

SHRIMAD BHAGWAD GITA

Chapter 4

Shri Bhagwanuvaac: Imam vivasvate yogam proktavaanahamavyayam.

Vivasvaanmanave praaha manurikshvaakavebraviit. (Ch.4, shloka 1)

Imam vivasvate yogam proktavaan aham avyayam.

Vivasvaan manave praaha manuh ikshvaakave abraviit.

Shri God said: **Aham** (I) **proktavaan** (had narrated) **imam** (this) **avyayam** (imperishable) **yogam** (yoga) **vivasvate** (to the first Manu¹ named Vivasvaan², {i.e. Prajapita Brahma}), **vivasvaan** (Vivasvaan Manu) **praaha** (narrated [it]) **manave** (to his sons, {the seven Manus}) {and} **manuh** (Manu) **abraviit** (narrated [it]) **ikshvaakave** (to {his son} Ikshvaku, {meaning Kamdev, the king at the end of the Silver Age who has wishes }). ☆ Manu = the one who thinks and churns.

Evam paramparaapraaptamimam raajarshayo viduh.

Sa kaaleneha mahataa yogo nashtah parantap. (Ch.4, shloka 2)

Evam paramparaapraaptam imam raajarshayah viduh. Sa kaalen iha mahataa yogah nashtah parantap.

Evam (in this way) • **raajarshayah** ({Vikramaditya and so on} royal sages) **viduh** (came to know) **imam** (this) **paramparaapraaptam** (generation after generation in continuous succession). **Parantap** (O, the one who burns the greatest enemies like lust and so on)! **Sah** (that) **yogah** (yoga) **nashtah** (has destroyed) **mahataa kaalen** (for a long time) **iha** (in this {Iron Age}).

• First, the *Brahmarishis* should know, then the *rajarishis* should know [this yoga].

Sa evayam mayaa tedia yogah proktah puraatanah.

Bhaktosi me sakhaa ceti rahasyam hyetaduttamam. (Ch.4, shloka 3)

Sa eva ayam mayaa te adya yogah proktah puraatanah.

Bhaktah asi me sakhaa ca iti rahasyam hi etat uttamam.

{You} **asi** (are) **me** (My) **bhaktah** (devotee) **ca** (and) **sakhaa** (friend). **Iti** (that is why) **mayaa** (I) **proktah** (have narrated) **sah eva ayam** (the same) **puraatanah** (ancient) **yogah** (yoga) **te** (to you) **adya** (today). **Etat hi** (this is certainly) **uttamam rahasyam** (the best secret).

Arjuna uvaac: Aparam bhavato janma param janma vivasvatah.

Kathametadvijaaniyaam tvamaadau proktavaaniti. (Ch.4, shloka 4)

Aparam bhavatah janma param janma vivasvatah. Katham etat vijaaniyaam tvam aadau proktavaan iti.

Arjuna said: **Vivasvatah** (the first Manu {Prajapita Brahma}) **janma param** (had {a divine} birth in the ancient time) {and} **bhavatah** (You) **janma aparam** (have taken a {divine} birth now {at the end of the Copper Age or the Iron Age}), {so} **iti katham vijaaniyaam** (how should I believe) [that] **tvam** (You) **proktavaan** (narrated) **etat** (this {yoga}) **aadau** (in the beginning {of the Golden Age}).

Shri Bhagwanuvaac: Bahuuni me vyatiitaani janmaani tava caarjuna.

Taanyaham veda sarvaani na tvam vettha parantap. (Ch.4, shloka 5)

Bahuuni me vyatiitaani janmaani tava ca arjuna.

Taani aham veda sarvaani na tvam vettha parantap.

Shri God said: **Arjuna** (O Arjuna)! **Janmaani** ({innumerable} births) **bahuuni** (in innumerable {cycles}) **me** (of Me {in the form of God}) **ca** (and) **tava** (you {in the form of Prajapita Brahma}) **vyatiitaani** (have passed away). **Aham** (I) **veda** (know [about]) **sarvaani taani** ({the births in} all those {cycles}). **Parantap** (O the giver of pain to the greatest enemies like lust and so on)! **Tvam** (you) **na vettha** (don't

¹ A man (in general); the representative man and father of the human race

² 'The brilliant one', a name of the Sun

know [them]). ☺ *Kalpa-kalpa lagi prabhu avataaraa*³ means the drama repeats exactly every 5000 years.

Ajopi sannavyayaatmaa bhuutaanaamiishvaropi san.

Prakritim svaamadhishthaaya sambhavaamyatmamaayayaa. (Ch.4, shloka 6)

Ajah api san avyayaatmaa bhuutaanaam iishvarah api san.

