

Geeta Chanting

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ

om hariḥ om śrīgurubhyo namaḥ hariḥ om

ॐ श्री परमात्मने नमः

om śrī paramātmāne namaḥ

अथ चतुर्थोऽध्यायः । ज्ञानकर्मसंन्यासयोगः

atha caturtho'dhyāyaḥ | jñānakarmasannyāsayogaḥ

श्रीभगवानुवाच ।

śrībhagavānuvāca |

The blessed Lord said:

यदृच्छालाभसंतुष्टः द्वंद्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasāntuṣṭaḥ dvāṁdvātīto vimatsaraḥ |

samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate || 4-22||

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.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥४-२३ ॥

gatasaṅgasya muktasya jñānāvasthitacetasaḥ |

yajñāyācarataḥ karma samagraṁ pravilīyate ||4-23||

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

ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना । ४-२४ ॥

brahmārpaṇaṁ brahmahaviḥ brahmāgnau brahmaṇā hutam |

brahmaiva tena gantavyaṁ brahmakarmasamādhinā | 4-24||

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.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥४-२५ ॥

daivamevāpare yajñam yoginaḥ paryupāsate |
brahmāgnāvapare yajñam yajñenaivopajuhvati ||4-25||

Some yogis perform sacrifice to Devas alone (Deva Yagna); while others offer “sacrifice” only as sacrifice, by the self in the fire of Brahman (Brahma Yagna).

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥४-२६ ॥

śrotrādīnīndriyāṅyanye saṁyamāgniṣu juhvati |
śabdādīnviṣayānanya indriyāgniṣu juhvati ||4-26||

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

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥४-२७ ॥

sarvāṅīndriyakarmāṇi prāṇakarmāṇi cāpare |
ātmasaṁyamayogaḥgnau juhvati jñānadīpīte ||4-27||

Others again sacrifice all the functions of the senses and functions of the breath (vital energy) in the fire of Yoga of self restraint kindled by knowledge.

द्रव्ययज्ञास्तपोयज्ञाः योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥४-२८ ॥

dravyayajñāstapoyajñāḥ yogayajñāstathāpare |
svādhyāyajñānayajñāśca yatayaḥ saṁśitavratāḥ ||4-28||

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.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥४-२९ ॥

apāne juhvati prāṇam prāṇe'pānam tathāpare ।
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ ॥4-29॥

Others offer as sacrifice the out-going breath in the in-coming and the in-coming in the out-going, restraining the courses of in-coming and out-going breaths, solely absorbed in the restrain of the breath.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदः यज्ञक्षपितकल्मषाः ॥ ४-३० ॥

apare niyatāhārāḥ prāṇānprāṇeṣu juhvati ।
sarve'pyete yajñavidāḥ yajñakṣapitakalmaṣāḥ ॥ 4-30॥

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

यज्ञशिष्टामृतभुजः यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥४-३१ ॥

yajñāśiṣṭāmṛtabhujāḥ yānti brahma sanātanam ।
nāyam loko'styayajñasya kuto'nyaḥ kurusattama ॥4-31॥

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?

एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥४-३२ ॥

evam bahuvidhā yajñāḥ vitatā brahmaṇo mukhe ।
karmajānviddhi tānsarvān evam jñātvā vimokṣyase ॥4-32॥

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.

श्रेयान्द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४-३३॥

śreyāndravayamayādyajñāt jñānayajñaḥ parantapa ।
sarvaṁ karmākhilam pārtha jñāne parisamāpyate ॥4-33॥

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

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४-३४॥

tadviddhi praṇipātena paripraśnena sevayā ।
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ ॥4-34॥

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

यज्ज्ञात्वा न पुनर्मोहं एवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥४-३५॥

yajjñātvā na punarmoham evaṁ yāsyasi pāṇḍava ।
yena bhūtānyaśeṣeṇa draṁkṣyasyātmanyatho mayi ॥4-35॥

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.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥४-३६॥

api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ ।
sarvaṁ jñānaplavenaiva vṛjinaṁ santariṣyasi ॥4-36॥

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

यथैधांसि समिद्धोऽग्निः भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥४-३७ ॥

yathaidhānsi samiddho'gniḥ bhasmasātkurute'rjuna ।
jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā ॥4-37॥

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

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥४-३८ ॥

na hi jñānena sadṛśaṁ pavitramiha vidyate ।
tatsvayaṁ yogasaṁsiddhaḥ kālenātmani vindati ॥4-38॥

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

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति ॥४-३९ ॥

śraddhāvāṁllabhate jñānaṁ tatparaḥ saṁyatendriyaḥ ।
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati ॥4-39॥

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.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

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

ajñaścāśraddadhānaśca saṁśayātmā vinaśyati ।
nāyaṁ loko'sti na paraḥ na sukhaṁ saṁśayātmanaḥ ॥4-40॥

The ignorant, the faithless, the doubting self goes to destruction; there is neither this world, nor the other, nor happiness for the doubting.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४-४१ ॥

yogasannyastakarmāṇaṁ jñānasañchinnasamśayam ।
ātmavantam na karmāṇi nibadhnanti dhanañjaya ॥4-41॥

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.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेनं संशयं योगं आतिष्ठोत्तिष्ठ भारत ॥४-४२ ॥

tasmādajñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanaḥ ।
chitvainaṁ samśayam yogam ātiṣṭhottiṣṭha bhārata ॥4-42॥

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 तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

om tatsaditi śrīmad bhagavadgītāsūpaniṣatsu
brahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjunasaṁvāde
jñānakarmasannyāsayogo nāma caturtho'dhyāyaḥ ॥ 4 ॥

Thus, in the *upanishad* of the glorious *Bhagavad Gītā*, in the science of the Eternal, in the scripture of *yoga*, in the dialogue between Sri Krishna and Arjuna, the fourth discourse ends entitled:

THE *YOGA* OF RENUNCIATION OF ACTION IN KNOWLEDGE

ॐ शान्तिः शान्तिः शान्तिः

om śāntiḥ śāntiḥ śāntiḥ

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ

