

CHAPTER 4

Fourth chapter named 'Gyaankarmasanyasyoga'

[Shloka 1 to 18: The power of corporeal (sagun) God and the topic of Karmayoga]

Shri Bhagavaanuvaa: *Imam vivasvate yogam proktavaan aham avyayam.
Vivasvaan manave praaha manuh ikshvaakave abraviit. (Ch.4, shloka 1)*

Aham proktavaan imam avyayam	[Shri God said:] I, {the Incorporeal form of the Light of Sadaa Shiva,} had narrated this imperishable
yogam vivasvate	yoga {in the form of energy} to Vivasvat {[or] the living Pole Star [or] the hero with a ruined intellect, after entering him in the <i>Purushottam sangamyug*</i> in the previous <i>kalpa</i> as well}.
vivasvaan praaha manave	Vivasvat narrated it to Manua (man) {with a bull like intellect in the form of Vrishabh (bull), [i.e.] subtle bodied Brahma [or] the one with four united heads},
manuh abravit ikshvaakave	[and] Manu narrated [it] to {[his] son} Ikshvaku, {the one with the desire of lust}. {He died an untimely death because of being bitten by Takshak [snake].}

**Evam paramparaapraaptam imam raajarshayo viduh.
Sa kaalena iha mahataa yogo nashtah parantap. (Ch.4, shloka 2)**

Evam raajarshayah viduh imam	In this way, {vicious} royal sages {with a beard and a moustache like Vikramaditya and so on} came to know this {ancient yoga in the Copper Age}
paramparaapraaptam parantap sa yogah	obtained by tradition. O, the one who burns the enemies! That yoga
nashtah iha mahataa kaalena	has {completely} destroyed here, {in the sinful Iron Age} since a long time {of 2500 years of the Copper Age itself of the <i>videshi*</i> , <i>vidharmi*</i> and violent demons}.

{In the Confluence [Age] shooting, at first, the *Brahmarishis* then the *Devarishis* (divine sages) and lastly, from the dualistic Copper [Age], the *rajarishis* (royal sages) like Vikramaditya came to know [this yoga]. Is it the rule of always independent Rajayogi kings or is it the democratic rule [of those who are] always dependent at present?} ([It is the rule] of dependent beggars.)

**Sa evaayam mayaa tедыa yogah proktah puraatanah.
Bhaktah asi me sakhaa ca iti rahasyam hi etat uttamam. (Ch.4, shloka 3)**

Asi me bhaktah ca sakhaa iti adya	{You} are My devotee and friend {at the end of the Iron Age}; this is why {at the end of every [cycle of] four ages,} today, {in the <i>Purushottam sangam[yug]*</i> }
mayaa proktah sa eva ayam puraatanah yogah te	I have narrated the same {most famous} ancient yoga {of the previous <i>kalpa</i> } to you, {the one who bears the permanent chariot}.
etat hi uttamam rahasyam	This itself is {certainly} the most elevated secret {of being <i>Trikaaldarshi*</i> }.

Arjuna uvaac: *Aparam bhavato janma param janma vivasvatah.
Katham etat vijaaniyaam tvam aadau proktavaan iti. (Ch.4, shloka 4)*

Vivasvatah param	[Arjuna said:] Vivasvat, {the Sun of Knowledge with the third eye} was born in the most ancient time, {[i.e.] at the beginning of the <i>kalpa</i> }
bhavatah janma aparam	{and} You are born later, {[i.e.] now, at the end of the Iron Age};
tvam proktavaan etat aadau katham vijaaniyaam iti	{then,} You said that 'it happened in the beginning {of the four ages}'. How should I believe it? {These are two contradictory statements.}

Shri Bhagavaanuvaa: *Bahuuni me vyatiitaani janmaani tava caarjuna.
Taani aham veda sarvaani na tvam vettha parantap. (Ch.4, shloka 5)*

Arjuna bahuuni janmaani me	[Shri God said:] O Arjuna! Innumerable births of Me, {the form of the Light of Sadaa Shiva who can enter [and] have divine birth}
ca tava vyatiitaani	and you have passed away {in the innumerable [cycle of] four ages of 5000* years}. {Because of the exact repetition of one <i>kalpa</i> = the four ages,}
aham veda	I, { <i>Trikaalagya</i> Shiva, because of being <i>ajanmaa*</i> and <i>agarbhaa</i> ¹ ,} know

¹ The One who isn't born through the womb or doesn't enter the womb

sarvaani taani	all those {births that [we] had at the end of the Iron Age of the <i>kalpas</i> [as said in] ‘ <i>yadaa yadaa hi dharmasya</i> ² ’ at the end of the Iron Age (ch.4, <i>shloka</i> 7) and ‘ <i>kalpa kalpa lagi prabhu’ avataaraa</i> ³ ’ in Ramayan}.
parantap	The one who burns the enemies {like lust and so on especially in the <i>Purushottam sangamyug</i> } [or] {the great deity soul who is the enemy of lust!}
tvam na vettha	You, {the soul who enjoys happiness of the <i>indriyaan</i> * now, especially in the last [and] <i>taamasi</i> * birth} don’t know [them]. {You forget the events of the previous births because of enjoying the pleasure of <i>indriyaan</i> birth after birth.}

*{Each drama of the four ages of 5000 years repeats exactly the same way, because every record in the form of the star like soul contains the part of its eternal, fixed births, which repeats exactly the same way again and again in the four ages named ‘a *kalpa*’. It is the unlimited, imperishable drama of four scenes.}

Ajah api san avyayaatmaa bhuutaanaam iishvarah api san.
Prakritim svaam adhishtaaya sambhavaami aatmamaayayaa. (Ch.4, *shloka* 6)

Api san ajah avyayaatmaa	Despite being <i>ajanmaa</i> * {through the womb and capable to enter [a body]}, { <i>Amoghviirya</i> *}, the One who never falls,
api san	{the One who is always detached from the body because of being <i>ajanmaa</i> , <i>agarbhaa</i> , <i>abhoktaa</i> ⁴ and <i>akartaa</i> *}, despite being {the most elevated and non-violent}
iishvarah bhuutaanaam	the Ruler of living beings, {I, the Incorporeal point form Light of Shiva [who is] full of spiritual love [and] always devoid of the feeling of [being] a body,}
adhishtaaya prakritim svaam	subjugate the nature {of the bodily <i>indriyaan</i> in the form of} My {permanent chariot of Arjuna [or] Aadam}
sambhavaami aatmamaayayaa	[and] have birth through {the strongest} power of the soul {just according to ‘ <i>praveshtum</i> ’ in ch.11, <i>shloka</i> 54 of the Gita}.

