

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥श्रीमद्भगवद्गीता॥ अथ चतुर्थोऽध्यायः ।

ज्ञान-कर्म-संन्यास योगः ।

Sri Krishna Para BrahmaNe Nama: - Srimath Bhagavath-Giitha

Chapter - 4: Jnaana-Karma-Samnyaasa Yoga:

श्री भगवानुवाच । इमं विवस्वते योगं - प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह - मनुःरिक्ष्वाकवेऽब्रवीत् ॥ ४-१॥

**Sri Bhagavaan uvaacha = imam vivasvathe yoogam - prokthavaan aham avyayam
vivasvaan manave praaha – manu: ikshvaakave abraviith. 4-1**

Bhagavaan Lord Sri-Krishna said: “ This imperishable Yoga (Karma-Yoga) was taught by me to Vivasvaan (to the Sun God, in the very beginning of the Manvanthara) and he taught the same to his son Vaivaswatha Manu. Manu taught this same Yoga to Ikshvaaku (the great-great Grand-father of Lord Sri-Rama of Thretha-Yuga, at least some two Million years before the advent of Lord-Sri-Krishna).

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता - योगो नष्टः परन्तप ॥ ४-२॥

**evam paramparaa praaptham - imam raajarshayoo vidhu:
sa kaaleneha mahathaa - yoogoo nashta: paranthapa. 4-2**

O Paramthapa (a terror to your enemies, Arjuna), this is how this great Karma-Yoga was handed over to the subsequent generations by the learned Royal-Sages. But with so much of time passing-by, this Karma-Yoga was lost in the world.

स एवायं मया तेऽद्य - योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति - रहस्यं ह्येतदुत्त मम् ॥ ४-३॥

**sa evaayam mayaa thedhya – yoga: proktha: puraathana:
bhaktha:-asi me sakhaa chethi - rahasyam hy ethath uththamam. 4-3**

I am (Lord Sri-Krishna) teaching you (Arjuna), the very same ancient Yooga (taught before to Sun god, passed on to his son Manu and then to Ikshvaku), as you are My devotee and My good friend. This is also a supreme mystery (My teaching to Sun God etc., and also tht others can not teach this Karma-Yoga).

Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like oo in cool, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in door, dh like th in that, s like s in sit, S like S in Indian name Santhanu, sh like sh in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: Th like th in thunder).

अर्जुन उवाच । अपरं भवतो जन्म - परं जन्म विवस्वतः ।

कथमेतद्विजानीयां - त्वमादौ प्रोक्तवानिति ॥ ४-४ ॥

Arjuna uvaacha = aparam bhavathoo janma - param janma Vivasvatha:
kaTham ethath vijaaniiyaaam - thvam aadhau prokthavaan ithi. 4-4

Arjuna asked : “ Your (Lord Sri-Krishna’s) birth is much later (almost at the same time as my birth) and quite earlier is the birth of the Sun God, Vivaswaan. How am I to understand it is true that You taught this Yoga in the beginning to Sun God ??

श्री भगवानुवाच । बहूनि मे व्यतीतानि - जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि - न त्वं वेत्थ परन्तप ॥ ४-५ ॥

Sri Bhagavaan uvaacha = bahuuni me vyathiithaani - janmaani thava cha arjuna
thaany aham veda sarvaaNi - na thvam veThtha Paranthapa. 4-5

Lord Sri-Krishna said: “ Many of My past births have passed away and you (Arjuna) also have taken many births. O Paranthapa (a scorcher of his enemies, Arjuna), I know all those previous births (being the Supreme Lord). But you (being an individual Soul) do not know them.

अजोऽपि सन्नव्ययात्मा - भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय - सम्भवाम्यात्ममायया ॥ ४-६ ॥

Aja:-api sannavyayaathmaa - bhuuthaanaam iisvaropi san
prakruthim svaam adhishTaaya - sambhavaamy aathma maayayaa 4-6

Inspite of My being without any Birth, and also of immutable nature (possessing imperishable Jnaana, Sakthi and Anandha) and also the Lord of all beings, yet, I am born (Incarnate) on My own free-will, employing My own non-material form (SuDhdha-Sathva-Prakruthi).

