

## CHAPTER 3

### *Third chapter named 'Karmayoga'*

*[Shloka 1 to 8: Proving the greatness of performing fixed tasks with a detached feeling according to gyaanyoga and karmayoga]*

*Arjuna uvaac: Jyaayasii cetkarmanaste mataa buddhih janaardana.  
Tatkim karmani ghore maam niyojayasi keshava. (Ch.3, shloka 1)*

<i>Janaardana te mataa cet buddhih</i>	[Arjuna said:] O Avdhardaani (the generous Donor) {janairradyate=yaacyate)! You consider the connection of the intellect
<i>jyaayasi karmanah tat keshava kim</i>	{that is connected to the gyaanendriyaan*} to be elevated than karmayoga {of the karmendriyaan*}, then O Lord of Brahma! Why are [You]
<i>niyojayasi maam ghore karmani</i>	indulging me in {the lowly or} terrible actions {of the corrupt indriya, like [that of] the unclean ones (aghoris <sup>1</sup> )}? {Certainly, no one likes the aghoris.}

*Vyaamishrena iva vaakyena buddhim mohayasiiva me.  
Tadekam vada nishcitya yena shreyohamaapnuyaam. (Ch.3, shloka 2)*

<i>Mohayasiiva me buddhim vyaamishreneva vaakyena</i>	{Why} are [You] confusing my intellect {in this way} through mutually mixed sentences {of Brahm that express double meanings}?
<i>tat nishcitya ekam vada yena</i>	So, decide one thing {between karmayoga and the connection of the intellect} and tell [it] {to me} so that
<i>aham aapnuyaam shreyah</i>	I {can become 'nishcaybuddhi vijayate' <sup>2</sup> and} attain greatness.

*Bhagavaanuvaac: Lokesmindvididhaa nishthaa puraa proktaa mayaanagha.  
Gyaanyogena saankhyaanaam karmayogena yoginaam. (Ch.3, shloka 3)*

<i>Anagha asmin puraa loke mayaa proktaa</i>	[God said:] O sinless! In this old world {of the shooting of Purushottam sangam[yug]* at the end of the Iron Age,} I had said
<i>dvididhaa nishthaa saankhyaanaam</i>	[about] two types of states or methods of yoga: [the system] of the knowledgeable ones {like [sage] Kapil}
<i>gyaanyogena yoginaam karmayogena</i>	through gyaanyoga <sup>3</sup> {along with thinking and} of karmayogis through yoga along with actions {of the householders}.

*Na karmanaamanaarambhaat naishkarmyam purushoshnute.  
Na ca sanyasanaadeva siddhim samadhigacchati. (Ch.3, shloka 4)*

<i>Purushah na ashnute naishkarmyam anaarambhaat karmanaam</i>	A {free} person doesn't attain {complete renouncement in the form of} freedom from actions by not beginning the actions;
<i>ca siddhim na samadhigacchati</i>	similarly, accomplishment {in the form of mukti* from sorrow or jivanmukti* while being alive} can't be attained completely
<i>sanyasanaadeva</i>	through complete renunciation {of appropriate and essential actions without thinking} either.

*Na hi kashcitakshanamapi jaatu tishthati akarmakrit.  
Kaaryate hi avashah karma sarvah prakritijaih gunaih. (Ch.3, shloka 5)*

<i>Hi kashcit na tishthati jaatu api kshanam akarmakrit</i>	Undoubtedly, no {person} can live even for a second without performing {essential} actions {[like] urinating, defecating etc.};
<i>hi avashah kaaryate sarvah karma</i>	because [everyone] has to forcibly perform all types of actions through {the indriyaan*}
<i>gunaih prakritijaih</i>	certainly along with any of the main [guna] among the everlasting sat*, raj and tam} gunas <sup>4</sup> born from nature.