Prakritim svaam adhishtahaaya sambhavaami aatmamaayayaa.

Api (despite) ***san*** (being) ***iishvarah*** (the best Ruler) ***bhuutaanaam*** (of living beings) {and} ***api*** (despite) ***san*** (being) ***ajah*** (*ajanmaa*⁴), ***avyayaatmaa*** (I, the Supreme Father Shiva, who is *akshay*, meaning the Soul whose power never reduces), ***adhishtahaaya*** (take the support of) ***svaam*** (My) ***prakritim*** ({incognito or secret} nature) [and] ***sambhavaami*** (have {a divine} birth) ***aatmamaayayaa*** (through the power of the soul).

Yadaa yadaa hi dharmasya glaanirbhavati bhaarat.

Abhyutthaanamadharmasya tadaatmaanam srijaamyaham. (Ch.4, shloka 7)

Yadaa yadaa hi dharmasya glaanir bhavati bhaarat.

Abhyutthaanam adharmaasya tadaa aatmaanam srijaami aham.

Bhaarat (O the one who belongs to the dynasty of [king] Bharat)! ***Yaada yadaa*** (whenever) ***bhavati*** (there is) ***glaanir*** (ruination) ***dharmasya*** (of {the true} religion) {and} ***abhyutthaanam*** (the rise) ***adharmasya*** (of irreligions {like Islam, Buddhism, Christianity and so on} *{at the end of the Iron Age}), ***tadaa hi*** (it is then that) ***aham*** (I) ***aatmaanam*** (Myself) ***srijaami*** (have birth). { *As per the Jain and Vedic process of creation, the religion is completely ruined in the end of sinful Iron Age itself. }

Paritraanaaya saadhuunaam vinaashaaya ca dushkritaam.

Dharmasansthaapanaarthaaya sambhavaami yuge yuge. (Ch.4, shloka 8)

Paritraanaaya sadhuunaam vinaashaaya ca dushkritaam.

Dharmasansthaapanaarthaaya sambhavaami yuge yuge.

Paritraanaaya (for the protection) ***saadhuunaam*** (of sages and saints), ***vinaashaaya*** (for the destruction) ***dushkritaam*** (of the wicked ones) ***ca*** (and) ***dharmasansthaapanaarthaaya*** (for the complete establishment of the {true} religion), {I} ***sambhavaami*** (have birth) ***yuge yuge*** (in {the confluence of} the two ages {[i.e.] the Iron Age and the Golden Age}).

Janma karma ca me divyamevam yo veti tattvatah.

Tyaktvaa deham punarjanma naiti maameti sorjuna. (Ch.4, shloka 9)

Janma karma ca me divyam evam yah veti tattvatah.

Tyaktvaa deham punah janma na eti maam eti sah arjuna.

Arjuna (O Arjuna, the one who earns the real fortune)! ***Evam*** (in this way) ***yah*** (the one who) ***veti*** (comes to know) ***me*** (My) ***divyam*** (divine) ***janma*** (birth), {meaning special entrance in the body of someone else} ***ca*** (and) ***karma*** (the {divine} tasks) ***tattvatah*** (in the true form), ***sah*** (he) ***tyaktvaa*** (leaves) ***deham*** (his body) ***punarjanma na eti*** (and isn't born again) {in this Iron Age sorrowful world}; ***maam eti*** (he finds Me). {To get proofs of the entrance of God in the body of someone else, see chapter 5 named 'Divine birth of Shiva' in 'Adishvar rahasya'.}

Viitaraagabhayakrodhaa manmayaa maamupaashritaah.

Bahavo gyaanatapasaa puutaa madbhaavamagataah. (Ch.4, shloka 10)

Viitaraagabhayakrodhaa manmayaa maam upaashritaah.

Bhavah gyaanatapasaa puutaa madbhaavam agataah.

{Completely surrendered} ***bhavah*** (many {people}), [who were] ***viitaraagabhayakrodhaah*** (liberated from attachment, fear and anger), ***manmayaah*** (engrossed in My meditation) {and} ***maam upaashritaah***

³ Lit. means God incarnates every cycle

⁴ The One who isn't born

(those who {just} took My shelter) **puutaah** (became pure) **gyaanatapasaa** (through *tapasya*⁵ in the form of knowledge {and yoga}) [and] **aagataah** (attained) **madbhaavam** (My quality {of kingship or supremacy of God}) {earlier too}.

Ye yathaa maam prapadyante taanstathaiva bhajaamyaham.

