



|| atha caturtho'dhyāyaḥ ||

jñāna yogaḥ

śrī bhagavānuvāca -

imaṁ vivasvate yogaṁ

proktavānaḥamavyayam |

vivasvānmanave prāha

manurikṣvākave'bravīt ||

1

The divine Lord said: I first taught this eternal Yoga to the Sun. He conveyed it on to his son Manu. Manu taught it to his son, Ikshvaku.

evaṁ paramparāprāptam

imaṁ rājarṣayo viduḥ |

sa kāleneha mahatā

yogo naṣṭaḥ parantapa ||

2

Through the passage of time, this knowledge was passed from generation to generation. The Rajarshis, the royal sages became adept at it. In course of time, this Yoga became obscure.

sa evāyaṁ mayā te'dya

yogaḥ proktaḥ purātaṇaḥ |

bhakto'si me sakhā ceti

rahasyaṁ hyetaduttamam ||

3

You are my devotee. You are my friend. You are a noble soul. That is why I am disclosing to you this ancient Yoga.

arjuna uvāca -

aparaṁ bhavato janma

paraṁ janma vivasvataḥ |

kathametadvijānīyāṁ

tvamādaḥ proktavāniti ||

4

Arjuna asked: Krishna! You are born in this present age. The Sun has been in existence since much before. How could you have taught this Yoga to the Sun at the beginning of Creation?

śrī bhagavānuvāca -

bahūni me vyatītāni

janmāni tava cārjuna |

tānyahaṁ veda sarvāṇi

na tvaṁ vettha parantapa ||

5

The divine Lord said: Arjuna! You and I have been through countless lifetimes. I know all my previous births. You do not know your past lifetimes.

ajo'pi sannavyayātmā

bhūtānāmīśvaro'pi san |

prakṛtiṁ svāmadhiṣṭhāya

sambhavāmyātmamāyayā || 6

I am beyond birth and death. I am the Supreme Lord. Yet, assuming the three Gunas which constitute and control all Creation, by my own power of illusion I manifest in bodies.

yadā yadā hi dharmasya

glānirbhavati bhārata |

abhyutthānamadharmasya

tadātmānam sṛjāmyaham || 7

Whenever Dharma gets out of balance, whenever Adharma is on the rise, using my power of illusion, I incarnate in a body.

paritrāṇāya sādḥūnām

vināśāya ca duṣkṛtām |

dharmasamsthāpanārthāya

sambhavāmi yuge yuge || 8

Periodically, I take birth to protect the virtuous, punish the wicked, and re-establish Dharma.

janma karma ca me divyam

evaṁ yo vetti tattvataḥ |

tyaktvā dehaṁ punarjanma

naiti māmeti so'rjuna ||

9

Arjuna! He who understands that my divine incarnations and my divine actions occur in this manner, will never be reborn when he relinquishes the body. He will merge in me.

vītarāgabhayakrodhāḥ

manmayā māmupāśritāḥ |

bahavo jñānatapasā

pūtā madbhāvamāgatāḥ ||

10

Many who have completely surrender to me, giving up attachment, fear, and anger, fixing their minds in me, became purified by their penance. Gaining Self-realization, they became absorbed into me.

ye yathā mām prapadyante

tāmstathaiva bhajāmyaham |

mama vartmānuvartante

manuṣyāḥ pārtha sarvaśaḥ ||

11

I shower my grace upon individuals based upon how they worship me. (To those who pray for wish-fulfillment, I grant their desires. To those who are free from desires, I grant Liberation.) Arjuna! All, regardless of the path they follow, offer worship to me alone.

kāṅkṣantaḥ karmaṇām siddhim

yajanta iha devatāḥ |

kṣipraṁ hi mānuṣe loke

siddhirbhavati karmajā ||

12

Desiring the fruits of their actions, many worship other gods. Fruits of such actions are easily obtained in this world of human beings.

cāturvarṇyam mayā sṛṣṭam

guṇakarmavibhāgaśaḥ |

tasya kartāramapi mām

viddhyakartāramavyayam ||

13

Based on the three Gunas, namely, Satva, Rajas, and Tamas, and based on the different human tendencies and aptitudes, I have created four classes of people. Although I am at the helm of all Creation, I do not engage in the process of Creation.

na mām karmāṇi limpanti

na me karmaphale spr̥hā |

iti māñ yo'bhijānāti

karmabhirna sa badhyate || 14

I am not affected by any action. I have no concern for the fruit of any action. He who perceives me as the Supreme Soul, remains free from the bondage of Karma.

evam̐ jñātvā kṛtam̐ karma

pūrvairapi mumukṣubhiḥ |

kuru karmaiva tasmāttvam̐

pūrvaiḥ pūrvataram̐ kṛtam̐ || 15

Many in the past, who possessed this knowledge, and were ultimately liberated, followed my path and performed Karma. You follow in their footsteps.