*Karmendriyaani sanyamya ya aaste manasaa smaran.  
Indriyaarthaanvimuurhaatmaa mithyaacaarah sa ucyate. (Ch.3, shloka 6)*

<sup>1</sup> Name of Shaiv community of beggars

<sup>2</sup> The one who has faith in the intellect becomes victorious

<sup>3</sup> Knowledge and yoga

<sup>4</sup> Lit. means qualities; the constituents of nature (viz. sattva, raajas and taamas, i.e. goodness, passion, and darkness, respectively)

Yah vimuurhaatmaa sanyamya karmendriyaani	The great fool who {forcibly} restrains [his] karmendriyaan* {that have become powerful since many births},
aaste smaran indriyaarthaan	{gives up the business of maintaining the body and} sits {inactive} while remembering the pleasures of the indriyaan
manasaa sa ucyate mithyaacaarah	through the mind {without any kind of support of indriya}, he is called an imposter.

**Yah tu indriyaani manasaa niyamyaaarabhaterjuna.  
Karmendriyaih karmayogamasaktah sa vishishyate. (Ch.3, shloka 7)**

Arjuna tu yah niyamyaa indriyaani manasaa asaktah	O Arjuna! But the one who controls [his] indriyaan through the {stable} mind, becomes detached
aarabhate karmayogam karmendriyaih sa vishishyate	[and] practices karmayoga through the karmendriyaan, he is especially {honoured}.

**Niyatam kuru karma tvam karma jyaayo hi akarmanah.  
Shariirayaatraapi ca te na prasiddhyedakarmanah. (Ch.3, shloka 8)**

Tvam kuru karma niyatam karma hi jyaayo akarmanah	Perform the {natural} actions that have been fixed. To perform actions is certainly better than not performing actions
caakarmanah shariirayaatraa te na prasiddhyet api	and without [performing] {the day-to-day} actions, the maintenance of your body won't be brought about either.

**[Shloka 9 to 16: Proving the need of tasks like yagyas etc.]**

**Yagyaarthaatkarmanonyatra lokoyam karmabandhanah.  
Tadartham karma kaunteya muktasangah samaacara. (Ch.3, shloka 9)**

Ayam lokah karmabandhanah anyatra karmanah yagyaarthaat	This world {of hell} is a bondage of karma through any other action except the {Rudra gyaan} yagya <sup>5</sup> .
kaunteya muktasangah samaacara karma tadartham	O Arjuna! Give up {bodily} attachment [and] perform actions for that {imperishable Rudra gyaan yagya}.

**Sahayagyaah prajaah srishtvaa purovaac prajaapatih.  
Anena prasavishyadhvameshah vah astu ishtakaamadhuk. (Ch.3, shloka 10)**

Puraa prajaapatih srishtvaa prajaah sahayagyaah	{In} the initial {shooting of Purushottam sangamyug*}, Prajapati created subjects {through the mind} along with the yagya
uvaac prasavishyadhvam anena	[and] said: prosper {the satvapraddhaan* world} through this {imperishable Rudra gyaan yagya}.
astu eshah vah ishtakaamadhuk	May this {yagya} be kaamdhenu <sup>6</sup> for your favourite desires {of heaven or super sensuous joy}.

**Devaanbhaavayataanena te devaa bhaavayantu vah.  
Parasparam bhaavayantah shreyah paramavaapsyatha. (Ch.3, shloka 11)**

Bhaavayata devaan anena	Satisfy {the Brahmins of nine categories, hence} deities {with pure body} through this {yagya}.
te devaa bhaavayantu vah	May those deities satisfy you {with [your] favourite pleasure etc. through the subtle body at the end of the kalpa too}.
bhaavayantah parasparam avaapsyatha param shreyah	{In this way,} by satisfying each other {through mutual cooperation}, attain the greatest benefit {of the abode of Vishnu}.

**Ishtaanbhogaanhi vo devaa daasyante yagyabhaavitaah.  
Taih dattaanapradaaya ebhyah yo bhunkte stena eva sah. (Ch.3, shloka 12)**

Hi devaa yagyabhaavitaah daasyante vah ishtaan bhogaan	It is because {the elevated Brahmins, hence subtle} deities satisfied by the service of the yagya will grant you desired pleasure.
yah bhunkte dattaan taih	The {Brahmin or son of Brahma who becomes careless and} enjoys {the pleasure of all the indriyaan} granted by them
apradaaya ebhyah sah eva stena	{through the subtle superior power (paraa shakti)} without offering it to them, he is certainly a thief.

