4. Bhakti, the remedy for samsāra..............................14 to 19
5. Sakāma-bhakti (devotion for material ends)......................20 to 26
6. Niṣkāma-bhakti (devotion for spiritual end)......................27 to 30

Since the knowledge of saguna-īśvara (jñānam) and that of nirguna-īśvara (vijñānam) are highlighted in this chapter, it is called jñānavijñāna-yoga.

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अध्यासत्तानां: पार्थ, योगम् युङ्खन्मदाश्रयं;
अससक्तमायं समाग्रायं माहं, यथा ज्ञास्यसि तत्कथृष्णु

1. mayyāsaktamanāḥ pārtha, yogaṁ yuñjan madāśrayah
   asaṁśayaṁ samagraṁ māṁ, yathā jñāsyasi tascṛṣṇu

श्रीभगवानुवाच —
śrībhagavān uvāca —

मदाश्रयं:
madāśrayah

युङ्खन्म योगम्
yuñjan yogam

अससक्तमायं:
āsaṁśayanāṁ

मायी
mayi

यथा ज्ञास्यसि
yathā jñāsyasi

माहं
māṁ

समाग्रायं
samagraṁ

— The Lord said —
— Taking refuge in Me
— and practising yoga
— with a mind which is totally absorbed
— in Me,
— how you will come to know
— Me
— completely
The Lord said — Taking refuge in Me and practising yoga with a mind which is totally absorbed in Me, how you will come to know Me completely and doubtlessly — may you listen to this, Oh Arjuna!

2. जनानं तेऽहें सत्वक्षणम्, इदं वक्ष्याम्यशेषतः।
   वज्जते तेहें भूयो न्यायं, जनानमबलशेषते॥
2. jñānaṁ te'hāṁ savijñānam, idam vakṣyāmyaśeṣataḥ
   yajjñātavā neha bhūyo'nyad, jñātavyam avāśisyate

हम् अरणोत: वक्ष्यामि — I shall completely impart
aham aśeṣataḥ vakṣyāmi — to you
te

इदं जनानम् — this jñāna
idam jñānam

सत्वक्षणम् — along with vijñāna
savijñānam

जात्वा यत् — gaining which knowledge
jñātavā yat

न अन्यदृभूय: — nothing more
na anyad bhūyaḥ

अवशिष्यते — remains
avaśisyate

जात्वयम् — to be known
jñātavyam

इह — in this life.
iha

I shall completely impart to you this jñāna along with vijñāna gaining which knowledge nothing more remains to be known in this life.

3. मनुष्याणां सहस्रेष्ठं, काश्चिद् यततिसिद्धये।
   यतंतामपि सिद्धानां, काश्चिद् वेति तततः॥
3. manusyaśāṁ sahasreṣṭhaṁ, kaścid yatati siddhayē
   yatāṁ api siddhānāṁ, kaścinmaṁ vetti tattvataḥ

सहस्रेष्ठं मनुष्याणाम् — Among thousands of human beings
sahasreṣṭhaṁ manusyaṁ

काश्चिद् यतति — a rare one strives
kaścid yatati

सिद्धये — for liberation.
siddhayē

अवि सिद्धानाम् — Even among those seekers
api siddhānāṁ

यतताम् — who strive,
yatāṁ

काश्चिद् — a rare one
kaścid
Among thousands of human beings a rare one strives for liberation. Even among those seekers who strive, a rare one knows Me in reality.

4. भूमिरापो नलो वायु:, ख मनो बुद्धिरेव च।
अहंकार इत्यं में, भिन्न प्रकृतिरष्ट्राथा॥

4. bhūmirāpo 'nalo vāyuḥ, khaṃ mano buddhireva ca
ahaṅkāra itiyan me, bhinnā prakṛtiraṣṭradā

bhūmiḥ: — Earth,

आप: — water,

अनल: — fire,

वायु: — air,

क्षम: — space,

मन: — the cosmic ego,

बुद्धि: — the cosmic intellect,

च एव अहंकार: — and also the unmanifest —
ca eva ahaṅkāraḥ

इति इत्यं में प्रकृतिः — this is my nature
iti itiyan me prakṛtiḥ

भिन्न अष्टदधा — which is divided eight-fold.
bhinnā aṣṭadadhā

Earth, water, fire, air, space, the cosmic ego, the cosmic intellect, and also the unmanifest — this is my nature which is divided eight-fold.

5. अपरेयमितसत्वनां, प्रकृतिः विद्धि से पराम्।
जीवभूतां महाबाहो, यथेव धार्य्ते जगत्॥

5. aparayam itastvanyāṃ, prakṛtiḥ viddhi me parām jivabhūtāṁ mahābāho, yayedā mahāyate jagat

इयम् — This (eight-fold nature)
iyam

अपरा — is (My) lower (nature).
apara

विद्धि — Know
viddhi

प्रकृतिम् — (that) nature
prakṛtim

अन्यायः तु — which is distinct from this (lower nature)
amyāyaḥ itāḥ tu

जीवभूताम् — and which is in the form of jīva
jivabhūtām