Mama vartmaanuvartante manushyaah paartha sarvashah. (Ch.4, shloka 11)

Ye yathaa maam prapadyante taan tathaa eva bhajaami aham.

Mama vartma anuvartante manushyaah paartha sarvashah.

Ye (whoever) **prapadyante** (worships, {meaning remembers}) **maam** (Me) **yathaa** (in whichever way, {i.e. with whichever relation}), **aham** (I) **bhajaami** (adopt) **taan** (them) **tathaa eva** (in that very way, {with that very relation}). **Paartha** (O lord of the Earth)! **Manushyaah** (people) **anuvartante** (follow) **mama** (My) **vartma** (path) **sarvashah** (in every way).

Kaankshantah karmanaam siddhim yajanta iha devataah.

Kshipram hi maanushe loke siddhirbhavati karmajaa. (Ch.4, shloka 12)

Kaankshantah karmanaam siddhim yajanta iha devataah.

Kshipram hi maanushe loke siddhir bhavati karmajaa.

Kaankshantah ({people} who wish) **siddhim** (for accomplishment) **karmanaam** (of actions) **iha** (in this world) **yajante** (perform *yagya* and worship etc.) **devataah** (of the deities), **hi** (because) **siddhir** (success) **karmajaa** (made through actions) **kshipram bhavati** (is attained quickly) **maanushe loke** (in the world of human beings, {[i.e.] progeny of Manu}).

Caaturvarnyam mayaa srishtam gunakarmavibhaagashah.

Tasya kartaaramapi maam viddhyakartaaramavyayam. (Ch.4, shloka 13)

Caaturvarnyam mayaa srishtam gunakarmavibhaagashah.

Tasya kartaaram api maam viddhi akartaaram avyayam.

{A cycle ago as well} **mayaa** (I) **srishtam** (had created) **caaturvarnyam** (the group of the four categories [namely] Brahmins, meaning deities, *Kshatriya*⁶, *Vaishya*⁷ and *Shudra*⁸) **gunakarmavibhaagashah** (according to the difference between their qualities and actions). **Api** (despite) {being} **tasya** (its) **kartaaram** (Doer), **viddhi** (know) **maam** (Me) **akartaaram** (the One who doesn't act) {and} **avyayam** (the One who doesn't perish).

Na maam karmaani limpanti na me karmaphale sprihaa.

Iti maam yobhijaanaati karmabhirna sa badhyate. (Ch.4, shloka 14)

Na maam karmaani limpanti na me karmaphale sprihaa.

Iti maam yah abhijaanaati karmabhir na sa badhyate.

Na maam (I am neither) **limpanti** (smeared with) **karmaani** (actions) **na me sprihaa** (nor do I wish for) **karmaphale** (the results of actions). **Yah** (the one who) **abhijaanaati maam** (recognizes Me completely) **iti** (in this form), **sah** (he) **na badhyate** (isn't bound) **karmabhir** (by the {*lokik*} actions).

Evam gyaatvaa kritam karma puurvairapi mumukshubhih.

Kuru karmaiva tasmaattvam puurvaih puurvataram kritam. (Ch.4, shloka 15)

Evam gyaatvaa kritam karma puurvaih api mumukshubhih.

Kuru karma eva tasmaat tvam puurvaih puurvataram kritam.

Mumukshubhih (the ones who desired [to attain] liberation) **puurvaih** (in the previous cycle) **api** (also) **karma kritam** (performed actions) **evam gyaatvaa** (after knowing this). **Tasmaat** (that is why) **kuru karma eva** (perform those very actions) **tvam kritam** (that you have performed) **puurvataram** {even} (before) **puurvaih** (the previous cycle), {meaning many times}. ★ {The cycle repeats itself exactly.}

⁵ Intense meditation

⁶ The warrior class

⁷ The merchant class

⁸ Members of the fourth and the lowest division of the Indo-Aryan society

{ ★ Many proofs of the repetition as it is a cycle ago are also found in the scriptures.} For example, ‘*kalpa-kalpa lagi prabhu avataaraa*’ in the Ramayana.

Kim karma kimakarmeti kavayopyatra mohitaah.

Tatte karma pravakshyaami yajgyaatvaa mokshyaseshubhaat. (Ch.4, shloka 16)

Kim karma kim akarma iti kavayah api atra mohitaah.

Tatt te karma pravakshyaami yat gyaatvaa mokshyase ashubhaat.

Iti (in this way), *kim* (what) *karma* (is *karma* (actions)) {and} *kim* (what) *akarma* (is *akarma*⁹), *api* (even) *kavayah* (the scholars) *mohitaah* (are confused) *atra* (about this). *Tat* (so) [I] *karma pravakshyami* (narrate the [real] form of actions) *te* (to you). *Gyaatvaa* (after knowing) *yat* (it) [you] *mokshyase* (will be liberated) *ashubhaat* (from inauspicious {actions}).