Yadaa yadaa hi dharmasya glaanih bhavati bhaarata.
Abhyutthaanam adharmasya tadaa aatmaanam srijaami aham. (Ch.4, *shloka* 7)

Bhaarata yaada yadaa bhavati glaanih	O the one who belongs to the dynasty of [King] Bharat! {By the end of the <i>taamasi</i> Iron Age*,} whenever there is {extreme} ‘defamation
dharmasya abhyutthaanam adharmasya	of {the true Ancient [Deity]} Religion {and [its] religious father and} when there is {atheism or} rise of irreligion {or <i>vidharm</i> (opposite religions) [like] Islam, Christianity and so on [that are] violent through the mind, words and deeds},
tadaa hi aham aatmaanam	it is then that {according to ‘ <i>sarvadharmaan parityajya</i> ’ mentioned about all the irreligious ones and <i>vidharmis</i> in ch.18, <i>shloka</i> 66 of the Gita,} I Myself, {Shiva,}
srijaami	have {divine} birth {in the form of revelation through Arjuna [or] Aadam, the hero actor who has become <i>taamasi</i> }.

*{According to the Vedic process of creation and the last age [mentioned] in the Jain religion, the True religion and [its] religious father, [i.e.] *Adidev* [or] Aadam are completely ‘defamed only at the end of the sinful Iron Age.’} {See Aadiishwar Caritra pg.110 & 111 (footnote). Also see U TUBE ‘AIVV’}.

Paritraanaaya saadhuunaam vinaashaaya ca dushkritaam.
Dharmasansthaapanaarthaaya sambhavaami yuge yuge. (Ch.4, *shloka* 8)

Paritraanaaya vinaashaaya dushkritaam	For the protection of saints, for the destruction of the wicked ones {who are engaged in violence through the <i>gyaan</i> and <i>karmendriyaan</i> *}
ca dharmasansthaapanaarthaaya	and for the complete establishment of {100% true} religion {of Vishnu here itself},
sambhavaami yuge-yuge	{I} have birth {in the form of divine entrance, in the <i>Purushottam sangamyug</i> ,} in the middle of two ages, {[i.e.] the end of the Iron Age + beginning of the Golden Age}.

² Whenever there is defamation of the religion, I have birth

³ God incarnates in every cycle (*kalpa*)

⁴ The one who doesn’t enjoy pleasures

Note: {According to these *shlokas* 7, 8 of ch.4 and *shloka* 66 of ch.18 of the Gita, there is existence and defamation too, of all the religions at the end of the sinful Iron Age itself and sons of nine categories in the entire world who are born through the thoughts of Brahma are also being created in practice in AIVV. Just like all the religious fathers narrated [the knowledge] one after the other according to the age, Shivbaba certainly requires 100 years for narrating the knowledge of the Gita orally through Brahma with five heads, doesn't He? In fact, this Unlimited Spiritual Father establishes the capital too, along with the True Religion.}

Janma karma ca me divyam evam yo vetti tattvatah.
Tyaktvaa deham punah janma naiti maameti sorjuna. (Ch.4, shloka 9)

Arjuna evam yah vetti me divyam	O Arjuna! In this way, the one who knows My {human chariot [or] Arjuna with <i>kapidhvaj</i> whom [I] can enter* in a} divine [way] {and}
janma karma	the birth and tasks {of this permanent chariot [and] <i>kshetra</i> (the field) and <i>Kshetranya</i> of the essence of the knowledge of the Gita [in] ch.13, <i>shloka</i> 2, 3}
tattvatah	along with {the 23 dilapidated} elements {[like] the <i>indriyaan</i> and so on - mentioned in ch.13, <i>shloka</i> 5 of the Gita - of Arjuna's chariot with the Iron Age <i>taamasi</i> intellect},
sah deham eti maam	he gives up {body consciousness in the form of} the body [and] finds Me, {the Light of <i>Sadaa Shiva</i> , the Giver of <i>sadgati</i> *, the Supreme Father, Teacher and Sadguru and}
na eti janma punah	he isn't born again {in this hellish Abode of Sorrow}; {he just goes to the heavenly world of the abode of Vishnu.}

*{Also see [the topics like] 'the divine birth of Shiva', Old Brahma, 'Sindhurath', 'Entrance in the body of someone else (*parkaaya pravesh*)' and so on in 'Adishvar rahasya (the secret of the first lord)' to get the proofs of [His] entrance in the body of someone else. Chapter- 5, pg.131 to 152} {U TUBE 'ADHYATMIK VIDYALAYA'}

Viitaraagabhayakrodhaa manmayaa maam upaashritaah.
Bahavo gyaanatapasaa puutaa madbhaavam aagataah. (Ch.4, shloka 10)

Bahavo viitaraagabhayakrodhaa manmayaa	{Earlier too, in every <i>kalpa</i> ,} many, {[i.e.] millions of} people [who were] free from attachment, fear and anger, engrossed in the remembrance of My {' <i>avyakt muurti</i> ' ⁵ (ch.9, <i>shloka</i> 4) and}
upaashritaah maam puutaa gyaanatapasaa	completely dependent on Me, became pure through <i>tapasyaa</i> * {in the form of} knowledge [and] yoga,
aagataah madbhaavam	{through the remembrance of My soul} [and] attained My quality {of kingship in the abode of Vishnu to a greater or a lesser extent according to [their] <i>purusharth</i> *}.