यदा यदा हि धर्मस्य - ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य - तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadhaa yadhaa hi Dharmasya – glaani: bhavathi Bhaaratha
abhuyuthThaanam aDharmasya – thath aathmaanam srujaamy aham. 4-7

O Bhaaratha (Arjuna, born in the Bharatha VamSa), whenever there happens a decline of the Vedic Dharma and there is an increase of the unrighteousness, I (Lord Sri-Krishna) myself will decide to appear with a Divine body, at all those times.

परित्राणाय साधूनां - विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय - सम्भवामि युगे युगे ॥ ४-८॥

parithraaNaaya saaDhuunaam - vinaaSaaya cha dhushkruthaam
Dharma samsThaapana-arThaaya - sambhavaami yuge yuge. 4-8

For protecting the good people (who have absolutely surrendered to me), and for destroying all the evil-doers (aDharma-varthis) and for completely establishing the Vedic Dharma, I (Lord Sri-Krishna) will incarnate in every Yuga (the 4 yugas that go in a cycle are Krutha, Thretha, Dhwaapara and Kali).

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म - नैति मामेति सोऽर्जुन ॥ ४-९॥

janma karma cha me dhivyam - evam yo veththi thathvatha:
thyakthvaa dheham punarjanma - naithi maam ethi sa:-Arjuna. 4-9

O Arjuna, those devotees who know the reality as-it-is, about My (Lord Sri-Krishna's) Divine Birth and Divine sportive acts (liilaas beyond the realm of Karma), will not get a rebirth after leaving their bodies and will attain Me (Salvation – VaikunTa praapthi)

वीत राग भय क्रोधा - मन्मया मामुपाश्रिताः ।

बहवो ज्ञान तपसा - पूता मद्भावमागताः ॥ ४-१०॥

viitha raaga bhaya kroDhaa - manmayaa maam upaaSrithaa:
bahavo jnaana thapasaa - puuthaa madhbhaavam aagathaa: 4-10

Being purified by their austerity (thapasya) of knowledge, getting rid of their attachments, fear and anger and completely absorbed in My contemplation and having absolutely surrendered to Me, many devotees have attained My highest state.

ये यथा मां प्रपद्यन्ते - तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते - मनुष्याः पार्थ सर्वशः ॥ ४-११॥

ye yaThaa maam prapadhyanthe - thaamsthaThaiva bhajaamy-aham
mama varthma anuvarthanthe - manushyaa: PaarTha sarvaSa: 4-11

O PaarTha (PruTha's son Arjuna), for all those devotees who resort (surrender) to me in whatever way, I (lord Sri-Krishna) reciprocate with them in the same manner (as they desired). Devotees experience My nature in many different ways of their liking (as a child by Yasodha and Nandha, like a friend by Sudhaama and Arjuna, as their very life by the Gopikaas and as a husband by RukmiNi, Sathyabhaama and others, like Bhagavaan by Vidhura, Bhiishma and others).

काङ्क्षन्तः कर्मणां सिद्धिं - यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके - सिद्धिर्भवति कर्मजा ॥ ४-१२॥

kaamkshantha: karmaNaam siDhdhim - yajantha iha devathaa:
kshipram hi maanushe loke – siDhdhi: bhavathi karmajaa. 4-12

Some people worship different gods, desiring some results (karma-phalam) for their actions (karmas). Success quickly happens as a result of such actions of worship in this world of humans. (Forced by their desire for quick results, people worship different gods like Indhra etc.,)

चातुर्वर्ण्यं मया सृष्टं - गुण कर्म विभागशः ।

तस्य कर्तारमपि मां - विद्ध्यकर्तारमव्ययम् ॥ ४-१३॥

chaathurvarNyam mayaa srushtam - guNa karma vibhaagaSa:
thasya karthaaram api maam - viDhdhy akarthaaram avyayam. 4-13

The system of four divisions was created by Me (Lord Sri-Krishna) along with the corresponding Gunas and Karmas for these four divisions. Even though I (Lord Sri-Krishna) am their creator, know that I am not an agent and I am imperishable.