Karmano hyapi boddhavyam boddhavyam ca vikarmanah.

Akarmanashca boddhavyam gahanaa karmano gatih. (Ch.4, shloka 17)

Karmanah hi api boddhavyam boddhavyam ca vikarmanah.

Akarmanah ca boddhavyam gahanaa karmanah gatih.

[You] *boddhavyam* (should know) *karmanah* (*karma*) *ca* (and) *boddhavyam* ([you] should know) *vikarmanah* (opposite actions) *api* (too) *ca* (and) *akarmanah* (*akarma*) *boddhavyam* (is {also} worth knowing), *hi* (because) *karmanah gatih* (the dynamic of *karma*) *gahanaa* (is deep).

Karmanyakarma yah pashyedakarmani ca karma yah.

Sa buddhimaanmanushyeshu sa yuktah kritsnakarmakrit. (Ch.4, shloka 18)

Karmani akarma yah pashyet akarmani ca karma yah.

Sa buddhimaan manushyeshu sa yuktah kritsnakarmakrit.

Yah (the {person} who) *akarma pashyet* (knows about *akarma* {through the soul conscious stage in the form of a point of light}) *karmani* (in {the worldly} actions) *ca* (and) *yah* (the {person} who) *karma* ({sees} the actions {being performed}) {through the mind} *akarmani* {even} (in the renouncement of {worldly} actions), *sah* (he) *buddhimaan* (is intelligent) *manushyeshu* (among the human beings) {and} *sah* (that) *yuktah* (yogi) *kritsnakarmakrit* (is the one who performs all the {elevated} actions).

• The Father explains the dynamic of *karma*, *vikarma*¹⁰ [and] *akarma*. (Mu.02.07.68, middle of pg.2)

Yasya sarve samaarambhaah kaamasankalpavarjitaah.

Gyaanaagnidagdhakarmanam tamaahuh panditam budhaah. (Ch.4, shloka 19)

Yasya sarve samaarambhaah kaamasankalpavarjitaah.

Gyaanaagnidagdhakarmanam tam aahuh panditam budhaah.

Yasya (the {person} whose) *sarve* (all) *samaarambhaah* (the actions that he has started) *kaamasankalpavarjitaah* (are free from the thoughts of lust), *budhaah* (intelligent people) *aahuh* (call) *tam* (him) *panditam* (a *pandit*¹¹), *gyaanaagnidagdhakarmanam* (who burns his actions through the fire of knowledge).

Tyaktvaa karmaphalaasangam nityatripto niraashrayah.

Karmanyabhipravrittapi naiva kincitkaroti sah. (Ch.4, shloka 20)

Tyaktvaa karmaphalaasangam nityatriptah niraashrayah.

Karmani abhipavrittah api na eva kincit karoti sah.

Sah (the {person}) *niraashrayah* (who is free from worldly support) [and] *nityatriptah* (who is always satisfied) *tyaktvaa* (by renouncing) *karmaphalaasangam* (the attachment to the fruits of {worldly} actions) *na karoti* (doesn't perform) *kincit eva* (anything) *api* (despite) *karmani abhipavrittah* (being engaged in actions well).

⁹ Actions which don't have any karmic return

¹⁰ Opposite actions

¹¹ An honorary title in India given to a Hindu scholar

Niraashiiryatacittaatmaa tyaktasarvaparigrahaah.**Shaariiram kevalam karma kurvannaapnoti kilbisham. (Ch.4, shloka 21)***Niraashiirh yatacittaatmaa tyaktasarvaparigrahaah.**Shaariiram kevalam karma kurvan na aapnoti kilbisham.*

{The man} **niraashiirh** (who is free from {all the *lokik*} desires), **yatacittaatmaa** (the one who controls his mind and intellect) {and} **tyaktasarvaparigrahaah** (the one who gives up every kind of mastership) **na aapnoti** (doesn't accumulate) **kilbisham** (sins) **kevalam kurvan** (by just performing) **shaariiram** (physical) **karma** (actions).

Yadricchaalaabhasantushto dvandvaatiito vimatsarah.**Samah siddhaavasiddhau ca kritvaapi na nibadhyate. (Ch.4, shloka 22)***Yadricchaalaabhasantushtah dvandvaatiitah vimatsarah.**Samah siddhau asiddhau ca kritvaa api na nibadhyate.*

{The man} **yadricchaalaabhasantushtah** (who remains satisfied with things obtained by coincidence), **dvandvaatiitah** [who is] (beyond the contradictions [like] happiness and sorrow etc.), **vimatsarah** (free from envy) **ca** (and) **samah** (remains uniform) **siddhau asiddhau** (in {worldly} success and failure), **na nibadhyate** (isn't bound in bondage) **api** (despite) **kritvaa** (performing actions).