Ye yathaa maam prapadyante taan tathaiva bhajaami aham.
Mama vartma anuvartante manushyaah paartha sarvashah. (Ch.4, shloka 11)

Ye prapadyante maam yathaa	Whoever surrenders [himself] to Me {with} whichever {relation},
aham bhajaami taan tathaiva paartha manushyaah anuvartante	I adopt him {with} that very {close relation}. O lord of the Earth! {Good} people follow
mama vartma sarvashah	My path in every way {according to the best tradition laid by Me}. {It is also said: ' <i>Mahaajanena yena gatah sa panthaa</i> ' ⁶ .}

Kaankshantah karmanaam siddhim yajanta iha devataah.
Kshipram hi maanushe loke siddhih bhavati karmajaa. (Ch.4, shloka 12)

Kaankshantah karmanaam iha	Those who wish for success in actions in this { <i>Purushottam sangamyug</i> } world {that makes [something] impossible into possible},
yajanta devataah hi siddhih karmajaa bhavati kshipram	perform service of the <i>yagya</i> of deities; because success made through actions is attained quickly
loke maanushe	{here itself,} in the world of human beings {in the form of the direct progeny of the thinker Manu}, {not in the world of deities or the world of hell [or] the earth.}

Caaturvarnyam mayaa srishtam gunakarmavibhaagashah.
Tasya kartaaram api maam viddhi akartaaram avyayam. (Ch.4, shloka 13)

⁵ The corporeal form who has attained the subtle stage

⁶ The path travelled by great men itself is worth following

Mayaa srishtam caaturvarnyam	{A kalpa [or] four ages ago too, according to the nature of every person,} I had created four categories {one higher than the other}
gunakarmavibhaagashah	according to the division of qualities and actions {in the Purushottam sangam[yug]}.
api tasya kartaaram viddhi maam	Despite {the avyaktmuurti ⁷ in the form of Jyotirling (the form of light) who has become equal to Me through My shrimat} being its doer, [people] consider Me,
avyayam akartaaram	the imperishable, {Amoghviirya*}, akartaa* {Light of Sadaa Shiva [who is] abhoktaa, the One who isn't born through the womb, the One who is detached and vice less to be Mahadev* Shankar, the corporeal* bhogi soul}.

*{The incorporeal Light of Shiva is always the resident of the Supreme Abode; Adidev, Aadam, Adam or Kashi-Kailashiwaasi (the one who resides in Kashi⁸ and [Mount] Kailash⁹) is the resident of the corporeal world.}

**Na maam karmaani limpanti na me karmaphale sprihaa.
Iti maam yah abhijaanaati karmabhih na sa badhyate. (Ch.4, shloka 14)**

Maam na limpanti karmaani na me sprihaa karmaphale	I am neither bound by {good or bad} actions nor do I have {any kind of} desire to [obtain] the result of actions.
iti yah abhijaanaati maam	In this way, {after churning properly,} the one who recognizes Me, {the form which is always untainted,}
sa na badhyate karmabhih	he isn't bound by actions {in the 21 births of heaven + vaikunth* = half a kalpa [or] the Golden and Silver Age}. {He just stays happy there.}

**Evam gyaatvaa kritam karma puurvaih api mumukshubhih.
Kuru karma eva tasmaat tvam puurvaih puurvataaram kritam. (Ch.4, shloka 15)**

Gyaatvaa evam puurvaih mumukshubhih	After knowing this, {the ones belonging to the Purushottam sangamyug} in {every} previous {kalpa} who desired [to attain] liberation,
api kritam karma tasmaat	also performed {exactly the same} actions, this is why, {according to the rule of exactly the same [or] as it is repetition of every kalpa, after recognizing Me in the permanent chariot,}
kuru karmaiva tvam kritam puurvataaram puurvaih	perform the very actions that you have performed {in every [cycle of] four ages} prior to the previous [kalpa].

**Kim karma kim akarma iti kavayah api atra mohitaah.
Tat te karma pravakshyaami yat gyaatvaa mokshyase ashubhaat. (Ch.4, shloka 16)**

Api kavayah atra mohitaah iti	{In the history of 2500 [years],} even the scholars {[like] great judges, sages, saints and so on} here are confused by this {theory of karma* [of]}
kim karma kim akarma pravakshyaami tat karma	what is karma*, {what is vikarma* and} what is akarma*. [I] explain that {form of} karma, {akarma [and] vikarma}
te gyaatvaa yat	to you {who has become the one with a stone like intellect in this way}; after knowing it {according to the constitution of the true Gita,}
mokshyase ashubhaat	you will be liberated from inauspicious {actions for half a kalpa in the Golden and Silver Age of 2500 years}.

**Karmano hi api boddhavyam boddhavyam ca vikarmanah.
Akarmanashca boddhavyam gahanaa karmano gatih. (Ch.4, shloka 17)**

Boddhavyam karmano ca boddhavyam vikarmanah api	[You] should know karma and [you] should know opposite actions, {meaning vikarma, [i.e. actions performed] against the shrimat} too,
ca akarmanah boddhavyam	and akarma {while staying in the remembrance of the point soul} is {also} worth knowing;
hi gatih karmanah gahanaa	because the dynamics of karma is {very} deep. {I, the Light of Sadaa Shiva alone explain it only after coming in the Purushottam sangamyug.}

⁷ Avyaktmuurti: avyakt means subtle, invisible, incorporeal; muurti, means personality; the one who is in the subtle or incorporeal stage despite being corporeal

⁸ A famous pilgrimage place in Banaras, Uttar Pradesh

⁹ Another name of Himalaya mountains

Karmani akarma yah pashyet akarmani ca karma yah.
Sa buddhimaan manushyeshu sa yuktah kritsnakarmakrit. (Ch.4, shloka 18)

Yah pashyet akarma karmani	{By remembering the soul,} the {person} who sees 'akarma in karma {while being free from thoughts, i.e. incorporeal after becoming point form}
ca yah karma akarmani	and the one who sees the actions [being performed] {even} in the renouncement of actions, {with the thought of 'na kincidapi cintayet' ¹⁰ } (Gita ch.6, shloka 25)
sa buddhimaan manushyeshu	while always being devoid of thoughts,} he is {certainly} the intelligent {child of Prajapita Brahma} among the human beings
sa yuktah kritsnakarmakrit	{and} that yogi is the one who performs actions completely {like 'sarvasankalpasanyaasi' ¹¹ } [mentioned in] ch.6, shloka 4 of the Gita}.