न मां कर्माणि लिम्पन्ति - न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति - कर्मभिर्न स बध्यते ॥ ४-१४॥

na maam karmaaNi limpanthi - na me karma phale spruhaa
ithi maam yobhijaanaathi – karmabhi: na sa baDhyathe. 4-14

All actions (such as creation, maintenance and destruction etc.,) do not taint Me, as there is no desire for Me for the fruits of any and all such actions. Those devotees who understand Me like this will not be bound by their actions (will be liberated from the cycle of repeated births and deaths).

एवं ज्ञात्वा कृतं कर्म - पूर्वरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं - पूर्वेः पूर्वतरं कृतम् ॥ ४-१५॥

evam jnaathvaa krutham karma – puurvai: api mumukshubhi:
kuru karmaiva thasmaath thvam - puurvai: puurvatharam krutham. 4-15

Everyone has to know this (as said earlier) that even in ancient times, all the devotees aspiring liberation (from the repeated cycles of birth and death) practiced Karma-Yoga. Therefore, you (Arjuna) also do your duty (practice Karma-Yoga) as all the fore-fathers did in the past.

किं कर्म किमकर्मेति - कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि - यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ ४-१६॥

kim karma kim akarmethi – kavaya: apy athra mohithaa:

thath the karma pravakshyaami - yath jnaathvaa mokshyase aSubhaath. 4-16

Even the very intelligent people are confused about what is action (to be practiced for liberation) and what is inaction (the not-doing of action, knowledge). I will declare to you (Arjuna) that Karma-Yoga (actions conducive for liberation) knowing which you will be liberated from all inauspiciousness (the bondage of transmigration from one body to the other).

कर्मणो ह्यपि बोद्धव्यं - बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं - गहना कर्मणो गतिः ॥ ४-१७ ॥

karmaNo hy api boDhdhavyam - boDhdhavyam cha vikarmaNa:
akarmaNascha boDhdhavyam - gahanaa karmaNo gathi: 4-17

There are three things that should be known (understood): what action is, what action in varied forms is (nithya, naimiththika and kaamyas i.e., obligatory, occasional and desire-motivated actions) and what is inaction (knowledge). It is very mysterious the way how action works.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaNy akarma ya: paSyeth - akarmaNi cha karma ya:
sa buDhdhimaan manushyeshu - sa yuktha: kruthsna karmakruth. 4-18

That person is considered as intelligent among all the people, who can see action in inaction (in that knowledge) and also inaction (knowledge of the Self) in action. Only that kind of a person is the deserving one for liberation, as that person is the one who carried out what all to be done (as per scriptures).

यस्य सर्वे समारम्भाः - काम सङ्कल्प वर्जिताः ।

ज्ञानाग्नि दग्ध कर्माणं - तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarve samarambhaa: - kaama sankalpa varjithaa:
jnaanaagni dagDha karmaaNam - thamaahu: panditham buDhaa: 4-19

The intelligent people will consider only that person as a learned one, whose undertakings are all completely devoid of any desire, free from any delusion (body being misidentified as the soul) and whose actions are all purified in the fire of knowledge.

त्यक्त्वा कर्म फलासङ्गं - नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि - नैव किञ्चित्करोति सः ॥ ४-२० ॥

thyakthvaa karma phalaasangam - nithya thruptho niraaSraya:
karmaNy abhi pravruththa: api - naiva kinchith karothe sa: 4-20

A learned person should renounce all attachment to the fruits of all actions (karma-phala-thyaagam), should always be content with the Self, should not depend on anyone for anything and should consider that he is NOT doing anything even though he is engaged in doing everything.

निराशीर्यत चित्तात्मा - त्यक्त सर्व परिग्रहः ।

शारीरं केवलं कर्म - कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१ ॥

niraaSii: yatha chiththa aathmaa - thyaktha sarva parigraha:
Saariiram kevalam karma - kurvan na aapnothi kilbisham. 4-21

That person alone does NOT incur any sin, who is free from any and all desires, intellet and mind always under his / her control, giving up the ownership of all material possessions and doing only those absolutely needed bodily actions.

यदृच्छा लाभ सन्तुष्टो - द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च - कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadruChchaa laabha santhushto - dhvandhva athiitho vimathsara:
sama: siDhdhaavasiddhau cha - kruthvaapi na nibaDhyathe. 4-22

That person, who is happy with whatever comes his way by chance, raising above the pairs of opposites (pain and pleasure, heat and cold, honour and dishonor etc.,), free from any form of jealousy and even-minded in success and failure, is not bound to this samsara (material world) by any karma-phalam even when he is doing all karmas.

