

अध्याय ४

ज्ञान योग

Chapter 4

Jñāna Yoga

The Yoga of Knowledge

अथ चतुर्थो ऽध्यायः

atha caturtho dhyāyaḥ

ज्ञान योगः

jñāna yogaḥ

श्रीभगवानुवाच

Śrī bhagavān uvāca

The Blessed Lord said

1. इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवे ऽब्रवीत् ॥ १ ॥

imaṁ vivasvate yogaṁ

proktavān aham avyayam ।

vivasvānmanave prāha

manurikṣvākave bravīt ॥ 1 ॥

I taught this imperishable yoga to Vivaswan; Vivaswan taught it to Manu; Manu taught it to Ikshavaku.

2. एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

evaṁ paramparāprāptam

imaṁ rājarṣayo viduḥ ।

sa kālene'ha mahatā

yogo naṣṭaḥ parantapa ॥ 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 Parantapa (burner of foes)..

3. स एवायं मया ते ऽ द्ययोगः प्रोक्तः पुरातनः ।
भक्तो ऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

sa evā'yaṁ mayā te dya

yogaḥ proktaḥ purātanaḥ ।

bhakto'si me sakhā ce'ti

rahasyaṁ hy etad uttamam ॥ 3 ॥

That same ancient Yoga has been today taught to thee by Me, for you are My devotee and My friend. This is a supreme secret.

अर्जुन उवाच

Arjuna uvāca

Arjuna said

4. अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

aparaṁ bhavato janma

paraṁ janma vivasvataḥ ।

katham etad vijāniyāṁ

tvam ādau proktavān iti ॥ 4 ॥

Later on it was Your birth, and prior was the birth of Visvaswan; how am I to understand that You taught this Yoga in the beginning?

श्रीभगवानुवाच

Śrī bhagavān uvāca

The Blessed Lord said

5. बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५ ॥

bahūni me vyatītāni janmāni tava cā'rjuna ।
tānyahaṁ veda sarvāṇi na tvaṁ vettha parantapa ॥ 5 ॥

Many births of Mine have passed as well as of yours. O Arjuna; I know them all but You know them not, O Parantapa (scorcher of foes).

6. अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

ajo 'pi sann avyayātmā bhūtānām īśvaro'pi san ।
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātmamāyayā ॥ 6 ॥

Though I am unborn, of imperishable nature, and though I am the Lord of all beings, yet ruling over My own nature, I am born by My own maya.

7. यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

yadā yadā hi dharmasya glānir bhavati bhārata ।
abhyutthānam adharmasya tadā'tmānaṁ sṛjāmy'ham ॥ 7 ॥

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

8. पस्त्रिणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

paritrāṇāya sādhusnām vināśāya ca duṣkṛtām ।
dharmasānsthāpanārthāya sambhavāmi yuge yuge ॥ 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.

9. जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

janma karma ca me divyam evaṁ yo vetti tattvataḥ ।
tyaktvā dehaṁ punarjanma nai 'ti mām eti so 'rjuna ॥ 9 ॥

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

10. वीतराग भयक्रोधाः मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

vītarāgabhayakrodhāḥ manmayā mām upāśritāḥ ।
bahavo jñānatapasā pūtā madbhāvam āgatāḥ ॥ 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.

11. ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

ye yathā mām prapadyante tāms tathai 'va bhajāmy aham ।
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ॥ 11 ॥

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

12. कांक्षन्तः कर्मणां सिद्धिं यजन्तः इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

kāṅkṣantaḥ karmaṇām siddhiṁ yajantaḥ iha devatāḥ ।
kṣipraṁ hi mānuṣe loke siddhir bhavati karmajā ॥ 12 ॥

They who long after success in actions in this world, make sacrifices to the "Gods"; because success is quickly attained from action in this world of men.

13. चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्व्यकर्तारमव्ययम् ॥ १३ ॥

cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ ।
tasya kartāram api mām viddhy akartāram avyayam ॥ 13 ॥

The fourfold caste has been created by Me according to the differentiation of guna and karma; though I am the author thereof; know me as non-doer and immutable.

14. न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

na mām karmāṇi limpanti na me karmaphale sprhā ।
iti mām yobhijānāti karmabhir na sa badhyate ॥ 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.

15. एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरुकर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

evam jñātvā kṛtam karma pūrvair api mumukṣubhiḥ ।
kurukarmāi'va tasmāt tvam pūrvaiḥ pūrvataram kṛtam ॥ 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.