*The Father explains the dynamics of karma, akarma and vikarma (to you, the unlimited sanyasis). (Murli dated 02.07.68, middle of pg.2)

[Shloka 19 to 23: Conduct of yogi holy men and their glory]

Yasya sarve samaarambhaah kaamasankalpavarjitaah.
Gyaanaagnidagdhakarmaanam tam aahuh panditam budhaah. (Ch.4, shloka 19)

Yasya sarve samaarambhaah varjitaah kaamasankalpa	The {person} whose all the {laukik* and alaukik*} actions are free from the thoughts of {the violent} vice of lust,
budhaah aahuh tam panditam	intelligent people call him a pandit {of the Purushottam sangamyug}
dagdhakarmaanam gyaanaagni	who burns {his sinful} actions {of many, ([i.e.] 63) births performed since the dualistic Copper [Age]} through the fire of knowledge. {Everyone else is ordinary.}

Tyaktvaa karmaphalaasangam nityatripto niraashrayah.
Karmani abhipravrittah api naiva kincit karoti sah. (Ch.4, shloka 20)

Sah nityatriptah tyaktvaa karmaphalaasangam	That {easy yogi} who is always satisfied after renouncing attachment to the fruits of actions {by 'naishkarmyasiddhim' ¹² } (Gita ch.18, shloka 49)}
niraashrayah na karoti kincit eva api	[and] who isn't supported {by anyone else except Shvibaba}, doesn't perform anything at all despite
karmani abhipravrittah	being engaged in {the worldly} actions properly. {He always remains incorporeal, abhoktaa* and akartaa like the Light of Sadaa Shiva.}

Niraashiih yatacittaatmaa tyaktasarvaparigrahaah.
Shaariiram kevalam karma kurvan na aapnoti kilbisham. (Ch.4, shloka 21)

Niraashiih yatacittaatmaa	[The one] who is free from {worldly} desires, the one who controls his soul {in the form of the mind and intellect},
tyaktasarvaparigrahaah	[and] the one who gives up every kind of mastership {including the body, wealth and abode through the quality of concentration,}
na aapnoti kilbisham kurvan	{always becomes the resident of the incorporeal Soul World like Me, the abhoktaa Light of Shiva, becomes icchaamaatramavidyaa ¹³ [for] worldly [desires and]} doesn't accumulate sins while performing
kevalam shaariiram karma	only {essential} physical actions {for making purushaarth of the abode of Vishnu}; {he continues to be always sinless even in an impure body and impure world.}

Yadricchaalaabhasantushto dvandvaatiito vimatsarah.
Samah siddhau asiddhau ca kritvaa api na nibadhyate. (Ch.4, shloka 22)

Yadricchaalaabhasantushtah	{Whether something is obtained} by coincidence {or not,} the one who remains satisfied with {this kind of} attainment,
dvandvaatiitah vimatsarah ca api kritvaa samah	the one who is beyond the contrasts {[like] happiness and sorrow etc.}, the one who is free from envy and {the one who is stabilized in the soul} even after being uniform

¹⁰ You shouldn't think anything else except the light of Sadaa Shiva

¹¹ The one who completely renounces all the thoughts

¹² Accomplishment [of heaven beyond the celestial degrees which is filled with super sensuous joy and is] devoid of actions

¹³ The stage in which there is not even the trace of the knowledge of desire

<i>siddhau asiddhau na nibadhyate</i>	in success and failure {in his own actions performed in the past} isn't bound in the bondage {of actions because of staying in the remembrance of Shivbaba}.
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Gatasangasya muktasya gyaanaavasthitacetash.
Yagyaaya aacaratah karma samagram praviliyate. (Ch.4, shloka 23)

<i>Samagram gatasangasya muktasya</i>	<i>karma</i>	All the {past and present good and bad} actions of the one who is free from {bodily} attachment, the one who is liberated from the bondages {of everyone except the One},
<i>gyaanaavasthitacetash</i>		the one who has {an unshakable,} firm intellect for {the advance} knowledge {of the true Gita of Shiva and}
<i>aacaratah yagyaaya praviliyate</i>		the one who serves {constantly} with the feeling of service of the yagya {through the power of the body, mind, wealth, time and relations} are completely destroyed.

[Shloka 24 to 32: Narration of different yagyas along with their fruits]

Brahm arpanam brahm havih brahmaagnau brahmanaa hutam.
Brahm eva tena gantavyam brahmakarmasamaadhinaa. (Ch.4, shloka 24)

<i>Arpanam havih hutam</i>	<i>brahm</i>	{Everything including the body, wealth and so on} offered {in the service of the yagya} is <i>brahm</i> . {The things sacrificed with feelings,} the offerings made in
<i>brahmaagnau brahmanaa brahm</i>		{the fire of knowledge or} the fire of yoga of {the upward facing, fifth head of} <i>Parambrahm</i> {with five heads} through Brahma {with four heads}, are { <i>Param</i> } <i>brahm</i> .
<i>brahm eva gantavyam tena</i>		<i>Brahmalok</i> (the Soul World) {[mentioned in] ch.8, shloka 20 of the Gita} is the only destination of {the one who has become complete in this very world after becoming full of} that {knowledge of great <i>Brahm</i> },
<i>brahmakarmasamaadhinaa</i>		the one who is absorbed in meditation through {the service of the yagya of Rudra's knowledge through the mind, words or} actions in {the fire of the element} <i>Brahm</i> .