गत सङ्गस्य मुक्तस्य - ज्ञानावस्थित चेतसः ।

यज्ञायाचरतः कर्म - समग्रं प्रविलीयते ॥ ४-२३ ॥

gatha sangasya mukthasya - jnaana-avasThitha chethasa:
yajnaayaaacharatha: karma - samagram praviliiyathe. 4-23

For that person, whose attachments are relinquished, who is free from all bondages of samsara, whose mind is well established in the knowledge of the Self, and who works only for the worship of the Supreme LordSri-Krishna, all his karmas (in the form of obstructing sins) are entirely destroyed.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं - ब्रह्म कर्म समाधिना ॥ ४-२४ ॥

BrahmaarpaNam Brahma havi: - Brahmaagnau BrahmaNaa hutham
Brahmaiva thena ganthavyam - Brahma karma samaaDhinaa. 4-24

Brahman (the Supreme lord Sri-Krishna) is the instrument for the offering (oblation = Havis offered in a sacrifice). Brahman is the actual offering. By Brahman is the offering (havis) offered into the Fire of Brahman. Brahman alone is to be reached by the person who surrenders all his actions (as part of Karma-Yoga) to that Brahman.

दैवमेवापरे यज्ञं - योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं - यज्ञेनैवोपजुहति ॥ ४-२५॥

**dhaivam eva apare yajnam - yogina: paryupaasathe
brahmaagnaavapare yajnam - yajnaiva upajuhvathi. 4-25**

Some practioners of Karma-Yoga tend to do the sacrifices relating to some Gods only. Others do all sacrifices (as Karma-Yoga) as an offering to the Brahman (as an oblation in that sacrifice), in the fire of Brahman.

श्रोत्रादीनीन्द्रियाण्यन्ये - संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य - इन्द्रियाग्निषु जुहति ॥ ४-२६॥

**Srothra aadhiin indhriyaany anye - samyama agnishu juhvathi
Sabdha-aadhiin vishayaan anya - indhriya agnishu juhvathi. 4-26**

Others (Karma-Yogis) offer the sense-organs (like ears, eyes etc.,) as an offering in the fire of sense-control. Some others offer as an offering all sense-objects (such as sound, sight, touch etc..) into the fires of their sense-organs (to get rid of any and all attachment to the sense-objects with the sense-organs).

सर्वाणीन्द्रिय कर्माणि - प्राण कर्माणि चापरे ।

आत्म संयम योगाग्नौ - जुहति ज्ञान दीपिते ॥ ४-२७॥

**sarvaaNi indhriya karmaaNi - praaNa karmaaNi chaapare
aathma samyama yogaagnau - juhvathi jnaana dhiipithe. 4-27**

Some karma-yogis offer all the functions of the senses and the activities of the PraaNa breath, as aahuthi (oblations) into the yogic fire of mind-control as ignited by the knowledge of the self (will not allow the mind to be carried away by the senses).

द्रव्य यज्ञास्तपोयज्ञा - योग यज्ञास्तथापरे ।

स्वाध्याय ज्ञान यज्ञाश्च - यतयः संशितव्रताः ॥ ४-२८॥

**dhravya yajnaa: thapo yajnaa - yoga yajnaa: thaThaapare
svaaDhyaaya jnaana yajnaascha - yathaya: samSritha vrathaa: 4-28**

Some other Yogis, who have the self-control and a firm resolve, do practice renouncing the material objects (objects for a luxurious living are all renounced and bear minimum objects needed for a living are retained), or yogic practices (like

bathing in sacred rivers and visiting holy places) or the yoga itself. Some others offer as sacrifice their self-study of scriptures and knowledge of the Self.

