

## ४. ज्ञान कर्म संन्यास योग | 4. Jñāna Karma Sannyāsa Yōga

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥

shrī bhagawān uvācha ।

imam vivaswatē yōgam prōktavān aham avyayam ।

vivaswān manavē prāha manur ikshwākavēbravīt ॥१॥

*Bhagawan Shri Krishna said: I taught this imperishable yoga to Sun bhagawan, Vivaswan, who passed it on to Manu; and Manu, in turn, instructed it to Ikshwaku.*

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥२॥

ēvam paramparā-prāptam imam rājarshayō viduhu ।

sa kālēnēha mahatā yōgō nasṭah parantapa ॥२॥

*O subduer of enemies, the saintly kings thus received this science of yoga in a continuous tradition. But with the long passage of time, it was lost to the world.*

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

sa ēvāyam mayā tēdya yōgah prōktah purātanaha ।

bhaktōsi mē sakhā chēti rahasyam hyētaḍ uttamam ॥३॥

*The same ancient knowledge of yoga, which is the supreme secret, I am today revealing to you, because you are my friend as well as my devotee. This is the ultimate secret.*

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

arjuna uvācha ।

aparam bhavatō janma param janma vivaswataha ।

katham ētaḍ vijānīyām twam-ādaḥ prōktavān iti ॥४॥

*Arjuna said: You were born much after Vivaswan. How am I to understand that in the beginning, you instructed this science to him?*

This 4<sup>th</sup> chapter “Jnana-Karma-Sannyasa Yoga” is also called “The Yoga of Renunciation of Action through Knowledge”.

This chapter is the first time where Krishna begins to reveal his divine nature to Arjuna.

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥५॥

shrī bhagawān uvācha ।  
bahūni mē vyatītāni janmāni tawa chārjuna ।  
tānyaham vēda sarvāṇi na twam vēttha parantapa ॥5॥

*Bhagawan said: Both you and I have had many births, O Arjuna. You have forgotten them, while I remember them all, O Parantapa.*

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥६॥

ajōpi sannavyayātmā bhūtānām īshwarōpi san ।  
prakrutim svām adhishtāya sambhavāmyātma-māyayā ॥6॥

*Although I am unborn, bhagawan of all living entities, and have an imperishable nature, yet I appear in this world by my own maaya (divine power).*

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

yadā yadā hi dharmasya glānir bhavati bhārata ।  
abhyutthānam adharmasya tadātmānam srujāmyaham ॥7॥

*Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjuna, at that time I manifest myself on earth.*

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

paritrāṇāya sādḥūnām vināshāya cha dushkrutām ।  
dharma-samsthāpanārthāya sambhavāmi yugē yugē ॥8॥

*To protect the righteous, to annihilate the wicked, and to reestablish the principles of dharma, I appear on this earth, age after age.*

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

janma karma cha mē divyam ēvam yō vētti tattwataha ।  
tyaktwā dēham punar janma naiti mām ēti sōrjuna ॥9॥

*Those who understand the divine nature of my birth and activities, O Arjuna, upon leaving the body, do not have to take birth again but come to my eternal abode.*

Gita is a synthesis of Karma Yoga, Bhakti Yoga and Jnana Yoga  
which corresponds to Action, Emotion and Knowledge aspects.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

vīta-rāga-bhaya-krōdhā man-mayā mām upāshritāha ।

bahavō jñāna-tapasā pūtā mad-bhāvam āgatāha ॥10॥

*Being freed from attachment, fear and anger, becoming fully absorbed in me, and taking refuge in me, many persons in the past became purified by knowledge of me, and thus they attained my divine love.*

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तते मनुष्याः पार्थ सर्वशः ॥११॥

yē yathā mām prapadyantē tāms tathaiva bhajāmyaham ।

mama vartmānuvartantē manushyāh pārtha sarwashaha ॥11॥

*In whatever way people surrender to me, I reciprocate with them accordingly. Everyone follows my path, knowingly or unknowingly, O son of Pruthu.*