*{Through the inexhaustible energy of the power of yoga, each and every atom of the round face of corporeal, spiritual Shankar's seed form body made of five elements becomes like a ball of fire in the form of an absolutely red *ling* of the Somnath temple; the Jews also worship that 'Yahova (Jehovah¹⁴)'. The diamond in the centre is the remembrance of Aadam [or] the World Father, the hero like soul of white Arjuna mentioned in the scriptures who becomes equal to the Supreme Father, the Light of *Sadaa Shiva* through the power of yoga. He himself is called '*Hiranyagarbh* (golden womb)' in the scriptures.}

Daivam eva apare yagyam yoginah paryupaasate.
Brahmaagnau apare yagyam yagyena eva upajuhvati. (Ch.4, shloka 25)

<i>Apare paryupaasate daivam</i>	<i>yoginah</i>	Other yogis worship {the <i>bhogi</i> [*] } deities {[like] Kumarka and so on of Brahma with four heads, in different ways}
<i>yagyam eva apare upajuhvati</i>	<i>yagyam eva brahmaagnau</i>	through the service of yagya itself; {while} others sacrifice {the <i>Ashvamedh</i> ¹⁵ <i>Rudra</i> } yagya itself in the fire of yoga of <i>Parambrahm</i>
<i>yagyena</i>		through the service of the yagya {of knowledge}. {Still, worshipping the one <i>avyaktmurti</i> along with remembrance itself is easy.}

Shrotraadiini indriyaani anye sanyamaagnishu juhvati.
Shabdaadiin vishayaan anye indriyaagnishu juhvati. (Ch.4, shloka 26)

<i>Anye shrotraadiini sanyamaagnishu</i>	<i>juhvati indriyaani</i>	Other {Brahmins} offer the {eleven} <i>indriyaan</i> [like] ears, {eyes} and so on in the restraint like fire,
<i>anye juhvati shabdaadiin</i>	<i>vishayaan</i>	{while} the other {householders} offer the sensual pleasures [like] speech, {touch} and so on
<i>indriyaagnishu</i>		in the fire of {the five <i>gyaan</i> } <i>indriyaan</i> {like ears, skin etc. only through the remembrance of God in practice}.

¹⁴ A form of light; the name of God used in the Old Testament of the Bible

¹⁵ To sacrifice the horse like mind

Sarvaani indriyakarmaani praanakarmaani ca apare.
Aatmasanyamayogaagnau juhvati gyaanadiipite. (Ch.4, shloka 27)

Apare juhvati sarvaani indriyakarmaani ca praanakarmaani yogaagnau aatmasanyama gyaanadiipite	Others offer all the actions of the <i>indriyaan</i> and {the five} actions of <i>praana</i> ¹⁶ {[like] <i>apaan</i> ¹⁷ , <i>udaan</i> ¹⁸ and so on throughout the life} in the fire of yoga of self-control ignited through the fire of knowledge.
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Dravyayagyaah tapoyagyaah yogayagyaah tathaa apare.
Svaadhyayagyaanayagyaashca yatayah sanshitavrataah. (Ch.4, shloka 28)

Gyaanayagyaah dravyayagyaah ca tapoyagyaah yogayagyaah tathaa svaadhyaya	{Similarly,} those who perform the service of <i>gyaan yagya</i> ¹⁹ by service through {perishable} things and the <i>yagya</i> of <i>tapa</i> ²⁰ {of remembering the point of light soul in the centre of the forehead}, {or numerous} <i>yoga yagyas</i> and {imaginary} study
apare yatayah sanshitavrataah	{of the various births of} the other soul; {the ascetic} yogis {who are thinkers to a greater or a lesser extent like sage Vyas} are the ones who take strict vows.

Apaane juhvati praanam praane apaanam tathaa apare.
Praanaapaanagati ruddhvaa praanaayaamaparaayanaah. (Ch.4, shloka 29)

Apare juhvati praanam apaane tathaa	Other {devotee yogis consider <i>praan vaayu</i> ²¹ to be the remembrance of the Supreme Soul and} offer <i>praan vaayu</i> in {non-living} <i>apaan vaayu</i> and
apaanam praane' ruddhvaa praanaapaanagati	<i>apaan vaayu</i> in {non-living} <i>praan vaayu</i> {in small pit for sacrificial fire of yoga}, {while the other devotee yogis} stop the movement of both, {[i.e.] these very} <i>praan'</i> and <i>apaan</i> , {meaning they become the ones with nil thoughts for a short time and}
praanaayaamaparaayanaah	live with the {temporary} support of <i>praanaayaam</i> ²² {in the form of artificial <i>kumbhak</i> ²³ of the pot in the form of a nil intellect}.

*Actually, here, it is about pure thoughts in the form of *praan vaayu* and impure thoughts in the form of *apaan vaayu*. It means, it isn't about the bodily hatha yoga of holding and releasing the physical element air. Such *praanaayaam* and bodily *aasanas* (yogic postures) will just increase body consciousness.

Apare niyataahaaraah praanaan praaneshu juhvati.
Sarve api ete yagyavido yagyakshapitakalmashaah. (Ch.4, shloka 30)

Apare niyataahaaraah juhvati praanaan	Others who have a regulated diet {during fasts like not having food, drinks and so on, obstinately} offer [their] life-breath (<i>praan</i>)
praaneshu sarve ete	in <i>praan vaayu</i> {based on the opinion of the mind or [other] human beings}. All these {different types of performers of hatha yogi yagya} [like]
yagyakshapitakalmashaah api yagyavido	the ones whose sins have reduced through the <i>yagya</i> {of [uttering] <i>svaaha-2</i> } that burns {the body,} are also the knowers of the <i>yagya</i> {to a greater or a lesser extent}.