16. किं कर्म किमकर्मेति कवयो ऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥ १६ ॥

kiṁ karma kim akarme 'ti kavayo py atra mohitāḥ ।

tat te karma pravakṣyāmi yaj jñātvā mokṣyase śubhāt ॥ 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) by knowing which you shall be liberated from the evil of samsara – the wheel of birth and death.

17. कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ ।

akarmaṇaś ca boddhavyaṁ gahanā karmaṇo gatiḥ ॥ 17 ॥

For verily (the true nature) of right action should be known, also (that) of forbidden (or unlawful) action, and of inaction, impenetrable is the nature (path, of action).

18. कर्मण्यकर्म यः पश्येद कर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ ।

sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt ॥ 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.

19. यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ ।

jñānāgnidagdhakarmanāṁ tam āhuḥ paṇḍitaṁ budhāḥ ॥ 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.

20. त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तो ऽपि नैव किञ्चित्करोति सः ॥ २० ॥

tyaktvā karmaphalāsaṅgaṁ nityatrpto nirāśrayaḥ ।

karmaṇyabhipravṛtto'pi naiva kiñcit karoti saḥ ॥ 20 ॥

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

21. निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

nirāśir yatacittātmā tyaktasarvaparigrahaḥ ।

śārīraṁ kevalaṁ karma kurvan nā 'pnoti kilbiṣam ॥ 21 ॥

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

22. यदृच्छालाभसंतुष्टः द्वन्द्वतीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

yadṛcchālābhasantuṣṭaḥ dvandvātīto vimatsaraḥ ।
samaḥ siddhāv asiddhau ca kṛtvā 'pi na nibadhyate ॥ 22 ॥

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

23. गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

gatasaṅgasya muktasya jñānāvasthitacetasaḥ ।
yajñāyā 'carataḥ karma samagraṁ praviliyate ॥ 23 ॥

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all this action is dissolved.

24. ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना ॥ २४ ॥

brahmārpaṇaṁ brahmahaviḥ brahmāgnau brahmaṇā hutam ।
brahmaiva tena gantavyaṁ brahmakarma samādhinā ॥ 24 ॥

Brahman is the oblation; Brahman is the clarified butter etc., constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in all actions.

25. दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

daivamevāpare yajñam yoginaḥ paryupāsate ।
brahmāgnāvapare yajñam yajñenai'vo pajuhvati ॥ 25 ॥

Some yogi-s perform sacrifice to Devas alone (Deva-Yagna); while others offer "sacrifice" only as sacrifice, by the Self in the fire of Brahman (Brahma Yagna).

26. श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।
शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुहति ॥ २६ ॥

śrotrādīnīndriyāṅy anye saṁyamāgniṣu juhvati ।
śabdādīn viṣayān anye indriyāgniṣu juhvati ॥ 26 ॥

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

27. सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

sarvāṇindriyakarmāṇi prāṇakarmāṇi cāpare |
 ātmasaṁyamayogāgnau juhvati jñānadīpīte || 27 ||

Others again 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.

28. द्रव्ययज्ञास्तपोयज्ञाः योगयज्ञास्तथापरे ।
 स्वा ध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

dravyayajñās tapoyajñāḥ yogayajñās tathā 'pare |
 svādhyāyajñānayajñās ca yatayaḥ saṁśitavratāḥ || 28 ||

Others again offer wealth, austerity and Yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

29. अपाने जुह्वति प्राणं प्राणे ऽपानं तथापरे ।
 प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

apāne juhvati prāṇam prāṇe 'pānam tathā 'pare |
 prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ || 29 ||

Others offer as sacrifice 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.

30. अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
 सर्वे ऽप्येते यज्ञविदः यज्ञक्षपितकल्मषाः ॥ ३० ॥

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati |
 sarve'py ete yajñavidāḥ yajñakṣapitakalmaṣāḥ || 30 ||

Others with well regulated diet offer vital airs in vital air. All these are knowers of sacrifice, whose sins are destroyed by sacrifice.

31. यज्ञशिष्टामृतभुजः यान्ति ब्रह्म सनातनम् ।
 नायं लोको ऽस्त्ययज्ञस्य कुतो ऽन्यः कुरुसत्तम ॥ ३१ ॥

yajñāśiṣṭāmṛtabhujāḥ yānti brahma sanātanam |
 nā 'yam loko 'sty ayajñasya kuto'nyaḥ kurusattama || 31 ||

The eaters of the nectar – the remnant of the sacrifice – go to the Eternal Brahman. This world is not for the non-performer of sacrifice; how then the other (world), O best of the kurus ?