kiñ karma kimakarmeti

kavayo'pyatra mohitāḥ |

tatte karma pravakṣyāmi

yaj jñātvā mokṣyase'śubhāt || 16

Even highly learned scholars are baffled as to what action should be performed, and what action should be avoided. I will explain to you that procedure for action, knowing which, you will be released from the bondage of Karma. (This procedure amounts to the non-performance of action. I will define for you the principles of Action, Inaction, and Wrong Action.)

karmaṇo hyapi boddhavyam

boddhavyam ca vikarmaṇaḥ |

akarmaṇaśca boddhavyam

gahanā karmaṇo gatiḥ || 17

Learn what the Sastras say about the principle of Karma. It is important to know what actions are forbidden. Understand about giving up Karma. To grasp the intricacies of Karma, Akarma, and Vikarma is indeed very tough.

karmaṇyakarma yaḥ paśyet

akarmani ca karma yaḥ |

sa buddhimānmanuṣyeṣu

sa yuktaḥ kṛtsnakarmakṛt || 18

He is most intelligent, who sees clearly the principle of what truly constitutes action, and the concepts of non-doer-ship, and inaction. Such a one, while doing all actions, remains as if he is inactive.

yasya sarve samārambhāḥ

kāmasaṅkalpavarjitāḥ |

jñānāgnidagdhakarmāṇam

tamāhuḥ paṇḍitaṁ budhāḥ || 19

Those who know, call him a truly learned man, who is free from all desire for the fruits of action, and whose grasp of the principle of action has burned to ashes the misconception that he is the doer.

tyaktvā karmaphalāsaṅgam

nityatr̥pto nirāśrayaḥ |

karmaṇyabhipravṛtto'pi

naiva kiñcitkaroti saḥ ||

20

The man of Inaction is he, who has renounced attachment to the results of action, is ever contented, seeks nothing, and yet is engaged in actions.

nirāśīryatacittātmā

tyaktasarvaparigrahaḥ |

śārīraṁ kevalaṁ karma

kurvannāpnoti kilbiṣam ||

21

Even if one engages in action, no sin will attach to him if he is free from desire, has his mind under control, and is not attached to anything.

yadṛcchālābhasantuṣṭaḥ

dvandvātīto vimatsaraḥ |

samassiddhāvasiddhau ca

kṛtvāpi na nibadhyate ||

22

One remains untouched by the results of Karma, even if he performs prescribed actions, or actions which naturally occur to him, or actions for self-protection, if he accepts gladly whatever comes to him unasked. He must transcend pleasure and pain, be free from jealousy, and treat equally both loss and gain.

gatasaṅgasya muktasya

jñānāvasthitacetasaḥ |

yajñāyācarataḥ karma

samagraṁ pravīḷiyate ||

23

If a Self-realized person performs actions, free from any selfish motive, the consequences of his actions will not bind him. Such results will get completely exhausted and not leave even a trace of effect upon him.

brahmārpaṇaṁ brahma haviḥ

brahmāgnau brahmaṇā hutam |

brahmaiva tena gantavyaṁ

brahmakarmasamādhinā ||

24

Utensils used in sacrificial offerings are God. Ghee that is used in the rituals is God. Fire is God, the host performing the Yajna is God, and the ritual itself, are all God. The act of performing the sacrificial rite is also God. The fruit obtained by the performance of the sacred ritual is also God Himself.

daivamevāpare yajñam

yoginaḥ paryupāsate |

brahmāgnāvapare yajñam

yajñenaivopajuhvati ||

25

Some perform Yajna, a sacrificial ritual, as a Karma Yajna, a rite consisting of action. Some symbolically sacrifice their own identity, offering it into the fire. In Jnana Yajna, the rite of spiritual wisdom, the manifest is identified with the unmanifest.

śrotrādīnīndriyāṅyanye

saṁyamāgniṣu juhvati |

śabdādīnīviṣayānanye

indriyāgniṣu juhvati ||

26

During some austerities, some seekers symbolically offer their individual sense organs into the fire, surrendering to God all their experiences with those organs. They exercise extreme self-control in the use of such organs. Some householders reject sensory perceptions as a symbolic fire offering to God. They experience through their sense organs, only perceptions authorized by Dharma, renouncing all others that are unauthorized.

sarvāṅīndriyakarmāṅi

prāṅakarmāṅi cāpare |

ātmasaṁyamamayogāgnau

juhvati jñānadīpīte ||

27

Some engaging in meditation, and practicing strict self-restraint, symbolically offer into the sacrificial fire, actions performed by their limbs, and the movements of the five vital airs in the body.

dravyayajñāstapoyajñāḥ

yogayajñāstathā'pare |

svādhyāyajñānayajñāśca

yatayassamśitavratāḥ ||

28

Some renounce material objects by giving them away in charity. Some conduct rituals demanding strict austerities. Some others follow rigorous yoga procedures with breath control, using the techniques of Pranayama. Yet others learn the Vedas with strict discipline, and some engage in the self-study of scriptures. Study to grasp the inner essence of Vedas and Sastras is considered Jnana Yajna, where one sacrifices all else for obtaining the highest knowledge.