Yagyashishtaamritabhujo yaanti brahm sanaatanam.
Na ayam lokah asti ayagyasya kutah anyah kurusattam. (Ch.4, shloka 31)

Yagyashishtaamritabhujo yaanti sanaatanam	Those who consume the nectar-like {food (<i>bhog</i>)} left in the <i>yagya</i> {after making offerings in the service of God,} go to the eternal
brahm kurusattam	{Param} <i>brahm</i> {with five heads}. O Arjuna, the best one {according to the religion} among the Kurus {who perform corrupt actions [and] are arrogant of their actions}!

¹⁶ Life-breath or oxygen

¹⁷ The air that moves downwards; the energy that governs the removal of waste in the physical body and operates the genitals, lower intestine, colon, rectum, kidneys and bladder.

¹⁸ The upward ejecting energy

¹⁹ The *yagya* of knowledge

²⁰ Intense meditation; ascetic practices

²¹ *Praan vaayu*: the air that moves upwards, oxygen; according to Ayurveda the air that helps in inspiration, gulping food, hearing sounds, receiving external stimulus etc.

²² Breathing exercises

²³ A type of breathing exercise in which breathing is held for some time

ayam lokah ayagyasya na asti	This world of {selfish atheists} who don't perform the service of yagya {[and] think about the complete destruction}, isn't {the giver of happiness either, then}
kutah anyah	how will the other {heavenly vaikunth* with super sensuous joy give happiness [to them]}?

**Evam bahavidhaa yagyaa vitataa brahmano mukhe.
Karmajaan viddhi taan sarvaan evam gyaatvaa vimokshyase. (Ch.4, shloka 32)**

Evam bahavidhaa yagyaa vitataa mukhe brahmano	Similarly, various types of yagyas, {fairs, meetings etc.} have spread through the mouth of Brahma {with four united heads}.
viddhi sarvaan taan karmajaan	Consider all those {yagyas} to have originated from the {arrogance of} actions {[performed] through the karmendriyaan of the ones belonging to the Kuru dynasty}.
gyaatvaa evam vimokshyase	After knowing this {you} will be liberated {from the violent actions (learnt) through the corrupt karmendriyaan of the ones belonging to the Kuru dynasty as well}.

[Shloka 33 to 42: Glory of knowledge]

**Shreyaan dravyamayaat yagyaat gyaanayagyah parantap.
Sarvam karma akhilam paartha gyaane parisamaapyate. (Ch.4, shloka 33)**

Parantap gyaanayagyah	O the one who gives pain to the enemies! {Ashwamedha' Rudra} Gyaan Yagya {that has been continuing constantly through the fire of knowledge and yoga for 100 years,}
shreyaan yagyaat dravyamayaat	is much better than the yagya {conducted through physical fire} performed with {perishable} physical things.
paartha sarvam karma	O lord of the Earth! All the rituals {created by the religions filled with blind faith, of the path of bhakti [or] those belonging to the left path}
akhilam parisamaapyate gyaane	{among the religions of} the entire {world} end {with faith and belief} in {the Rudra} gyaan {yagya of Ekling ²⁴ God}.

*{① 'Raajasvah': [means] the yagya that grants 'sva', i.e. true svaraajya (rule over the self) of the soul.
② 'Ashvamedhah': [means] the horse like mind is killed. ③ 'Avinaashih': [means] the physical yagyas are perishable because of [the use of] physical things [in them]; but there is just the predominance of the imperishable soul with the mind and intellect in this [yagya]. ④ 'Rudra Gyaan Yagya' = at the end of the Iron Age, the last offering of the great destruction that brings an end of the kalpa is offered through the fire of knowledge + yoga of the One Jyotiling (the ling form of light), [i.e.] Mahaarudra (the greatest Rudra) incarnate.}

**Tat viddhi pranipaatenā pariprashnena sevayaa.
Upadekshyanti te gyaanam gyaaninah tattvadarshinah. (Ch.4, shloka 34)**

Viddhi tat pranipaatenā sevayaa pariprashnena	Know that {Rudra gyaan yagya} with great respect, through the service {of knowledge} [and] asking questions {in the individual weekly 'course}.
gyaaninah tattvadarshinah	The knowledgeable ones' [or] {the elevated progeny of Brahma} with the vision of truth {of the advance true Gita}
upadekshyanti gyaanam te	will give teachings of {[sage] Kapil's} knowledge {of saankhya of the sentences of Vedas narrated directly through Brahma's mouth} to you.

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AIVV/ADHYATMIK VIDYALAYA

**Yat gyaatvaa na punah moham evam yaasyasi paandava.
Yena bhuutaani asheshena drakshyasi aatmani atho mayi. (Ch.4, shloka 35)**

Paandava gyaatvaa yat	O son of Pandu in the form of the Guide (Panda)! After knowing that {Master of the Pandavas (Pandavpati) [or] the World Father (Jagatpita)}
na yaasyasi evam moham punah atho	{you} won't have such {bodily} attachment {for 21 births to the short-term relatives} again {in this world}; thereafter,

²⁴ A name given to the ling form of Shiva. 'Ek' means one

<i>drakshyasi mayi</i>	[you] will {directly and clearly} see {the heavenly + hellish world tree merged} in Me, {the Seed Form <i>Avyaktling</i> (subtle <i>ling</i>), through the eyes of the intellect}
<i>asheshena bhuutaani aatmaani yena</i>	[and] all the living beings in {the diamond like} soul {along with the <i>ling</i> in the form of the body} of that {World Father}.