Gatasangasya muktasya gyaanaavasthitacetasaah.**Yagyaayaacaratah karma samagram praviliiyate. (Ch.4, shloka 23)***Gatasangasya muktasya gyaanaavasthitacetasaah.**Yagyaaya acaratah karma samagram praviliiyate.*

Samagram karma (all the actions) **yagyaayaacaratah** (of the one who acts with the feeling of service of *yagya*), **gyaanaavasthitacetasaah** (who has a firmly stable intellect in the Divine knowledge), **muktasya** (who is liberated from bondages) {and} **gatasangasya** (free from attachment) **praviliiyate** (are completely destroyed).

Types of alokik (unworldly) yagyas:**Brahmaarpanam brahm havirbrahmaagnau brahmanaa hutam.****Brahmaiva tena gantavyam brahmakarmasamaadhinaa. (Ch.4, shloka 24)***Brahm arpanam brahm havih brahmaagnau brahmanaa hutam.**Brahm eva tena gantavyam brahmakarmasamaadhinaa.*

{According to those who say 'sarvam khalu idam brahm'¹²} **arpanam** ({the task of} offering) **brahm** (is *brahm*), **hutam havih** (offerings made) **brahmaagnau** (in fire in the form of {the element} *brahm*) **brahmanaa** (by the doer in the form of *brahm*) **brahm** (is {also} *brahm*). **Tena** (through that {knowledge of the element *brahm*}) **brahmakarmasamaadhinaa** (absorbed in meditation {through the mind} in fire {in the form of element} *brahm*) **brahm eva** (the abode of Brahma (*Brahmalok*) alone) **gantavyam** ({is the place} worth going).

Daivamevaapare yagyam yoginah paryupaasate.**Brahmaagnaavapare yagyam yagyaenaivopajuhvati. (Ch.4, shloka 25)***Daivam eva apare yagyam yoginah paryupaasate.**Brahmaagnau apare yagyam yagyaena eva opajuhvati.*

Apare (other) **yoginah** (yogis) **eva** (just) **paryupaasate** (worship) **daivam yagyam** (the *yagya* of deities {like Brahma}), {while} **apare** [some] (other) {yogis} **eva** (just) **opajuhvati** (sacrifice) **yagyam** (the service of the *Rudra gyaan yagya*¹³) **brahmaagnau** (in the fire of the element *brahm*) **yagyaena** (through the *yagya*). ❀It means, they do service while being in the *avyakt* (subtle) stage of *Brahmalok*.

¹² Everything is truly *brahm* (the impersonal ultimate being called Brahma or Brahman, the all-pervading spirit of the universe)

¹³ The *yagya* of the knowledge of Rudra

Shrotraadiiniindriyaanyanye sanyamaagnishu juhvati.
Shabdaadiinvishayaananya indriyaagnishu juhvati. (Ch.4, shloka 26)

Shrotraadiini indriyaani anye sanyamaagnishu juhvati.
Shabdaadiin vishayaan anye indriyaagnishu juhvati.

Anye (other) {people} *juhvati* (offer) *indriyaani* (the *indriyaan*¹⁴) *shrotraadiini* ([like] ears and so on) *sanyamaagnishu* (in restraint like fire), {while} *anye* (other) {householders} *juhvati* (offer) *vishayaan* (sensual pleasures) *shabdaadiin* ([like] speech and so on) *indriyaagnishu* (in the fire of {their} *indriyaan*).

Sarvaaniindriyakarmaani praanakarmaani caapare.
Aatmasanyamayogaagnau juhvati gyaanadiipite. (Ch.4, shloka 27)

Sarvaani indriyakarmaani praanakarmaani ca apare.
Aatmasanyamayogaagnau juhvati gyaanadiipite.

Apare (other) {people} *juhvati* (offer) *sarvaaniindriyakarmaani* (all the actions of the *indriyaan*) *ca* (and) *praanakarmaani* (breathing actions [like] inhalation, exhalation and so on) *aatmasanyamayogaagnau* (in the fire of yoga in the form of self-control) *gyaanadiipite* (ignited through {the Divine} knowledge).