<sup>5</sup> The yagya of the knowledge of Rudra; yagya also means the family established by God

<sup>6</sup> In the Indian mythology, a fabulous cow produced at the churning of the ocean and supposed to yield whatever is requested of her

**Yagyashishtaashinah santo mucyante sarvakilbishaih.  
Bhunjate te tvagham paapaa ye pacanti aatmakaaranaat. (Ch.3, shloka 13)**

<b>Santah yagyashishtaashinah mucyante sarvakilbishaih</b>	The {altruistic} virtuous men who eat [the food] left in the service of {the Rudra gyaan} yagya are liberated from all the sins {here itself}.
<b>ye pacanti aatmakaaranaat</b>	The {selfish people} who cook [food] for themselves {without offering it [to others]},
<b>te paapaah bhunjate tvagham</b>	{those ones belonging to the western civilization of Shrinath certainly don't become elevated Brahmins.} Those sinful people suffer sins.

**Annaadbhavanti bhuutaani parajanyaadannasambhavah.  
Yagyaadbhavati parajanyo yagyah karmasamudbhavah. (Ch.3, shloka 14)**

<b>Bhuutaani bhavanti annaat</b>	The living creatures {in the form of the Brahmins of nine categories} are born through the food {of affection of the soul},
<b>annasambhavah parajanyaat</b>	{through the stage full of yoga,} food {for the soul} is produced by the rain {of knowledge}, {through the churning of knowledge}
<b>yagyaat bhavati parajanyah yagyah karmasamudbhavah</b>	by means of the service of yagya, there is shower {of knowledge}. {Similarly, the imperishable Rudra} yagya has originated through {the fruitful} actions {performed by the Brahmins}.

**Karma brahmodbhavam viddhi brahmaaksharasamudbhavam.  
Tasmaatsarvagatam brahma nityam yagye pratishthitam. (Ch.3, shloka 15)**

<b>Viddhi karma brahmodbhavam</b>	Consider the {saatvik, raajasi <sup>7</sup> or taamasi*} actions to have originated from Brahma {with four united heads, one after the other}.
<b>brahm aksharasamudbhavam tasmaat brahm</b>	Brahma {facing downwards} is born from imperishable {Parambrahm* with subtle* stage}. This is why Brahma
<b>sarvagatam yagye</b>	{with descending celestial degrees, the one who faces downwards, the one with a subtle body and four united heads,} who can go everywhere in the yagya {of knowledge}
<b>nityam pratishthitam</b>	is always present {in the narrations, in the form of inconstant Hanuman <sup>8</sup> on the flag of Arjuna}.

\* For example, the incorporeal, avyakt\* stage clearly appears on the face of all the religious fathers like Buddha, Christ, Guru Nanak and so on; it is the same thing about Mahadev of the Ancient [Deity] Religion of Allah Avvaldiin. A clear [and] transparent spirituality appears from His face itself.

**Evam pravartitam cakram naanuvartayati iha yah.  
Aghaayuh indriyaaraamo mogham paartha sa jivati. (Ch.3, shloka 16)**

<b>Paartha iha yah naanuvartayati cakram pravartitam evam</b>	O son of Pritha! In this {Purushottam sangam[yug]*}, the one who doesn't follow the {above mentioned} cycle operated in this way,
<b>soghaayuh indriyaaraamah jivati mogham</b>	the one whose life is full of sins [and is] engrossed in the joys of the indriyaan {full of selfishness} is alive in vain;

[Shloka 17 to 24: The need of actions for God and a knowledgeable one too, in order to gather people]

**Yah tu aatmaratih eva syaadaatmatriptashca maanavah.  
Aatmani eva ca santushtastasya kaaryam na vidyate. (Ch.3, shloka 17)**

<b>Tu yah maanavah aatmaratireva caatmatriptah</b>	but the human being, {[i.e.] the child of Manu} who has love only for the {point of light} soul, [the one whose] soul is satiated,
<b>ca santushtah aatmanyeva kaaryam na vidyate syaattasya</b>	and {has forgotten the body and} is satisfied with the soul itself, no task remains for him [to perform].