***Api cet asi paapebhyah sarvebhyah paapakrittamah.
Sarvam gyaanaplaven eva vrijinam santarishyasi. (Ch.4, shloka 36)***

<i>Cet paapakrittamah</i>	Even if [you] are more sinful {[who is] considered lowly and Shudra ²⁵ like Ajaamil, the greatest sinner and the greatest deceiver}
<i>api paapebhyah gyaanaplaven</i>	than all the sinners, {still,} with the help of the knowledgeable {'Shankar- <i>caap</i> } <i>jahaa</i> ²⁶ {in the form of
<i>eva santarishyasi</i>	the deity of fire (<i>Agnidev</i>), <i>Yahova</i> , <i>Aadam</i> , <i>Arjuna</i> [or] <i>Mahadev</i> , the son of <i>Shivbaba</i> , the Storehouse of mercy, you} will definitely swim and completely cross
<i>sarvam vrijinam</i>	the entire {Copper and Iron Age hellish} ocean of sins {of half the <i>kalpa</i> for 63 births, through the power of knowledge and yoga while sitting in the ship like body}.

*{'The bow-like body of Shankar is like a ship; all the men who ride on him go across [and] the rest of the entire world drowns²⁷} {'The ship named Nanak'} {'The ship [named] Chandrakant Vedant'} The sages and saints have called the World Father's child-like [and] flexible body with a wood like intellect as a ship, a bow [or] a boat in the scriptures.

***Yathaa edhaansi samiddhah agnih bhasmasaat kurute arjuna.
Gyaanaagnih sarvakarmaani bhasmasaat kurute tathaa. (Ch.4, shloka 37)***

<i>Arjuna samiddhognih edhaansi</i>	O Arjuna! Just like the ignited fire burns the fuel {in the Holi of vices like lust, anger etc. from the dualistic age}
<i>kurute tathaa gyaanaagnih</i>	and turns it into ashes, similarly, the fire of knowledge {of Shiva + corporeal <i>Baba</i> , meaning <i>Yahova</i> , the deity of fire + the Light of <i>Sadaa Shiva</i> ,
<i>kurute sarvakarmaani bhasmasaat</i>	the Treasurer of inexhaustible fire of knowledge and yoga,} turns all {kinds of sinful} deeds into ashes.

***Na hi gyaanena sadrisham pavitram iha vidyate.
Tat svayam yogasansiddhah kaalen aatmani vindati. (Ch.4, shloka 38)***

<i>Na hi vidyate pavitram sadrisham gyaanena iha</i>	Nothing {in any religious scripture} is as pure {[and] extremely superior} as {the advance} knowledge {of the true Gita} in this {world}.
<i>yogasansiddhah</i>	Having attained complete accomplishment through the remembrance {of God},
<i>kaalen</i>	as soon as the <i>purusharth</i> {of Arjuna or Aadam, the World Father, the deity of fire, <i>Yahova</i> , the Master of the world (<i>Vishwanath</i>), the Controller of the world (<i>Jagannath</i>), the Father of the world (<i>Vishwapita</i>), the hero actor} is completed, when the time comes,
<i>svayam vindati tat aatmani</i>	[he] 'himself acquires that <i>sangyaan</i> ²⁸ {[i.e.] <i>saankhyayoga</i> ²⁹ } in his soul {through which ' <i>bhuutal dekhahin shailavan bhuutalbhuurinidhaan</i> ³⁰ '}. ([The epic] <i>Ramayan</i>)

*By remembering the Father constantly (in an unadulterated way), (complete) knowledge automatically emerges [in you]. (A.V.24.01.70, beginning of pg.3)

***Shraddhaavaan labhate gyaanam tatparah sanyatendriyah.
Gyaanam labdhvaa paraam shaantim acirena adhigacchati. (Ch.4, shloka 39)***

<i>Shraddhaavaan tatparah</i>	{Only} the one who has {complete} faith, the one who always attempts {to regulate the <i>indriyaan</i> through knowledge and yoga along with celibacy},
<i>sanyatendriyah labhate gyaanam</i>	{and} the one who controls the <i>indriyaan</i> completely {by means of remembrance of the soul} takes knowledge.
<i>labdhvaa gyaanam adhigacchati shaantim</i>	After obtaining knowledge, {the one who controls the <i>indriyaan</i> firmly through focused mind} attains peace

²⁵ Those belonging to the fourth and the lowest division of the Indo-Aryan society

²⁶ The bow-like body of Shankar is like a ship

²⁷ *Shankarcaap jahaaaj, jehi carhi utarahin paar nar, burhi sakal sansaar*

²⁸ 'San' means complete, 'gyaan' means knowledge'; complete knowledge

²⁹ Having to do with number or calculation: name of an Indian philosophical system

³⁰ He can easily discover a host of mines on hill-tops, in the midst of the forests and in the bowels of the earth

paraam acirena	of the Supreme Abode soon {in this very birth, while living in this very world of the Purushottam sangam[yug] that makes [something] impossible into possible}. {It means, he brings down the Parambrahmlok (the Abode of Parambrahm) [or] the Highest heaven (Paramaakaash) here itself.}
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**Agyashca ashreddhadhaanashca sanshayaatmaa vinashyati.
Na ayam lokah asti na paro na sukham sanshayaatmanah. (Ch.4, shloka 40)**

Agyashcaashreddhadhaanashca sanshayaatmaa vinashyati	An ignorant [man] and the one who doesn't have faith and the one who has a doubting nature is ruined
na ayam lokah	{from the attainment of the position of a deity or kingship for many births through easy Raja yoga}. There is neither this world {of hell with momentary happiness like the droppings of a crow},
na parah asti na sukham sanshayaatmanah	nor {heaven of} Paar{lok (the world beyond) and} there isn't {the super sensuous} joy {of the abode of Vishnu, of vaikunth*} either for the person with a doubting nature.