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

kānkshantah karmaṇām siddhim yajanta iha dēvatāha ।

kshipram hi mānushē lōkē siddhir bhavati karmajā ॥12॥

*In this world, those desiring success in material activities worship the devatas, since material rewards manifest quickly.*

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

chātur-varṇyam mayā sruṣṭam guṇa-karma-vibhāgashaha ।

tasya kartāram api mām viddhyakartāram avyayam ॥13॥

*The four categories of occupations were created by me according to people's qualities and activities. Although I am the creator of this system, know me to be the non-doer and immutable.*

न मां कर्माणि लिपन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

na mām karmāṇi limpanti na mē karma-phalē spruhā ।

iti mām yōbhijānāti karmabhir na sa badhyatē ॥14॥

*Activities do not taint me, nor do I desire the fruits of action. One who knows me in this way is never bound by the karmic reactions of work.*

Jnana Yoga: is the path of knowledge, wisdom (buddhi), self-realization, the realization of the Brahman and the path intellectuals prefer. Gita praises Jnana Yogis are dear to Krishna and this chapter exposition Jnana Yoga.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥

ēvam jñātwā krutam karma pūrvair api mumukshubhihi ।

kuru karmaiva tasmāt-tvam pūrvaihi pūrvataram krutam ॥15॥

*Knowing this truth, even seekers of liberation in ancient times performed actions. Therefore, following the footsteps of those ancient sages, you too should perform your duty.*

किं कर्म किमकर्मैति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥१६॥

kim karma kim akarmēti kavayōp-yatra mōhitāha ।

tat tē karma pravakshyāmi yaj jñātwā mōkshyasēshubhāt ॥16॥

*What is action and what is inaction? Even the wise are confused in determining this. Now I shall explain to you the secret of action, by knowing which, you may free yourself from the evil (of samsara or material bondage).*

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

karmaṇō hyapi bōddhavyam bōddhavyam cha vikarmaṇaha ।

akarmanash cha bōddhavyam gahanā karmaṇō gatihi ॥17॥

*You must understand the nature of all three - recommended action, wrong action and inaction. The truth about these is profound and difficult to understand.*

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

karmanyakarma yah pashyēd akarmani cha karma yaha ।

sa buddhimān manushyēshu sa yuktaḥ krutsna-karma-krut ॥18॥

*Those who see action in inaction and inaction in action are truly wise amongst humans. Although performing all kinds of actions, they are yogis and masters of all their actions.*

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पंडितं बुधाः ॥१९॥

yasya sarvē samārambhāha kāma-sankalpa-varjitāha ।

jñānāgni-dagdha-karmāṇam tamāhuh paṇḍitam budhāha ॥19॥

*The enlightened sages call those persons wise; whose every action is free from the desire for material pleasures, and whose actions have been burnt by the fire of divine knowledge.*

Krishna first tried to narrate Gita to Duryodhana. But because of his nature, he tells Krishna “I know what dharma (righteousness) is, but I am not inclined to it. I know what is *adharma* (unrighteousness), but I can't get rid

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।  
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

tyaktwā karma-phalāśangam nitya-truṣṭō nirāśrayaha ।  
karmaṇya bhīpravrutṭōpi naiva kinchit karōti saha ॥२०॥

*Such people, having given up attachment to the fruits of their actions, are always satisfied and not dependent on external things. Despite engaging in activities, they do not do anything at all.*

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥

nirāshīr yata-chittātmā tyakta-sarva-parigrahaha ।  
shārīram kēvalam karma kurvan-nāpnōti kilbisham ॥२१॥

*Free from expectations and having abandoned all possessions, with mind and intellect fully controlled, they incur no sin, even though performing actions by one's body.*

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥

yadrucchā-lābha-santusṭhō dvandvātītō vimatsaraha ।  
samah siddhāvasiddhau cha krutwāpi na nibadhyatē ॥२२॥