अपाने जुहति प्राणं - प्राणेऽपानं तथापरे ।

प्राणापान गती रुद्ध्वा - प्राणायाम परायणाः ॥ ४-२९ ॥

apaane juhvathi praaNam – praaNe-apaanam thaThaapare
praaNa apaana gathii ruDhdhvaa - praaNaayaama paraayaNaa: 4-29

Some yogic practitioners sacrifice the incoming breath in the outgoing breath. Others do the other way (outgoing breath in the incoming breath). Some others practicing PraaNaayaama (breath-control), stop both incoming and outgoing breath and sacrifice both of them (to remain in samaaDhi).

अपरे नियताहाराः - प्राणान्प्राणेषु जुहति ।

सर्वेऽप्येते यज्ञविदो - यज्ञ क्षपित कल्मषाः ॥ ४-३० ॥

apare niyatha ahaaraa: - praaNaan praaNeshu juhvathi
sarve-apyethe yajnavidho - yajna kshapitha kalmashaa: 4-30

Others engaged in Karma-Yoga, with highly restricted food habits (with aahaara niyamam and anna-SuDhdhi), sacrifice the incoming breath in itself and all these are knowledgeable about these sacrifices and eradicate their sins through them (through the Pancha-Mahaa-Yajnas – dheva-yajna, pithru-yajna, manushya-yajna, bhuutha-yajna and Brahma-yajna).

यज्ञशिष्टामृत भुजो - यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य - कुतोऽन्यः कुरुसत्तम ॥ ४-३१ ॥

yajna Sishta amrutha bhujo - yaanthi Brahma sanaathanam
naayam loka:-asthy ayajnasya – kutha:-anya: kurusaththama. 4-31

Those Karma-Yogis, who do the pancha-mahaa-yajnas and eat the remnants (prasaadham which is like amrutham, the celestial nectar) as their daily food will attain that eternal Brahman. This world is not for them who do not perform their ordained karmas (nithya, naimiththika karmas, daily ordained duties like SanDhya-vandhana, pancha-yajnas and occasional duties like tharpaNam etc.,) and why talk about the benefits in the other worlds (like Swarga-sukhas etc.,), kuru-saththama (Arjuna, the best among the Kurus).

एवं बहुविधा यज्ञा - वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२ ॥

evam bahuviDhaa yajnaa - vithathaa BrahmaNo mukhe
karmajaan viDhdhi than sarvaan - evam jnaathvaa vimokshyase. 4-32

So many different sacrifices (of Karma-Yoga) are there for a person to have a vision of that Brahman. All these yajnas are possible only through Karma-Yoga and realizing this, a person is freed from transmigration (from the samsara banDhanas, leading to repeated births and deaths).

श्रेयान्द्रव्यमयाद्यज्ञज्ञान यज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ - ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

**Sreyaan dhruvayamayaath yajnaath - jnaana yajna: Paranthapa
sarvam karmaakhilam PaarTha - jnaane parisamaapyathe. 4-33**

The knowledge portion of these Karma-Yoga practices is much superior to the sacrifices with material component of the yajnas. O paranthapa (a terror to his enemies, Arjuna). All forms of this Karma-Yoga and everything else, only culminates in the knowledge (of the Self), O PaarTha (Arjuna, Prutha's son).

तद्विद्धि प्रणिपातेन - परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं - ज्ञानिनस्तत्त्व दर्शिनः ॥ ४-३४ ॥

**thadh viDhdhi praNipaathena – paripraSnaena sevayaa
upadhekshyanthi the jnaanam – jnaanina: thatthva dharSina: 4-34**

Obtain this knowledge (about the Self) by prostrating to the Aachaaryas and asking questions (with humility, and at the appropriate time) and by rendering service to them. Those learned Aachaaryaas who realized the Truth (of the Self), will impart that knowledge to you (by way of manthra-upadheSam and manthra-arTham).

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण - द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥

**yath jnaathvaa na punarmoham - evam yaasyasi Paandava
yena bhuuthaanya aSesheNa - drakshyasya aathmany aTho mayi. 4-35**

O Paandava (King Paandu's son, Arjuna), if you acquire this Jnaana (knowledge), you will not fall into this maaya (delusion). By that Jnaana, you will be able to see all the selves (not even a single Self left out, realizing that the Self is having Jnaana as its essence) in yourself and also in Me (Lord Sri-Krishna) after seeing in yourself.