Dravyayagyaastapoyagyaa yogayagyaastathaapare.
Svaadhyaayagyaanayagyaashca yatayah sanshitavrataah. (Ch.4, shloka 28)

Dravyayagyaah tapoyagyaah yogayagyaah tathaa apare.
Svaadhyaayagyaanayagyaah ca yatayah sanshitavrataah.

{These} *yatayah* (yogis) *dravyayagyaah* (who perform *yagya* {in the form of donation} of physical things), *tapoyagyaah* (who perform *yagya* in the form of *tapasya* {of soul conscious stage}), *yogayagyaah* (who perform *yagya* in the form of yoga {with the Supreme Soul}) *tathaa apare* *svaadhyaayagyaanayagyaah* (and perform other *yagyas* of knowledge in the form of studying [that knowledge]) *sanshitavrataah* (are the ones who make strict vows).

Apaane juhvati praanam praanepaanam tathaapare.
Praanaapaanagati ruddhvaa praanaayaamaparaayanaah. (Ch.4, shloka 29)

Apaane juhvati praanam praane apaanam tathaa apare.
Praanaapaanagati ruddhvaa praanaayaamaparaayanaah.

Apare (other) {yogis} *juhvati* (offer) *praanam* (the air that moves upwards¹⁵) *apaane* (in the air that moves downwards¹⁶) *tathaa apaanam* (and the air that moves downwards) *praane* (in the air that moves upwards), {while others} *ruddhvaa* (stop) *praanaapaanagati* (the movement of both, the air that moves upwards and the air that moves downwards) [and] *praanaayaamaparaayanaah* (just live with the support of *praanaayaam*¹⁷). ©Here, it is about pure thoughts in the form of the air that moves upwards and impure thoughts in the form of the air that moves downwards. It means, it isn't about holding and releasing the physical element air.

Apare niyataahaaraah praanaanpraaneshu juhvati.
Sarvepyete yagyavido yagyakshapitakalmashaah. (Ch.4, shloka 30)

Apare niyataahaaraah praanaan praaneshu juhvati.
Sarve api ete yagyavidah yagyakshapitakalmashaah.

Apare (other [people]) *niyataahaaraah* (who have regulated diet [in the form of] {fast and so on}) *juhvati* (immerse) *praanaan* ([their] breath) *praaneshu* (in the air that moves upwards). *Ete sarve* (all these {yogis}) *yagyakshapitakalmashaah* (who reduce {the ordinary} dirt {of actions} through {these various} *yagyas*) *api yagyavido* (are also the knowers of {the Rudra} *yagya*).

¹⁴ Parts of the body used to perform actions and the sense organs

¹⁵ *Praan vayu*: oxygen; according to Ayurveda the air that helps in inspiration, gulping food, hearing sounds, receiving external stimulus etc.

¹⁶ *Apaan vayu*: fart; according to Ayurveda the energy that governs the removal of waste in the physical body and operates the genitals, lower intestine, colon, rectum, kidneys and bladder.

¹⁷ Breathing exercises

Yagyashishtaamritabhujō yaanti brahm sanaatanam.

Naayam lokosyagyasya kutonyah kurusattam. (Ch.4, shloka 31)

*Yagyashishtaamritabhujah yaanti brahm sanaatanam.
Na ayam lokah asti ayagyasya kutah anyah kurusattam.*

Yagyashishtaamritabhujah (the ones who eat the leftover [food] equal to nectar in the {altruistic Rudra} **yagya**) **yaanti** (go) **sanaatanam brahm** (to the eternal *Brahmalok*) {first, but} **kurusattam** (O the best among the Kurus)! {Even} **ayam lokah** (this world) **na asti** (doesn't {give happiness}) **ayagyasya** (to the one who is completely selfish), {then} **anyah kutah** (how will the other {worlds} [give happiness to him])?

Evam bahuvidhaa yagyaa vitataa brahmano mukhe.

Karmajaanviddhi taansarvaanevam gyaatvaa vimokshyase. (Ch.4, shloka 32)

*Evam bahuvidhaa yagyaa vitataa brahmanah mukhe.
Karmajaan viddhi taan sarvaan evam gyaatvaa vimokshyase.*

Evam (similarly), **bahuvidhaah** (many types of) **yagyaah** (*yagyas*) **vitataah** (have spread) **brahmanah mukhe** (through the Veda vani¹⁸ of Brahma). **Viddhi** (consider) **taan sarvaan** (them all) **karmajaan** (to have originated from actions). **Evam gyaatvaa** (by knowing this) **vimokshyase** ({you} will be liberated {from them too}).

Shreyaandravyamayaadyagyaaajgyaanayagyah parantap.