**Naiva tasya kritenaartho naakritena iha kashcana.  
Na caasya sarvbhuuteshu kashcidarthavyapaashrayah. (Ch.3, shloka 18)**

<b>Iha tasya kashcanaanarthah kritena evaakritena</b>	Here, {in the Purushottam sangam[yug]}, he doesn't have any purpose in performing and similarly, not performing [any task].
<b>ca kashcit asya arthavyapaashrayah sarvbhuuteshu na</b>	And no {physical} *task of this {Brahmin who is stable in the soul} depends on any living creature either.

<sup>7</sup> Same as rajopradhaan: dominated by the quality of activity and passion

<sup>8</sup> The monkey faced deity

\*{Just like, the nature itself will perform all the tasks in heaven, God the Father sustains and enables the sustenance of true Brahmin deities.} {God incarnate's serviceable progeny of Brahma won't die of hunger.} It is also mentioned in Quran: 'The servants of God (*Khuda*) will be in great joy at the time of doomsday.' "It can never happen that [someone] dies of hunger after belonging to Shivbaba." (Mu.03.11.68, middle of pg.4)

*Tasmaadasaktah satatam kaaryam karma samaacara.*  
*Asakto hi aacarankarma paramaapnoti puurushah. (Ch.3, shloka 19)*

<i>Tasmaat asaktah satatam samaacara karma kaaryam</i>	This is why become detached [and] constantly perform the {elevated} actions {of the service of yagya} worth performing {for world renewal};
<i>hi karmaacaran</i>	because while performing the actions {of service for the imperishable Rudra yagya},
<i>asaktah puurushah paramaapnoti</i>	the detached man attains the supreme position {in vaikunth* of the abode of Vishnu};

*Karmanaiva hi sansiddhimaasthitaah janakaadayah.*  
*Lokasangrahaamevaapi sampashyankartumarhasi. (Ch.3, shloka 20)*

<i>Hi janakaadayah aasthitaah sansiddhim</i>	it is because [King] Janak, {the World Father or the one who gave birth to Vaidehi <sup>9</sup> } and so on attained complete attainment
<i>karmanaiva api sampashyan lokasangraham</i>	through the actions themselves {in the Purushottam sangam[yug] itself}. {For the sake of world renewal,} despite seeing the group of people properly,
<i>evaarhasi kartum</i>	[you] are just capable of performing actions for the yagya {of Mahaarudra = Adidev (the first deity) + God Sadaa Shiva (forever Shiva)}.

*Yadyadaacarati shreshthah tattadevetaro janah.*  
*Sa yatpramaanam kurute lokastadanuvartate. (Ch.3, shloka 21)*

<i>Yat-2 shreshthah aacarati itarah janah</i>	The acts that Shivbaba, the most elevated {Master of the world} performs {in the Purushottam sangam[yug]}, the other {following} people
<i>eva tat-2 pramaanam yat sah kurute</i>	{also act} just in the same way. The authenticated task that the {hero} performs {according to the shrimat of the Supreme Father Shiva},
<i>lokah anuvartate tat</i>	the people {belonging to the True Ancient [Deity religion]} follow that {very most elevated task}.

\*{The actions that we perform, others will see us and do [the same]. (Murli dated 06.06.90, beginning of pg.2)} {There is an aphorism too: 'Mahaajanena yena gatah sa panthah<sup>10</sup>.'} {See ahead, Gita ch.3, shloka 23 'mama vartmaanuvartante...'}  
*Na me paarthaasti kartavyam trishu lokeshu kincana.*  
*Naanavaaptamavaaptavyam varta eva ca karmani. (Ch.3, shloka 22)*

<i>Paartha me na asti kincan kartavyam</i>	O king of the Earth, the son of Pritha! I, {the Trikaalagya <sup>11</sup> } don't have any {such} task worth performing
<i>trishu lokeshu na avaaptavyam</i>	in all the three worlds {[i.e. the Abode of] Happiness, [the Abode of] Sorrow [and] the Abode of Peace}, {and there} isn't {anything} worth obtaining
<i>anavaaptam caiva varta karmani</i>	{for Me, the thing} that I haven't obtained {in all the three worlds}, still, [I] am engaged in actions {after becoming detached}. {So that people may follow [Me].}