32. एवं बहुविधा यज्ञाः चितता ब्रह्मणो मुखे ।
 कर्मजान्चिद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

evam bahavidhā yajñāḥ vitatā brahmaṇo mukhe |
 karmajān viddhi tān sarvān evam jñātvā vimokṣyase || 32 ||

Thus innumerable sacrifices lie spread out before Brahman – literally at the mouth or face of Brahman – know them all as born of action, and thus knowing, you shall be liberated.

33. श्रेयान्द्रव्यमयाद्यज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

śreyān dravyamayād yajñāt jñānayajñāḥ parantapa ।
sarvaṁ karmā 'khilam pārtha jñāne parisamāpyate ॥ 33 ॥

Superior is knowledge-sacrifice to sacrifice with objects, O Parantapa (harasser of foes). All actions in their entirety, O Partha, culminate in knowledge.

34. तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

tad viddhi praṇipātena paripraśnena sevayā ।
upadekṣyanti te jñānaṁ jñāninas tattvadarśinaḥ ॥ 34 ॥

Know that by long prostration, by question and service, the wise who have realized the Truth will instruct thee in (that) Knowledge.

35. यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

yaj jñātvā na punar moham evaṁ yāsyasi pāṇḍava ।
yena bhūtāny aśeṣeṇa draṁsyasy ātmany atho mayi ॥ 35 ॥

Knowing that you shall not, O Pandava, again get deluded like this; and by that you shall see all beings in your own Self and also in Me.

36. अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ ।
sarvaṁ jñānaplavenai 'va vṛjinaṁ santariṣyasi ॥ 36 ॥

Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of knowledge.

37. यथैधांसि समिद्धो ऽग्निः भस्मसात्कुरुते ऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

yathai 'dhānsi samiddho 'gniḥ bhasmasāt kurute 'rjuna ।
jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā ॥ 37 ॥

As the blazing fire reduces fuel to ashes. O Arjuna, so does the fire of knowledge reduce all actions to ashes.

38. न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

na hi jñānena sadṛśam pavitramiha vidyate ।
tat svayaṁ yogasaṁsiddhaḥ kālenā 'tmani vindati ॥ 38 ॥

Certainly, there is no purifier in this world like knowledge. He who is himself perfected in yoga finds it in the Self in time.

39. श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

śraddhāvān llabhate jñānam tatparaḥ saṁyatendriyaḥ ।
jñānam labdhvā parāṁ śāntim acireṇādhigacchati ॥ 39 ॥

The man who is full of faith, who is devoted to it and who has subdued the senses, obtains (this) knowledge; and having obtained knowledge, he goes ere long to the Supreme Peace.

40. अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोको ऽस्ति न परः न सुखं संशयात्मनः ॥ ४० ॥

ajñāś cā śraddhadhānaś ca saṁśayaātmā vinaśyati ।
nā 'yaṁ loko 'sti na paraḥ na sukhaṁ saṁśayaātmanaḥ ॥ 40 ॥

The ignorant, the faithless, the doubting self goes to destruction; there is neither this world, nor the other, no happiness for the doubting.

41. योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

yogasannyastakarmāṇam jñānasañchinnasaṁśayam ।
ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya ॥ 41 ॥

He who has renounced actions by yoga, whose doubts are rent asunder by knowledge, who is self-possessed, actions do not bind him, O Dhananjaya.

42. तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिना ऽऽत्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

tasmād ajñānasambhūtaṁ hṛtsthaṁ jñānāsinā'tmanaḥ ।
chittvai 'naṁ saṁśayaṁ yogam ātiṣṭottiṣṭa bhārata ॥ 42 ॥

Therefore with the sword of knowledge, cut asunder the doubt of the self born of ignorance residing in thy heart, and take refuge in yoga. Arise, O Bharata.

ॐ तत्सद इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानयोगो नाम चतुर्थोऽध्यायः ॥

om tatsada iti śrīmad bhagavadgītāsu upaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjuna saṁvāde jñāna yogo nāma caturtho 'dhyāyaḥ ॥

Thus, in the Upanishads of the glorious Bhagavad Gita, in the science of the eternal in the scripture of yoga, in the dialogue between Shri Krishna and Arjuna the fourth discourse ends entitled "The Yoga of renunciation of action in knowledge".