*Content with whatever gain comes of its own accord and free from envy, they are beyond the dualities of life. Being equipoised in success and failure, they are not bound by their actions, even while performing all kinds of activities.*

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

gata-sangasya muktasya jñānāvasthita-chētasaha ।  
yajñāyācharatah karma samagram praviliyatē ॥२३॥

*They are released from the bondage of material attachments, and their intellect is established in divine knowledge. Since they perform all actions as a yajna to bhagawan, they are freed from all karmic reactions.*

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गंतव्यं ब्रह्मकर्मसमाधिना ॥२४॥

brahmārpaṇam brahma havir-brahmāgnau brahmaṇā hutam ।  
brahmaiva tēna gantavyam brahma-karma-samādhinā ॥२४॥

*The oblation is Brahman. Brahman is clarified butter. The ladle with which it is offered is Brahman. The act of offering is Brahman, and the sacrificial fire is also Brahman. Brahman shall be reached by him who always sees Brahman in all actions.*

“Na Hi Jnanena Sadrusham” or “Nothing compares with knowledge” from Shloka 38 of this chapter is the motto of University of Mysuru in Bharat.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥

daivam ēvāparē yajñam yōginah paryupāsatē |  
brahmāgnāv-aparē yajñam yajñēnaivōpajuhvati ||25||

*Some yogis worship the devatas with material offerings to them. Others worship perfectly who offer the self as a yajna in the fire of the Brahman.*

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥२६॥

shrōtrādīnīndriyāṅ-yanyē samyamāgnishu juhvati |  
shabdādīn vishayān-anya indriyāgnishu juhvati ||26||

*Others offer hearing and other senses in the sacrificial fire of restraint. Still, others offer sound and other objects of the senses as yajna in the fire of the senses.*

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७॥

sarvāṅīndriya-karmāṅi prāṇa-karmāṅi chāparē |  
ātma-samyama-yōgāgnau juhvati jñāna-dīpitē ||27||

*Some, inspired by knowledge, offer the functions of all their senses and their life energy in the fire of the controlled mind.*

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

dravya-yajñās tapō-yajñā yōga-yajñās tathāparē |  
svādhyāya-jñāna-yajñāsh cha yatayah samshita-vratāha ||28||

*Some offer their wealth as a yajna, while others offer severe austerities as a yajna. Some practice the eight-fold path of yogic practices, and yet others study the scriptures and cultivate knowledge as a yajna while observing strict vows.*

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९॥

apānē juhvati prāṇam prāṇēpānam tathāparē |  
prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāha ||29||

*Still, others offer as yajna the outgoing breath in the incoming breath, while some offer the incoming breath into the outgoing breath. Some arduously practice pranayama, and restrain the incoming and outgoing breaths, purely absorbed in the regulation of the life-energy.*

In Gita, Shri Krishna talks to Arjuna from five different standpoints – as an infinite consciousness, as the creator Ishwara, as Krishna, as a teacher and as a friend.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।  
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥३०॥

aparē niyatāhārāha prāṇān prāṇēshu juhvati ।  
sarvēpyētē yajña-vidō yajña-kshapita-kalmashāha ॥३०॥  
*Yet others curtail their food intake and offer the breath into the life-energy as a yajna. All these knowers of yajna are cleansed of their impurities because of such performances.*

यज्ञशिष्टामृतभुजो यांति ब्रह्म सनातनम् ।  
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

yajña-shishtāmruta-bhujō yānti brahma sanātanam ।  
nāyam lōkō-stya-yajñasya kutōnyah kuru-sattama ॥३१॥  
*Those who know the secret of yajna and engaging in it, partake of its remnants that are like nectar, advance toward the absolute truth. O best of the Kurus, those who perform no yajna find no happiness either in this world or the next.*

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।  
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

ēvam bahu-vidhā yajñā vitatā brahmaṇō mukhē ।  
karma-jān viddhi tān sarvān ēvam jñātwā vimōkshyasē ॥३२॥  
*All these different kinds of yajna have been described in the Vedas. Know them as originating from different types of work; this understanding cut the knots of material bondage.*