*Yadi hi aham na varteyam jaatu karmani atandritah.*  
*Mama vartmaanuvartante manushyaah paartha sarvashah. (Ch.3, shloka 23)*

<i>Hi jaatu yadi aham na varteyam karmani atandritah</i>	Because perhaps, if I don't remain engaged in actions {with dedication} by becoming free from laziness,
<i>paartha manushyaah anuvartante mama vartma sarvashah</i>	{then} O Paartha! The people {of the world} will just follow My path in every way.

*Utsideyuh ime lokaa na kuryaam karma cet aham.*  
*Sankarasya ca kartaa syaamupahanyaam imaah prajaah. (Ch.3, shloka 24)*

<i>Aham na kuryaam karma cedime lokaah utsideyuh</i>	If I don't perform the task {of [forming] the most elevated gathering for world renewal}, these worlds {of [the Abode of] Happiness, [the Abode of] Sorrow and the Abode of Peace} will be destroyed
--	--

<sup>9</sup> Another name of Sita in the epic Ramayana

<sup>10</sup> The path travelled by great men itself is worth following

<sup>11</sup> Knower of all the three aspects of time

ca syaam kartaa sankarasya	and {I} will become the Creator of subjects with mixed blood ( <i>varna sankar</i> ) {like the Christians or Yadavas belonging to the dynasty of Vrishni}
upahanyaam imaah prajaah	{and} the destroyer of these subjects {of nine controllers ( <i>naath</i> ) <sup>12</sup> of nine types of Brahmins as well}.

[Shloka 25 to 35: The signs of an ignorant and a knowledgeable one and inspiration for performing actions by becoming free from attachment and hatred]

**Saktaah karmani avidvaanso yathaa kurvanti bhaarata.  
Kuryaat vidvaan tathaa asaktah cikiirshuh lokasangraham. (Ch.3, shloka 25)**

Bhaarata yathaa avidvaansah kurvanti saktaah karmani	O {the Vishnu like} descendant of [King] Bharat! Just like the ignorant people perform actions by becoming attached to the actions,
vidvaan asaktah kuryaat cikiirshuh lokasangraham tathaa	a knowledgeable man should become detached and perform actions with the desire of gathering the world in the same way.

**Na buddhibhedam janayet agyaanaam karmasanginaam.  
Joshayetsarvakarmaani vidvaanyuktah samaacaran. (Ch.3, shloka 26)**

Na janayet buddhibhedam agyaanaam karmasanginaam	[He] shouldn't create the difference {of superior and inferior} in the intellect of the ignorant ones attached to the actions
yuktah vidvaan	{[and] who have been divided into four classes by Me}; {he should let them perform their respective actions easily.} A <i>karmayogi</i> scholar {himself}
joshayet sarvakarmaani samaacaran	should {also} be {always} engaged in the service {of the Rudra gyaan yagya} while performing all the tasks {of any class} properly.

**Prakriteh kriyamaanaani gunaih karmaani sarvashah.  
Ahankaaravimuurhaatmaa kartaahamiti manyate. (Ch.3, shloka 27)**

Karmaani kriyamaanaani sarvashah prakritairgunaih	All the actions are being performed in every way through the <i>gunas</i> of nature;
ahankaaravimuurhaatmaa manyate iti aham kartaa	{but} the man who is especially deluded out of egotism believes that 'I [alone] am the doer'.

**Tattvavittu mahaabaaho gunakarmavibhaagayoh.  
Gunaa guneshu vartanta iti matvaa na sajjate. (Ch.3, shloka 28)**

Tu mahaabaaho tattvavit gunakarmavibhaagayoh	But O the one with long arms! The one who knows the essence of the division of <i>gunas</i> and actions
matvaa iti gunaah vartanta guneshu na sajjate	considers that the <i>gunas</i> return to the <i>gunas</i> {[like] <i>sat, raj</i> and so on} [and] doesn't become attached {at all}.