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

Dhananjaya yogasannyastakarmanam aatmavantam	O the winner of knowledge! The one who has renounced all the bondages of actions through the stable remembrance of the {star like} soul,
gyaanasanchinnasanshayam na nibadhnanti karmaani	the one who cuts off all the doubts through the {advance} knowledge {of the true Gita} isn't bound by the actions {at all};

**Tasmaat agyaanasambhuutam hritstham gyaanaasinaa aatmanah.
Chittvaa enam sanshayam yogam aatishtha uttishtha bhaarata. (Ch.4, shloka 42)**

Tasmaat bhaarata gyaanaasinaa aatmanah chittvaa enam sanshayam	this is why O Bhaarat! With the dagger of knowledge of the soul, cut this doubt
agyaanasambhuutam hritstham yogamaatishthottishtha	that has generated out of ignorance [and] settled in the heart, engage in yoga {and} stand up.

Note: The meanings of * marked words are available in the Hindi-English glossary.

EXERCISE QUESTIONS - CHAPTER 4

(I) Answer the following questions:

- 1) When did the royal sages come to know the ancient yoga?
- 2) Which souls came to know the ancient yoga in the Confluence [Age] shooting?
- 3) What is the secret of being the most elevated *trikaaldarshi* (knower of the three aspects of time)?
- 4) Why does a human being forget the events of the previous birth?
- 5) What is the method mentioned for the birth of the incorporeal Light of Shiva?
- 6) When is the religion completely defamed according to the Jain and Vedic process of creation?
- 7) Who isn't reborn in this hellish world?
- 8) Who is able to find the Light of *Sadaa Shiva*, the Giver of *sadgati*, the Supreme Father, the [Supreme] Teacher?
- 9) How and which people have attained My quality of ruling or kingship?
- 10) Tell the meaning of the *shloka* in relation to the point 'the Supreme Soul Shiva is the resident of the Supreme Abode and Shankar is the resident of the corporeal world'.
- 11) Who isn't bound in actions for half a *kalpa* in heaven or the souls aren't bound in actions (of heaven) for half a *kalpa* by making what kind of *purusharth*?
- 12) Who will be called the intelligent child of Brahma among the human beings?

- 13) Explain the signs of *purusharth* of the soul who is always sinless despite living in an impure body and impure world.
- 14) What are the signs mentioned of the *purusharth* of the soul who isn't bound in the bondage of actions?
- 15) The good and bad actions of the soul performing what kind of *purusharth* are completely destroyed?
- 16) Whose *yaadgaar* is the red ling of the Somnath temple? It is the *yaadgaar* of what kind of *purusharth*?
- 17) What kind of offerings do the householders make in the fire of yoga of *Parambrahm*?
- 18) What kind of *purusharthi* yogis are the ones who take strict vows?
- 19) Which other task is said to be elevated than [the task of] yogis who offer *praan vaayu* in *apaan vaayu* and *apaan vaayu* in *praan vaayu* in a small pit for sacrificial fire of yoga? Explain along with the unlimited meaning.
- 20) Who are able to go to the eternal *Parambrahm*?
- 21) This world doesn't give happiness to what kind of *purusharthi*?
- 22) Many types of *yagyas* have spread through whom?
- 23) What method did Shivbaba tell Arjuna to be liberated from even the actions of those belonging to the Kuru dynasty?
- 24) Which *yagya* is much better than the *yagya* performed with physical things?
- 25) Why is *gyaan yagya* superior to the *yagya* performed with physical things?
- 26) Explain the meaning of *Raajasva Ashvamedh avinaashi Rudra gyaan yagya*?
- 27) What method has been described in the Gita to know this *gyaan yagya*?
- 28) What destination does the soul reach after knowing the World Father?
- 29) How can we cross the ocean of sins committed for half a *kalpa* in the 63 births?
- 30) Which fire burns all types of sins into ashes?
- 31) Who obtains this knowledge of God and what destination does he attain after obtaining it?
- 32) What is the result of [the souls] who don't have faith and doubting souls?
- 33) What kind of *purusharthi* souls aren't bound in actions at all?
- 34) Why are doubts created? Tell the reason.
- 35) How can doubts be removed?
- 36) Through which *shloka* will you prove that God is incorporeal and He isn't born through the womb?
- 37) Which is the safest ship in the form of body of the world which isn't affected by any natural calamity? It is made of which metal and who have copied that ship and mentioned it with their name?
- 38) Who is called a *Purushottam sangamyugi* pandit (pandit of the Elevated Confluence Age)?
- 39) How can the knowledge of the Gita be understood?
- 40) *Yagyas* have been described of how many types?

(II) Tell the meaning of the following *shlokas*:

- 1) *Abhyutthaanam adharmasya tadaa aatmaanam srijaami aham.*
- 2) *Prakritim svaam adhishtaaya sambhavaami aatmamaayayaa.*
- 3) *Bahuuni me vyatiitani janmaani tava caarjuna.*
- 4) *Caaturvarnyam mayaa srishtam gunakarmavibhaagashah.*

(III) Define the names along with their meanings

Vivasvat

Manu

Ikshvaku

(IV) Fill in the blanks:

- 1- Nor do I have desire to [obtain] the result
- 2- made through is attained quickly in the world of human beings.

- 3- With the dagger of knowledge of the soul, cut that has generated out of ignorance [and is] situated in this heart [and] engage in yoga.
- 4- is much better than the *yagya* {conducted through physical fire} performed with physical things.

(V) Answer in one word:

- 1) Those who have the nectar-like {food (*bhog*)} left in the *yagya*
- 2) The movement of both, *praan* and *apaan*; *praanaapaan gati*
- 3) {Whether something is obtained} by coincidence {or not,} the one who remains satisfied with {this kind of} attainment,
- 4) According to the division of qualities and actions {in the *Purushottam sangam[yug]*}

(VI) Mark right or wrong:

- 1) You can debate with sages and saints.
- 2) The meaning of '*samah siddhau asiddhau*' is [to be] uniform in happiness and sorrow etc.
- 3) According to the Jain religion and Vedic process of creation, the religion is completely defamed only at the end of the sinful Iron Age.

(VII) How will the complete knowledge sit in the intellect; explain in the unlimited by comparing with the *shloka*.

OR

Explain the name and definition of chapter four by comparing it in the unlimited.