apāne juhvati prāṇam

prāṇe'pānam tathāpare |

prāṇāpānagatī ruddhvā

prāṇāyāmaparāyaṇāḥ ||

29

Some yogis deliberately fill their lungs with air, doing Puraka, while other yogis deliberately empty their lungs, doing Rechaka. Some restrict the movement of inhalation and exhalation. They hold their breath, doing Kumbhaka.

apare niyatāhārāḥ

prāṇānprāṇeṣu juhvati |

sarve'pyete yajñavidāḥ

Some sacrifice their intake of certain foods. By limiting intake to only certain foods at certain times, they control the movement of the vital airs within their bodies. All those who know, follow, and master the various types of sacrificial rites, get their sins destroyed.

yajñasiṣṭāmṛtabhujah

yānti brahma sanātanam |

nāyaṁ loko'styayajñasya

kuto'nyaḥ kurusattama ||

31

Those who consume the residual nectar after completing a sacrificial rite, obtain the highest fruit of eternal Truth. Those who never perform such rites enjoy comforts neither in this world, nor in the next.

evaṁ bahuvīdhā yajñāḥ

vitatā brahmaṇo mukhe |

karmajānviddhi tānsarvān

evaṁ jñātvā vimokṣyase ||

32

The Vedas describe numerous sacrificial rites. They all deal with thought, speech, and action, not the soul. If you understand the principle of the soul, and gain spiritual wisdom, then you will be liberated.

śreyāṅdravyamayādyajñāt

jñānayaajñāḥ parantapa |

sarvaṁ karmākhilam pārtha

jñāne parisamāpyate ||

33

Arjuna! Internal sacrifices to obtain the highest knowledge, are far superior to sacrifices involving material objects. All fruits of all actions are dissolved in final Self-realization.

tadviddhi praṇipātena

paripraśnena sevayā |

upadekṣyanti te jñānam

jñāninastattvadarśinaḥ ||

34

Approach an enlightened Guru. Offer prostrations. Offer services humbly. Fervently seek spiritual knowledge. If you do so, Guru will initiate you into the highest Truth.

Yaj jñātvā na punarmoham

evaṁ yāsyasi pāṇḍava |

yena bhūtānyaśeṣeṇa

drakṣyasyātmanyatho mayi ||

35

Arjuna! Once you attain Self-realization, you will be free from delusion. Once you become enlightened, you will see God in everyone and everything, in yourself, in me, in all objects, and in all living beings.

api cedasi pāpebhyaḥ

sarvebhyaḥ pāpakṛttamaḥ |

sarvaṃ jñānaplavenaiva

vṛjinaṃ santariṣyasi ||

36

Even if you are the worst sinner, through Self-realization you will cross the ocean of Dharma and Adharma with ease, plying the boat called Jnana, spiritual wisdom.

yathaidhāmsi samiddho'gniḥ

bhasmasātkurute'rjuna |

jñānāgnissarvakarmāṇi

bhasmasātkurute tathā ||

37

Arjuna! Just as fire readily burns dried wood to ashes, Fire of Jnana, spiritual wisdom, burns all Karma.

na hi jñānena sadṛśaṃ

pavitramiha vidyate |

tatsvayaṃ yogasaṃsiddhaḥ

kālenātmani vindati ||

38

In this world, there is nothing sacred that equals or surpasses Knowledge. Once you purify your mind through Karma Yoga, in course of time you will experience your true Self.

śraddhāvānlabhate jñānaṃ

tatparassamyatendriyaḥ |

jñānaṁ labdhvā parāṁ śāntim

acireṇādhiḡacchati ||

39

One who has his senses under control and earnestly serves Guru, obtains the highest knowledge of Brahman, the Supreme Spirit. At once, he attains the greatest peace.

ajñāścāśraddadhānaśca

saṁśayātmā vinaśyati |

nāyaṁ loko'sti na paraḡ

na sukhaṁ saṁśayātmanaḡ ||

40

One who is ignorant, insincere, and has a doubting nature, perishes from his own ignorance. He finds happiness neither here, nor in any other world.

yogasannyastakarmāṇaṁ

jñānasañchinnaśayam |

ātmavantaraṁ na karmāṇi

nibadhnanti dhanañjaya ||

41

He who is Self-realized, and devoutly offers all his actions and their results to God, having cleared all his doubts through discretion, is not bound by any of his actions.

tasmādajñānasambhūtaṃ

hṛtsthaṃ jñānāsinātmanaḥ ।

chittvainaṃ saṃśayaṃ yogam

ātiṣṭhottiṣṭha bhārata ॥

42

Arjuna, therefore, with the sword of Knowledge, sever all doubts arising in your heart, stemming from ignorance. Pursue the Yoga of Desire-free Action. Get up, ready to fight.

॥ iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre

Śrīkṛṣṇārjuna saṃvāde

jñāna yogo nāma

caturtho'dhyāyaḥ ॥