{In the Purushottam sangamyug, Shivbaba and nature had fixed the roles of living beings according to their *gunas* and actions (See ch.3, shloka 27 [and] ch.4, shloka 13 of the Gita)}

**Prakriteh gunasammuurhaah sajjante gunakarmasu.  
Taanakritsnavido mandaankritsnavit na vicaalayet. (Ch.3, shloka 29)**

Gunasammuurhaah prakriteh sajjante	Human beings who are deluded by <i>gunas</i> of {My} nature {consisting of three <i>gunas</i> , forget the soul [and]} are attached
gunakarmasu kritsnavit	to the {bodily} actions of the <i>gunas</i> {from the dualistic Copper [Age]}. A completely knowledgeable {child of Brahma [who is] the knower of <i>kshetra</i> (field) and <i>Kshetrageya</i> <sup>13</sup>
na taan mandaan akritsnavidah vicaalayet	in the shooting of <i>Purushottam sangam[yug]</i> shouldn't make those dim-witted people with an immature intellect inconstant.

**Mayi sarvaani karmaani sannyasyaadhyaatmacetasaa.  
Niraashiih nirmamo bhuutvaa yudhyasva vigatajvarah. (Ch.3, shloka 30)**

Adhyaatmacetasaa sarvaani karmaani mayi	With an <i>aadhyaatmik</i> * intellect, offer all the {elevated} actions {[performed] for the <i>yagya</i> } to Me;
bhuutvaa niraashiih nirmamah vigatajvarah yudhyasva	become free from expectations, free from attachment, free from anguish [and] fight {the religious} war.

**Ye me matamidam nityamanutishthanti maanavaah.  
Shraddhaavantonasuuyanto mucyante tepi karmabhih. (Ch.3, shloka 31)**

<sup>12</sup> *Nao naath* are the nine saints, masters or naths on whom the Naonath clan, the lineage of the nine gurus is based.

<sup>13</sup> The Knower of the field

<b>Ye maanavaah shraddhaavantah nityamanutishthanti idam matam me</b>	The human beings who have faith, the ones who always follow this {above mentioned} shrimat of Mine
<b>anasuuyantah tepi mucyante karmabhih</b>	{in the Purushottam sangam[yug]} by becoming free from jealousy, they are also liberated from the bondage of {worldly} actions;

**Ye tu etat abhyasuuyanto naanutishthanti me matam.**

**Sarvagyaanavimuurhaan taan viddhi nashtaanacetash. (Ch.3, shloka 32)**

<b>Tu ye abhyasuuyantah naanutishthanti etadmatam me</b>	but {the people} who are jealous {of My permanent chariot} [and] don't follow this shrimat of Mine {properly},
<b>viddhi taan acetash nashtaan vimuurhaan</b>	consider those foolish ones to have been destroyed {and} especially ignorant
<b>sarvagyaana</b>	{like the atheists or semi-atheists created at the end of the Iron Age} with respect to the complete {advance} knowledge {of the true Gita}.

**Sadrisham ceshtate svasyaah prakriteh gyaanavaanapi.**

**Prakritim yaanti bhuutaani nigrahaah kim karishyati. (Ch.3, shloka 33)**

<b>Api gyaanavaan ceshtate sadrisham</b>	Even the man who has {the advance} knowledge {of the Gita} makes {good or bad} attempts according to
<b>svasyaah prakriteh bhuutaani</b>	his {fixed} nature {in the Purushottam sangam[yug] shooting, performed according to the previous births}; the living beings
<b>yaanti prakritim kim nigrahaah karishyati</b>	{just} go towards {their own} nature. What restraint will you {energetically} show {in this}? {All [your] initiatives will just be wasteful.}