Sarvam karmaakhilam paartha gyaane parisamaapyate. (Ch.4, shloka 33)

*Shreyaan dravyamayaat yagyaat gyaanayagyah parantap.
Sarvam karma akhilam paartha gyaane parisamaapyate.*

Parantap (O the one who gives pain to enemies)! **Gyaanayagyah** (the **Avinaashi Ashwamedha Rudra Gyaan Yagya*) **shreyaan** (is much better) **yagyaat** (than the *yagya*) **dravyamayaat** (performed with the physical things mentioned above); {because} **paartha** (O lord of the Earth)! **Sarvam karma** (all the rituals) **akhilam** (of the entire world) **gyaane parisamaapyate** (end in the {*Rudra*} *gyaan yagya*). ***Raajasva Ashvamedha Avinaashi Rudra Gyaan Yagyah**: 'Raajasva' [means] the *yagya* that grants 'sva', meaning the rule of the soul [i.e.] the true freedom (*svarajya*). 'Ashvamedha' [means] the *yagya* in which the horse in the form of mind is especially killed. 'Avinaashi' [means] the physical *yagyas* are certainly perishable because of the predominance of physical things, but this Divine *yagya* of knowledge (*Ishwariya Gyaan Yagya*) is imperishable because there is certainly the predominance of the imperishable soul in the form of the mind and intellect. 'Rudra Gyaan Yagya', its name is 'Rudra Gyaan Yagya' because of the knowledge being given by Rudra, meaning Shiva-Shankar. It is the *yagya* of Rudra because at the end of it the entire world is offered in the form of the great destruction of the Iron Age through Shankar, the one who takes a fearsome form.

Tadviddhi pranipaatena pariprashnena sevayaa.

Upadekshyanti te gyaanam gyaaninastattvadarshinah. (Ch.4, shloka 34)

*Tat viddhi pranipaatena pariprashnena sevayaa.
Upadekshyanti te gyaanam gyaaninah tattvadarshinah.*

Viddhi (know) **tat** (that {*yagya* of knowledge}) **pranipaatena** (with great respect), **pariprashnena** (through questions and answers) {and} **sevayaa** (the service {of *yagya*}). **Gyaaninah** (the knowledgeable ones), **tattvadarshinah** (who know the essence in the form of extreme purity) **upadekshyanti** (will give instructions) **gyaanam** (of the *Rudra gyaan yagya*) **te** (to you).

Yajgyaatvaa na punarmohamevam yaasyasi paandava.

Yena bhuutaanyasheshena drakshyasyaatmanyatho mayi. (Ch.4, shloka 35)

*Yat gyaatvaa na punah moham evam yaasyasi paandava.
Yena bhuutaani asheshena drakshyasi atmaani atho mayi.*

Paandava (O Pandava)! **Gyaatvaa** (after knowing) **yat** (this {knowledge}) **na yaasyasi** ({you} won't suffer) **moham** (the darkness of attachment) {to bodily relations} **evam** (in this way) **punah** (again). **Atho**

¹⁸ Words of the Vedas

(later on), *yena* (through this {*Rudra gyaan yagya*}) {you} *drakshyasi* (will see) *asheshena* (all) *bhuutaani* (the living beings) *mayi* (in Me), {meaning just like the tree like world contained in Me, Shiv-Shankar, the seed form of the human world} *aatmaani* (in the spiritual form).

Api cedasi paapebhyah sarvebhyah paapakrittamah.

Sarvam gyaanaplavenaiv vrijinam santarishyasi. (Ch.4, shloka 36)

Api cet asi paapebhyah sarvebhyah paapakrittamah. Sarvam gyaanaplaven eva vrijinam santarishyasi.

Cet (even if) *asi* ({you} are) *paapakrittamah* (the greatest sinner) *api sarvebhyah paapebhyah* (compared to all the sinners), *eva santarishyasi* ({you} will definitely swim and go across well) *sarvam* (the entire) *vrijinam* (ocean of sins) *gyaanaplaven* (with the help of the boat like knowledge).

Yathaidhaansi samiddhognirbhasmasaatkuruterjuna.

Gyaanaagnih sarvakarmaani bhasmasaatkurute tathaa. (Ch.4, shloka 37)

Yathaa edhaansi samiddhah agnih bhasmasaat kurute arjuna.

Gyaanaagnih sarvakarmaani bhasmasaat kurute tathaa.

Arjuna (O Arjuna, the one who gains *purusharth*)! *Yathaa* (just like) *samiddhah agnih* (the ignited fire) *bhasmasaat edhaansi kurute* (burns the fuel and turns it into ashes), *tathaa* (in the same way) *gyaanaagnih* (the fire in the form of the knowledge {of God in the form of Rudra in practice}) *bhasmasaat kurute* (turns into ashes) *sarvakarmaani* (all the {bad} deeds).

