

CHAPTER - 4 TRANSCENDENTAL KNOWLEDGE

BHAGAVAD-GITA 4.1

śrī-bhagavān uvāca
imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

TRANSLATION

The Personality of Godhead, Lord Śrī Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iṣvāku.

BHAGAVAD-GITA 4.2

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

TRANSLATION

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

BHAGAVAD-GITA 4.3

sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam

TRANSLATION

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend and can therefore understand the transcendental mystery of this science.

BHAGAVAD-GITA 4.4

arjuna uvāca
aparaṁ bhavato janma
paraṁ janma vivasvataḥ
katham etad vijānīyāṁ
tvam ādau proktavān iti

TRANSLATION

Arjuna said: The sun-god Vivasvān is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?

BHAGAVAD-GITA 4.5

śrī-bhagavān uvāca
bahūni me vyatītāni
janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi
na tvam vettha parantapa

TRANSLATION

BHAGAVAD-GITA 4.5: The Personality of Godhead said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!

BHAGAVAD-GITA 4.6

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

TRANSLATION

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in My original transcendental form.

BHAGAVAD-GITA 4.7

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham

TRANSLATION

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion — at that time I descend Myself.

BHAGAVAD-GITA 4.8

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

TRANSLATION

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

BHAGAVAD-GITA 4.9

janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

TRANSLATION

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

BHAGAVAD-GITA 4.10

vīta-rāga-bhaya-krodhā
man-mayā mām upāsritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ

TRANSLATION

Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me — and thus they all attained transcendental love for Me.

BHAGAVAD-GITA 4.11

ye yathā mām prapadyante
tāms tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

TRANSLATION

As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prthā.

BHAGAVAD-GITA 4.12

kāṅkṣantaḥ karmaṇām siddhim
yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke
siddhir bhavati karma-jā

TRANSLATION

Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.

BHAGAVAD-GITA 4.13

cātur-varṇyam mayā sṛṣṭam
guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām
viddhy akartāram avyayam

TRANSLATION

According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

BHAGAVAD-GITA 4.14

na mām karmāṇi limpanti
na me karma-phale sprhā
iti mām yo 'bhijānāti
karmabhir na sa badhyate

TRANSLATION

There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

BHAGAVAD-GITA 4.15

evam jñātvā kṛtam karma
pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ
pūrvaiḥ pūrvataram kṛtam

TRANSLATION

All the liberated souls in ancient times acted with this understanding of My transcendental nature. Therefore you should perform your duty, following in their footsteps.

BHAGAVAD-GITA 4.16

kiṁ karma kim akarmeti
kavayo 'py atra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase 'śubhāt

TRANSLATION

Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all misfortune.

BHAGAVAD-GITA 4.17

karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ

TRANSLATION

The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.

BHAGAVAD-GITA 4.18

karmaṇy akarma yaḥ paśyed
akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu
sa yuktaḥ kṛtsna-karma-kṛt

TRANSLATION

One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities.

BHAGAVAD-GITA 4.19

yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ

TRANSLATION

One is understood to be in full knowledge whose every endeavor is devoid of desire for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.

BHAGAVAD-GITA 4.20

tyaktvā karma-phalāsaṅgaṁ
nitya-tṛpto nirāśrayaḥ
karmaṇy abhipravṛtto 'pi
naiva kiñcit karoti saḥ

TRANSLATION

Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.

BHAGAVAD-GITA 4.21

nirāśīr yata-cittātmā
tyakta-sarva-parigrahaḥ
śārīraṁ kevalaṁ karma
kurvan nāpnoti kilbiṣaṁ

TRANSLATION

Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

BHAGAVAD-GITA 4.22

yadṛcchā-lābha-santuṣṭo
dvandvātīto vimatsaraḥ
samaḥ siddhāv asiddhau ca
kṛtvāpi na nibadhyate

TRANSLATION

He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady in both success and failure, is never entangled, although performing actions.

BHAGAVAD-GITA 4.23

gata-saṅgasya muktasya
jñānāvasthita-cetasah
yajñāyācarataḥ karma
samagraṁ praviliyate

TRANSLATION

The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence.

BHAGAVAD-GITA 4.24

brahmārpaṇaṁ brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ
brahma-karma-samādhinā

TRANSLATION

A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

BHAGAVAD-GITA 4.25

daivam evāpare yajñam
yoginaḥ paryupāsate
brahmāgnāv apare yajñam
yajñenaivopajuhvati

TRANSLATION

Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

BHAGAVAD-GITA 4.26

śrotrādīnīndriyāṅy anye
saṁyamāgniṣu juhvati
śabdādīn viṣayān anya
indriyāgniṣu juhvati

TRANSLATION

Some [the unadulterated brahmācāris] sacrifice the hearing process and the senses in the fire of mental control, and others [the regulated householders] sacrifice the objects of the senses in the fire of the senses.

BHAGAVAD-GITA 4.27

sarvāṅīndriya-karmāṇi
prāṇa-karmāṇi cāpare
ātma-saṁyama-yogāgnau
juhvati jñāna-dīpate

TRANSLATION

Others, who are interested in achieving self-realization through control of the mind and senses, offer the functions of all the senses, and of the life breath, as oblations into the fire of the controlled mind.