**Indriyasya indriyasyaartho raagadveshau vyavasthitau.**

**Tayoh na vashamaagacchet tau hi asya paripanthinau. (Ch.3, shloka 34)**

<b>Indriyasya vyavasthitau raagadveshau indriyasyaartho</b>	The <i>indriya</i> {of pleasure} has attachment and hatred towards the sensual {pleasure} of {that particular} <i>indriya</i> ;
<b>naagacchet vasham tayoh</b>	[you] shouldn't come under the control of both of them {[i.e.] attachment and hatred}, {samatvam yoga ucyate, Gita ch.2, shloka 48}
<b>hi tau paripanthinau asya</b>	because both of them are the enemies of this {soul}. {Udaasiina vadaasiinam; Gita ch.9, shloka 9, ch.14, shloka 23}

**Shreyaansvadharmo vigunah paradharmatsvanushthitaat.**

**Svadharme nidhanam shreyah paradharmo bhayaavahah. (Ch.3, shloka 35)**

<b>Svanushthitaat svadharmah vigunah</b>	Because of following the religion of the self, the religion of the {incorporeal [and] living} soul [which is] free from the <i>gunas</i>
<b>shreyaan paradharmat shreyah nidhanam svadharme</b>	{[like] <i>sat, raj</i> and so on} is better than the religion of {inert} nature. It is elevated to die {in the form of leaving the body} in the religion {of} our {living soul};
<b>paradharmah bhayaavahah</b>	the religion of {the <i>videshi</i> and <i>vidharmi</i> *} body conscious ones {[like] the people of Islam, Buddhists and so on} is {extremely} dangerous.

**[Shloka 36 to 43: The topic of preventing lust]**

**Arjuna uvaac: Atha kena prayuktoyam paapam carati puurushah.**

**Anicchannapi vaarshneya balaat iva niyojitah. (Ch.3, shloka 36)**

<b>Vaarshneya kena prayuktah</b>	[Arjuna said:] O Bam bam Mahadev*, born in [the family of] *Yadavas belonging to the dynasty of {adulterous} Vrishni! Through whose inspiration
<b>ayam puurushah carati paapam api anicchann</b>	{among the <i>vidharmis</i> [like] the people of Islam, Buddhists, Christians and so on} does this man commit sins even if he doesn't wish,
<b>iva balaat niyojitah atha</b>	as if force is applied from behind {or stealthily}? {Are all the <i>videshi</i> and <i>vidharmi</i> the instruments from the dualistic Copper Age?}

\*{The pestles of stomach like intellect of the Yadavas belonging to the dynasty of Vrishni themselves are the iron missiles; it is the final transformation [brought about] by the *rajoguni*\* and *taamasi* lustful, wrathful people of Islam and Christians that brings about the great destruction of the entire world.}

**Shri Bhagavaanuvaac: Kaama esha krodha esha rajogunasamudbhavah.**

**Mahaashano mahaapaapmaa viddhi enam iha vairinam. (Ch.3, shloka 37)**

<b>Esha kaama esha krodha rajogunasamudbhavah</b>	[Shri God said:] This vice of lust, {the chief of dacoits and} this {destructive} anger, born from <i>rajoguna</i>
---	--

<b>mahaashanah mahaapaapmaa</b>	{in the 2500 years from the Copper Age} are very <i>bhogi</i> * {and} very sinful; {it is because the organ of lust itself}
<b>viddhi enam vairinam iha</b>	is the most sinful corrupt organ of the soul in the perishable body.} Consider it to be an enemy in this {dualistic world of the <i>vidharmis</i> and <i>videshis</i> }.

{As such, even the deities are *bhogi* through the elevated *gyaanendriyaan* in the Golden and Silver Age, but they are certainly with the soul in the form of the mind and intellect stabilized in the soul.}

***Dhuumenaavriyate vanhih yathaa aadarshah malena ca.  
Yathaa ulbenaavrito garbhah tathaa tena idam aavritam. (Ch.3, shloka 38)***

<b>Yathaa vanhih dhuumena ca aadarshah aavriyate malena</b>	Just like fire [is covered] by black smoke and mirror {in the form of the mirror of the mind} is {properly} covered by the dirt
<b>yathaa garbhah ulbenaavritah</b>	{of dirty actions from the Copper [Age] itself}, just like a foetus is covered by a bag {formed as a result of the action of [becoming] dirtied by the urine [of lust]},
<b>tathaa idam aavritam tena</b>	similarly, this {knowledge of the intellect} is covered by that {bad action of the corrupt <i>indriya</i> of lust that produces <i>rajoguna</i> }.