Na hi gyaanena sadrisham pavitramiha vidyate.

Tatsvayam yogasansiddhah kaalenaatmani vindati. (Ch.4, shloka 38)

Na hi gyaanena sadrisham pavitram iha vidyate. Tat svayam yogasansiddhah kaalen aatmani vindati.

Na hi vidyate (nothing is) *sadrisham pavitram* (as pure as) *gyaanena* ({the Divine} knowledge {in practice}) *iha* (in this {world}). *Yogasansiddhah* (the {Supreme} man (*purush*¹⁹) who has attained complete accomplishment through yoga²⁰ {with the Point of Light, the Father Shiva in practice}) *svayam* (automatically) *vindati* (acquires) *tat* (that {complete knowledge}) *aatmani* (in himself) *kaalen* (when the time comes). • By remembering (the practical actor, the Point of Light), the Father (Shiva constantly), the knowledge emerges [in us] automatically. (No matter if he is an old man or an old woman.) (A.V.24.01.70, beginning of pg.3)

Shraddhaavaanllabhate gyaanam tatparah sanyatendriyah.

Gyaanam labdhvaa paraam shaantimacirenaadhigacchati. (Ch.4, shloka 39)

Shraddhaavaan labhate gyaanam tatparah sanyatendriyah.

Gyaanam labdhvaa paraam shaantim aciren adhigacchati.

Sanyatendriyah ({the man} who controls the *indriyaan* completely), *tatparah* (who is constantly energetic) {and} *shraddhaavaan* (has faith) {in the shrimat²¹ of God} *gyaanam labhate* (obtains {Divine} knowledge). *Gyaanam labdhvaa* (after obtaining knowledge) [he] *aciren* (quickly) *adhigacchati* (attains) *paraam shaantim* (extreme peace).

Agyashcaashraddhadhaanashca sanshayaatmaa vinashyati.

Naayam lokosti na paro na sukham sanshayaatmanah. (Ch.4, shloka 40)

Agyah ca ashaddhadhaanah ca sanshayaatmaa vinashyati.

Na ayam lokah asti na parah na sukham sanshayaatmanah.

Sanshayaatmaa {the man} (with the nature of [having] doubt) *ca* (and) *ashraddhadhaanah* (the one who doesn't have faith) *ca* (and) *agyah* (a foolish) *vinashyati* (falls) {from the complete soul conscious stage}. *Na ayam lokah* ({there is} neither this world), *na parah asti* (nor there is *Parlok*²²) {in the form of heaven and} *na sukham* ({there isn't worldly} happiness {either}) *sanshayaatmanah* (for a doubting person).

¹⁹ *Purush* also means 'soul'

²⁰ Yoga means connection

²¹ 'Shri' means elevated, 'mat' means direction; the directions of God

²² Lit. means the other world

***Yogasannyastakarmaanam gyaanasanchinnasanshayam.
Aatmavantam na karmaani nibadhnanti dhananjaya. (Ch.4, shloka 41)***

*Yogasanyastakarmaanam gyaanasanchinnasanshayam.
Aatmavantam na karmaani nibadhnanti dhananjaya.*

Dhananjaya (O Arjuna, the winner of the wealth of knowledge)! ***Aatmavantam*** (the man who is stabilized in the awareness of the soul in the form of a point of light), ***gyaanasanchinnasanshayam*** (the one who completely cuts the doubts through the Divine knowledge) {and} ***yogasanyastakarmaanam*** (the one who completely gives up the bondage of actions through easy Raja Yoga) ***karmaani na nibadhnanti*** (isn't bound by the bondage of actions);

***Tasmaadagyaanasambhuutam hritstham gyaanaasinaatmanah.
Chittvainam sanshayam yogamaatishthottishtha bhaarata. (Ch.4, shloka 42)***

*Tasmaat agyaanasambhuutam hritstham gyaanaasinaa atmanah.
Chittvaa enam sanshayam yogam aatishtha uttishtha bhaarata.*

Tasmaat (that is why) ***bhaarata*** (O Arjuna, the one who belongs to the dynasty of [king] Bharat)! ***Chittvaa*** (cut) ***enam*** (this) ***sanshayam*** (doubt) ***agyaanasambhuutam*** (that has generated out of ignorance) ***hritstham*** ([and is] situated in the heart) ***gyaanaasinaa*** (with the dagger of knowledge) ***atmanah*** (of the soul), ***aatishtha*** (engage) ***yogam*** (in yoga) {and} ***uttishtha*** (stand up).