BHAGAVAD-GITA 4.28

dravya-yajñās tapo-yajñā
yoga-yajñās tathāpare
svādhyāya-jñāna-yajñās ca
yatayaḥ saṁśīta-vratāḥ

TRANSLATION

Having accepted strict vows, some become enlightened by sacrificing their possessions, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the Vedas to advance in transcendental knowledge.

BHAGAVAD-GITA 4.29

apāne juhvati prāṇam
prāṇe 'pānam tathāpare
prāṇāpāna-gatī ruddhvā
prāṇāyāma-parāyaṇāḥ
apare niyatāhārāḥ
prāṇān prāṇeṣu juhvati

TRANSLATION

Still others, who are inclined to the process of breath restraint to remain in trance, practice by offering the movement of the outgoing breath into the incoming, and the incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Others, curtailing the eating process, offer the outgoing breath into itself as a sacrifice.

BHAGAVAD-GITA 4.30

sarve 'py ete yajña-vido
yajña-kṣapita-kalmaṣāḥ
yajña-śiṣṭāmṛta-bhujo
yānti brahma sanātanam

TRANSLATION

All these performers who know the meaning of sacrifice become cleansed of sinful reactions, and, having tasted the nectar of the results of sacrifices, they advance toward the supreme eternal atmosphere.

BHAGAVAD-GITA 4.31

nāyaṁ loko 'sty ayajñasya
kuto 'nyaḥ kuru-sattama

TRANSLATION

O best of the Kuru dynasty, without sacrifice one can never live happily on this planet or in this life: what then of the next?

BHAGAVAD-GITA 4.32

evaṁ bahu-vidhā yajñā
vitatā brahmaṇo mukhe
karma-jān viddhi tān sarvān
evaṁ jñātvā vimokṣyase

All these different types of sacrifice are approved by the Vedas, and all of them are born of different types of work. Knowing them as such, you will become liberated.

BHAGAVAD-GITA 4.33

śreyān dravya-mayād yajñāj
jñāna-yajñāḥ parantapa
sarvaṁ karmākhilam pārtha
jñāne parisamāpyate

TRANSLATION

O chastiser of the enemy, the sacrifice performed in knowledge is better than the mere sacrifice of material possessions. After all, O son of Prthā, all sacrifices of work culminate in transcendental knowledge.

BHAGAVAD-GITA 4.34

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

TRANSLATION

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

BHAGAVAD-GITA 4.35

yaj jñātvā na punar moham
evaṁ yāsyasi pāṇḍava
yena bhūtāny aśeṣāṇi
drakṣyasy ātmany atho mayi

TRANSLATION

Having obtained real knowledge from a self-realized soul, you will never fall again into such illusion, for by this knowledge you will see that all living beings are but part of the Supreme, or, in other words, that they are Mine.

BHAGAVAD-GITA 4.36

api ced asi pāpebhyaḥ
sarvebhyaḥ pāpa-kṛt-tamaḥ
sarvaṁ jñāna-plavenaiva
vṛjinaṁ santariṣyasi

TRANSLATION

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge you will be able to cross over the ocean of miseries.

BHAGAVAD-GITA 4.37

yathaidhāmsi samiddho 'gnir
bhasma-sāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi
bhasma-sāt kurute tathā

TRANSLATION

As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.

BHAGAVAD-GITA 4.38

na hi jñānena sadṛśam
pavitram iha vidyate
tat svayaṁ yoga-sāmsiddhaḥ
kālenātmani vindati

TRANSLATION

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has become accomplished in the practice of devotional service enjoys this knowledge within himself in due course of time.

BHAGAVAD-GITA 4.39

śraddhāvāl labhate jñānam
tat-paraḥ saṁyatendriyaḥ
jñānam labdhvā parām śāntim
acireṇādhigacchati

TRANSLATION

A faithful man who is dedicated to transcendental knowledge and who subdues his senses is eligible to achieve such knowledge, and having achieved it he quickly attains the supreme spiritual peace.

BHAGAVAD-GITA 4.40

ajñāś cāsraddadhānaś ca
saṁśayātmā vinaśyati
nāyam loko 'sti na paro
na sukhaṁ saṁśayātmanaḥ

TRANSLATION

But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.

BHAGAVAD-GITA 4.41

yoga-sannyasta-karmāṇaṁ
jñāna-sañchinna-saṁśayam
ātmavantam na karmāṇi
nibadhnanti dhanañjaya

TRANSLATION

One who acts in devotional service, renouncing the fruits of his actions, and whose doubts have been destroyed by transcendental knowledge, is situated factually in the self. Thus he is not bound by the reactions of work, O conqueror of riches.

BHAGAVAD-GITA 4.42

tasmād ajñāna-sambhūtaṁ
hṛt-sthaṁ jñānāsinātmanaḥ
chittvainam saṁśayam yogam
ātiṣṭhottiṣṭha bhārata

TRANSLATION

Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bhārata, stand and fight.