

श्री भगवानुवाच  
इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।  
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥4.1॥

Shree bhagavan said  
I have taught this inexhaustible philosophy to Viwaswana(sun), the founder of the sun  
dynasty, Viswaswana gave it to Manu the Lawgiver and Manu gave it to King Ikshwaku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः।  
स कालेनेह महता योगो नष्टः परन्तप॥4.2॥

O scorcher of enemies, Thus the royal sages know this because it was their tradition which  
was to be handed down, but that yoga has been lost in this world by a great lapse of time.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।  
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥4.3॥

This is the same ancient yoga which is the supreme secret, but I have revealed to you  
because I you are my devotee and friend.

अर्जुन उवाच  
अपरं भवतो जन्म परं जन्म विवस्वतः।  
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति॥4.4॥

Arjuna asked,  
My lord, Viwaswana(sun) was born before you, then how can you have revealed it to him?

श्री भगवानुवाच  
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप॥4.5॥

Shree Bhagavan said,  
O scorcher of enemies, You and I have been born again and again, from time to time, I am  
aware of my births but O Arjuna you don't know yours.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया॥4.6॥

I have no beginning, though I am imperishable, as well as the lord of all that exists, yet by  
my own will and power (yogamaya) I manifest myself.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।  
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम्॥4.7॥

Whenever there is a loss of religion (righteousness) and materialism increases, then O  
Bharata, I reincarnate myself to re-establish the righteousness.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे॥4.8॥

To protect the righteous and to destroy the wicked, to re- establish and lead man kind to the  
right path, I am reborn from age to age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।  
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥4.9॥

He, who knows the truth of my divine birth, action and re-birth, When he leaves his mortal body, his soul becomes one with me.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।  
बहवो ज्ञानतपसा पूता मद्भावमागताः॥4.10॥

Many has merged their existences in me, being free from desire, fear and anger, and is always devoted in me and purified by the austerities of knowledge.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥4.11॥

However men worship me(Follow my advice), I welcome them in the same way, because whatever path they are following, everyone one of them leads to me.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः।  
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा॥4.12॥

Those who perform their action by worshipping gods and looks for success, In this world their actions gets immediate success.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥4.13॥

The four divisions of the society (the wise, the soldier, the merchant, the labourer) were created by me, according to the natural distribution of their qualities and instincts. Know me as the author of them, though I myself do no action and inexhaustible.

मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते॥4.14॥

My action does not attract me, nor do I have any desire for the outcome of my action, therefore he who known me is no bound by his action.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।  
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम्॥4.15॥

Knowing this, even our ancestors, have attained salvation by doing their action, therefore do the action as our ancestors have done it.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः।  
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात्॥4.16॥

What is action and Inaction? Even a wise one gets deluded by this question, but I will describe you this and knowing this you will be freed from the evil.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।  
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः॥4.17॥

It is very important to understand what is right action, what is wrong action and what is in action, because the mystery of action is very deep.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।  
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥4.18॥

He who sees inaction in action and action in inaction, he is wise among all men and he get engaged in all action.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः।  
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥4.19॥

He who acts as advised in the books (Vedas) and free from the desire of the outcome of his action. His deeds are purified by the fire of wisdom; the wise call him a sage.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः।  
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥4.20॥

Eliminating attachment to outcome of action and greed, he who is eternally satisfied and devoted to the divine, even when he is engaged in action, he does nothing.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः।  
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्॥4.21॥

He who has surrendered all expectation, self-controlled, gave up greed and doing bodily actions only, though he acts but does not attain to sin.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते॥4.22॥

Content with what he gets by chance, transcending duality and free from envy, his mind doesn't waver in success or failure, though he acts but doesn't get constrained by it.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥4.23॥

He who is without attachment, free, his mind concentrated in wisdom, his actions is done as sacrifice, leave no trace behind.

ब्रह्मार्पणं ब्रह्मविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥4.24॥

For him, the sacrifice(haban) itself is spirit(brahma), spirit(brahma) and the oblation are one(same), it is the spirit(brahma) itself which is sacrificed in its own fire, and he one who is even in action is united with the god(brahma), since while performing his act his mind always is fixed on brahma only.

दैवमेवापरे यज्ञं योगिनः पर्युपासते।  
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति॥4.25॥

Some yogis dedicates their sacrifice to the gods, other offers themselves and all of their actions in the fire of brahma.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति।  
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति॥4.26॥

Some sacrifices their physical senses in the fire of self-control; others offer up their contact with external objects in destructive fire of their senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे।  
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते॥4.27॥

Those who is kindled by knowledge and wisdom, they sacrifices all the actions of the senses and others actions of the life force in the fire of self- restraint and yoga.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।  
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥4.28॥

Some offers their wealth as their sacrifice, penance and meditation and so on, Yogis devoted to their vows sacrifices their scriptural and spiritual learning.

अपाने जुह्वति प्राण प्राणेऽपानं तथाऽपरे।  
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥4.29॥

There are some who sacrifice the life force in the breath, and others sacrifice the life force in the breath. They restrained the movement of breathing and inhaling and were devoted to the practice of breathing.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति।  
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः॥4.30॥

Others, controlling their diet, sacrifice their worldly life to the spiritual fire. All of them understand the principal of sacrifice, and by its means their sins are washed away.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।  
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम॥4.31॥

O best of the Kurus, those who are satisfied with the leftover nectar of immortality of the sacrifice and accept it as blessing from the gods, they reach the Eternal(per-brahma). For those who do not know the value of sacrifice, they are not happy in this world, than how they will be happy in the other world.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।  
कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे॥4.32॥

There are many way of sacrifice which are mentioned by the brahma (vedas), know that all of them depends upon or born from action, knowing this truth you shall be free.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥4.33॥

O scorcher of enemies, the sacrifices of wisdom is superior to any material sacrifice, because O Arjuna, all action finally lead to wisdom only.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः।।4.34।।

Know that by bowing down, by questioning and by serving a wise one, who has seen the truth will teach you this knowledge.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि।।4.35।।

Knowing that, O Arjuna, you will thus never be in delusion by the power of that wisdom, by which you will see all beings in their own entirety, in yourself and in me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः।  
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि।।4.36।।

Even if you are the greatest sinner in between all sinners, Yet You can cross over all sin by the ferryboat of wisdom alone.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा।।4.37।।

As fire, when kindled, turns fuel into ashes, O Arjuna, the fire of knowledge thus burns all actions to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति।।4.38।।

For there is nothing holy like knowledge in this world, and he who is a perfect saint finds that at last in his own self.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः।  
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति।।4.39।।

He who is devoted and full of faith and has controlled the senses attains wisdom, having attained the wisdom he soon attains supreme peace.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति।  
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः।।4.40।।

But the ignorant and the faithless and doubting soul perishes, there is no happiness for them neither in this world nor in the other.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम्।  
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय।।4.41।।

But O Dhanajaya, the man who has renounced his action for yoga and cut off his doubts by knowledge, remains self-possessed; he is not bound by his action.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः।  
छित्तैनं संशयं योगमातिष्ठोत्तिष्ठ भारत।।4.42।।

Therefore, cleaving asunder the heart of doubts, which is born of ignorance, with the sword of wisdom, O Arjuna, follow the path of wisdom and Arise.