अपि चेदसि पापेभ्यः - सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञान प्लवेनैव - वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

**api chedhasi paapebhya: - sarvebhya: paapakruththama:
sarvam jnaana plavenaiva - vrujinam santharishyasi. 4-36**

Even if you were to be the most sinful of all the sinners, you will still cross over all those sins with the help of this boat of Jnaana alone (will cross the samsaara-saagara

with the help of a boat called Knowledge of the Self - Jnaana is the boat to cross the Ocean called sins).

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्व कर्माणि - भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yaThaiDhaamsi samiDhdha:-agni: - bhasmasaath kuruthe Arjuna
jnaanaagni: sarva karmaaNi - bhasmasaath kuruthe thaThaa. 4-37

O Arjuna, just as a raging fire can reduce all the firewood into ashes, so also, the fire of Jnaana (knowledge) can turn all our Karmas into ashes (all Karma-Phalam that we have to go through will be reduced to ashes).

न हि ज्ञानेन सदृशं - पवित्रमिह विद्यते ।

तत्स्वयं योग संसिद्धः - कालेनात्मनि विन्दति ॥ ४-३८ ॥

nahi jnaanena sadhruSam - pavithram iha vidyathe
thath svayam yoga samsiDhdha: - kaalena aathmani vindhathi. 4-38

Certainly, there is no pure entity equal to this Jnaana in this world (knowledge of the Self is PURE like Fire). That person who becomes perfect in this Karma-Yoga, will automatically acquire this Jnaana, from within, in due course of time.

श्रद्धावाँल्लभते ज्ञानं - तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४-३९ ॥

SraDhdhaavaan labhathe jnaanam - thath para: samyatha indhriya:
jnaanam labDhvaa paraam Saanthim - achireNa aDhi gaChchathi. 4-39

That person who has faith, who is intent on the Jnaana (with a focused mind on Karma-Yoga) and who maintains a strict sense control, will attain that mature knowledge called Jnaana. Having gained that Jnaana, that person attains the supreme peace, in no time.

अज्ञश्चाश्रद्धधानश्च - संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो - न सुखं संशयात्मनः ॥ ४-४० ॥

ajnaScha aSraDhdhaDhaanaScha - samSaya aathmaa vinaSyathi
naayam lokosthi na paro - na sukham samSaya aathmana: 4-40

The ignorant and the faithless (possessing the knowledge but not practicing Dharma), who is ever-doubting, will perish. For the one who is doubting the Vedic scriptures, there is neither worldly pleasures nor liberation (VaikunTha-praapthi) nor happiness.

योग संन्यस्त कर्माणं - ज्ञान सञ्छिन्न संशयम् ।

आत्मवन्तं न कर्माणि - निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

yoga samnyastha karmaaNam - jnaana samChchinna samSayam
aathmavantham na karmaaNi - nibaDhnanthi Dhananjaya. 4-41

O Dhananjaya (Arjuna, who conquered all the wealth), for that person whose doubts are all dispelled through the Jnaana and who renounced all actions through the practice of Karma-Yoga, actions do NOT bind him to this samsara and he possesses a steadfast mind.

तस्मादज्ञान सम्भूतं - हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४-४२ ॥

thasmaath ajnaana sambhuutham - hruthsTham jnaana asina aathmana:
Chithvainam samSayam yogam - aathishTa uththishTa Bhaaratha 4-42

O Bhaaratha (Arjuna, the great one in Bharatha VamSa), cut off all the doubts (in the matter of Self) you have in your heart, due to ignorance, with this sword of Jnaana. Practise (take hold of) this Karma-Yoga about the Self and rise up for the battle (that is ahead of you).

इति श्रीमद्भगवद्गीतासूपनिषत्सु, ब्रह्मविद्यायां योग शास्त्रे श्रीकृष्णार्जुन संवादे

ज्ञान कर्म संन्यास योगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

ithi Srimad Bhagavadh-Giithaasu Upanishathsu Brahma vidhyaayaam Yoga Saasthre
Sri Krishna-Arjuna samvaadhe jnaana-karma-samnyaasa yogo naama chaturTha:-
aDhyaaya:

Thus ends the Fourth Chapter named Jnaana-Karma-Samnyaasa-Yoga, in the upanishath named Bhagavad-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri-Krishna and Arjuna.