श्रेयांद्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

shrēyān dravya-mayād yajñāj jñāna-yajñah parantapa ।  
sarvam karmākhilam pārtha jñānē parisamāpyatē ॥३३॥  
*O subduer of enemies, yajna performed in knowledge is superior to any mechanical material yajna. After all, O Partha, all yajnas of work culminate in knowledge.*

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेक्ष्यंति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

tad viddhi praṇipātēna pariprashnēna sēvayā ।  
upadēkshyanti tē jñānam jñāninas tattva-darshinaha ॥३४॥  
*Learn the truth by approaching a spiritual master. Inquire from him with reverence and render service to him. Such an enlightened saint can impart knowledge to you because he has seen the truth.*

Bhagawan is a Hindu expression of the all-pervading universal divinity, which is different in many ways from the Abrahamic view of God.



यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

yaj jñātwā na punar mōham ēvam yāsyasi pāṇḍava ।  
yēna bhūtāny-ashēshēṇa drakshyasy-ātmany-athō mayi ॥35॥  
*Knowing this, O Arjuna, you will no longer fall into delusion. In the light of that knowledge, you will see that all living beings are but parts of the supreme and are within me.*

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥३६॥

api chēd asi pāpēbhyaha sarvēbhyah pāpa-krut-tamaha ।  
sarvam jñāna-plavēnaiva vrujinam santarishyasi ॥36॥  
*Even those who are considered the most immoral of all sinners can cross over this ocean of material existence by seating themselves in the raft of divine knowledge.*

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥

yathaidhāmsi samiddhōgnir bhasma-sāt kurutērjuna ।  
jñānāgnih sarva-karmāṇi bhasma-sāt kurutē tathā ॥37॥  
*As a kindled fire reduces wood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions from material activities.*

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विंदति ॥३८॥

na hi jñānēna sadrusham pavitramiha vidyatē ।  
tatswayam yōgasamsiddhaha kālēnātmani vindati ॥38॥  
*In this world, there is nothing as purifying as divine knowledge. One who has attained purity of mind through the prolonged practice of yoga, receives such knowledge within the heart, in due course of time.*

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥

shraddhāvān labhatē jñānam tat-parah samyatēndriyaha ।  
jñānam labdhvā parām shāntim achirēṇādhigacchati ॥39॥  
*Those whose faith is deep, and who have practiced controlling their mind and senses attain divine knowledge. Through such transcendental knowledge, they quickly attain everlasting supreme peace.*

Paramatma(n) is almost a synonym for Bhagawan in  
Hinduism, more literally a “Universal Atman” or a Super  
Consciousness - compared to individual Atman.



अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

ajñash chāshraddhadhānash cha samshayātmā vinashyati |  
nāyam lōkōsti na parō na sukham samshayātmanaha ||40||

*But persons who possess neither faith nor knowledge, and who are of a doubting nature, suffer a downfall. For the skeptical atmas, there is no happiness either in this world or the next.*

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।  
आत्मवंतं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

yōga-sannyasta-karmāṇam jñāna-sanchinna-samshayam |  
ātmavantam na karmāṇi nibadhnanti dhananjaya ||41||

*O Arjuna, actions do not bind those who have renounced karma in the fire of yoga, whose doubts have been dispelled by knowledge, and who are situated in knowledge of the self.*

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।  
छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

tasmād ajñāna-sambhūtam hrut-stham jñānāsinātmanaha |  
chittwainam samshayam yōgam ātishṭhōttishṭha bhārata ||42||

*Therefore, with the sword of knowledge, cut asunder the doubts that have arisen in your heart. Establishing yourself in Karma Yoga, arise, O scion of Bharata.*

“I owed a magnificent day to the Bhagawad Gita. It was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.”

- Ralph Waldo Emerson

(an American essayist, lecturer, philosopher and poet,  
and the one who was strongly influenced by Vedanta)