśyet akarmaṇi ca karma yaḥ sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna-karmakṛt	He who recognizes inaction in action and action in inaction, is a wise person. Such a person is a yogī and a true performer of all actions.

19	यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः । ज्ञानाग्निदग्धकर्माणम् तमाहुः पण्डितं बुधाः ॥	yasya sarve samārambhāḥ kāmasañkalpa varjitāḥ jñānāgni dagdha karmāṇam tam āhuḥ paṇḍitam budhāḥ	One whose undertakings are devoid of (selfish) desires, and whose actions have been burnt by the fire of Self-knowledge is called a sage by the wise.
20	त्यक्त्वा कर्मफलासङ्गम् नित्यतृप्तो निराश्रयः । कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥	tyaktvā karma-phalāsaṅgam nityatrpto nirāśrayaḥ karmaṇya-bhipra-vrtto'pi naiva kiñcit karoti saḥ	Having abandoned attachment to the fruits of action, ever content, dependent on nothing - such a person, though engaged in activity, does nothing at all (incurs no karmic reaction).
21	निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः । शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥	nirāśīr yata-cittātmā tyakta sarva parigrahaḥ śārīram kevalam karma kurvan nāpnoti kilbiṣam	Free from desires, with mind and senses under control, having abandoned all sense of possessions, doing mere bodily action, he does not incur sin (the karmic reaction).
22	यदृच्छालाभसंतुष्टः द्वन्द्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥	yadrccchā lābha santuṣṭaḥ dvandvātīto vimatsaraḥ samaḥ siddhāv-asiddhau ca krtvāpi na nibadhyate	Content with whatever gain comes to him without effort (i.e. what comes by His will), unaffected by pairs of opposites, free from envy, even-minded in success and failure, though acting, he is not bound.
23	गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः । यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥	gata-saṅgasya muktasya jñānā-vasthita cetasaḥ yajñāyā-carataḥ karma samagram pravi-līyate	Of one who is devoid of attachment, who is liberated, whose mind is fixed in Self-knowledge, and who acts for the sake of sacrifice (service to the Lord), all his actions are dissolved (have no karmic reaction).
24	ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यम् ब्रह्मकर्मसमाधिना ॥	brahmārpaṇam brahma haviḥ brahmāgnau brahmaṇā hutam brahmaiva tena gantavyam brahmakarma samādhinā	Brahman (the Eternal Being) is the oblation. Brahman is the ghee (offerings). The oblation is poured by Brahman into the fire of Brahman. Brahman shall be realized by one who considers everything as (a manifestation or) an act of Brahman.

25	दैवमेवापरे यज्ञम् योगिनः पर्युपासते । ब्रह्माग्नावपरे यज्ञम् यज्ञेनैवोपजुह्वति ॥	daivam evāpare yajñam yoginaḥ paryu-pāsate brahmāgnāv-apare yajñam yajñe-naivopa-juhvati	Some yogis perform sacrifice (the service of worship) only to Devas, while others offer sacrifice of the self (i.e. the Atman), as sacrifice by the Self, in the Fire of Brahman.
26	श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति । शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुह्वति ॥	śrotrā-dīnīndriyāṅ-yanye saṁyam-āgniṣu juhvati śabdādīn viṣayān anye indri-yāgniṣu juhvati	Some offer their hearing and other senses as sacrifice in the fire- of-restraint, others offer sound and other objects of the senses (as sacrifice) in the fire-of-the-senses.
27	सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे । आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥	sarvāṅīndriya karmāṅi prāṇa-karmāṅi cāpare ātma-saṁyama yogāgnau juhvati jñāna-dīpīte	Others offer all the functions of the senses, and the functions of the breath (vital energy) as sacrifice in the fire of self-restraint that is kindled by Self-knowledge.
28	द्रव्ययज्ञास्तपोयज्ञाः योगयज्ञास्तथापरे । स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥	dravya-yajñās tapo-yajñāḥ yoga-yajñās tathāpare svādhyā-ya-jñāna-yajñāśca yatayaḥ samśīta vratāḥ	Others offer their wealth, their austerity, and their practice of yoga as sacrifice, while the ascetics of self-restraint and strict vows offer their study of scriptures and knowledge as sacrifice.
29	अपाने जुह्वति प्राणम् प्राणेऽपानं तथापरे । प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥	apāne juhvati prāṇam prāṇe'pānam tathāpare prāṇā-pāna gatī ruddhvā prāṇāyāma parā-yaṇāḥ	Others offer as sacrifice their out-going breath in the in-coming breath, and the in-coming in the out-going, restraining the courses of the out-going & in-coming breath, solely absorbed in the control of breath (i.e. performance of prānāyama).
30	अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति । सर्वेऽप्येते यज्ञविदः यज्ञक्षपितकल्मषाः ॥	apare niyatāhārāḥ prāṇān prāṇeṣu juhvati sarve'pyete yajña-vidaḥ yajñakṣapita kalmaṣāḥ	Others restrict their diet and offer their vital-airs as sacrifice into their vital-airs. All these are the knowers of sacrifice and their sins are destroyed by their sacrifice.