***Aavritam gyaanam etena gyaanino nityavairinaa.  
Kaamaruupena kaunteya dushpuurenaanalena ca. (Ch.3, shloka 39)***

<b>Kaunteya gyaanamaavritam etena analena</b>	O { <i>Kumunatti</i> <sup>14</sup> ,} the son of Kunti! The knowledge {in the inconstant mind} remains covered by this fire {of <i>barhvaana</i> <sup>15</sup> }
<b>kaamaruupena dushpuurena ca nityavairinaa gyaaninah</b>	in the form of the vice of lust* which is fulfilled with great difficulty and is like an eternal enemy of a knowledgeable man.

\*{This is why [maintaining] celibacy according to the rules during the one week study (*saaptaahik paath*) of the advance knowledge of the true Gita is compulsory; otherwise, you will just become a demon or a devil.}

***Indriyaani mano buddhih asya adhishtaanamucyate.  
Etaih vimohayati eshah gyaanamaavriya dehinam. (Ch.3, shloka 40)***

<b>Indriyaani manah buddhih ucyate adhishtaanam</b>	The {ten} <i>indriyaan</i> , the {subtle} mind [and] intellect are called the place of shelter
<b>asya eshah aavriya gyaanam</b>	of this {lust from the dualistic Copper Age itself because of considering [ourselves] a body}. This lust covers the knowledge {in the intellect}
<b>etaih dehinam vimohayati</b>	through {the inconstancy of} these {mighty <i>indriyaan</i> } [and] especially makes the bodily {deity souls} foolish.

***Tasmaat tvam indriyaani aadau niyama bharatarshabha.  
Paapmaanam prajahi hi enam gyaanavigyaananaashanam. (Ch.3, shloka 41)***

<b>Bharatarshabha tasmaat aadau tvam niyama indriyaani</b>	O the elevated one [in the dynasty of King] Bharat! This is why first of all, control [your] {inconstant} <i>indriyaan</i>
<b>hi prajahi enam paapmaanam gyaanavigyaananaashanam</b>	[and] definitely kill this sinful {vice of lust, the head of the thieves or dacoits} that destroys knowledge and yoga.

***Indriyaani paraani aahuh indriyebhyah param manah.  
Manasastu paraa buddhih yah buddheh parastu sah. (Ch.3, shloka 42)***

<b>Aahuh indriyaani paraani manah param indriyebhyah</b>	It is said {for the <i>gyaan</i> and <i>karma</i> } <i>indriyaan</i> * {that} they are {very} powerful; {the chief,} the mind is powerful than the <i>indriyaan</i> ;
<b>buddhih tu paraa manasah</b>	the intellect {of Allah <i>Avvaldiin</i> , <i>Trinetri</i> * Shankar, the World Father} is more powerful than the { <i>kapidhvaj</i> [like]} mind;
<b>tu sah yah paratah buddheh</b>	but it is He, {the very light of <i>Trikaaldarshii</i> * <i>Sadaa Shiva</i> in your chariot} who is beyond the intellect {in the form of <i>Trinetri</i> }.

***Evam buddheh param buddhva sanstabhyaatmaanamaatmanaa.  
Jahi shatrum mahaabaaho kaamaruupam duraasadam. (Ch.3, shloka 43)***

<b>Evam buddhva param buddheh</b>	In this way, after knowing {that embodiment of attraction ( <i>aakarshanmuurt</i> ) to be the Supreme Father, who} is powerful than the intellect {in the form of <i>Trinetri</i> Shankar or Aadam} [and]
---------------------------------------	---

<sup>14</sup> The one who destroys the soil like body

<sup>15</sup> A big fire in the ocean

<i>sanstabhya aatmaanam aatmanaa</i>	after {properly [and]} completely stabilizing your {inert star like living point of light} soul {in the centre of} your {forehead} through {your mind and intellect},
<i>mahaabaaho jahi shatrum</i>	O the one with long arms! Kill {this imaginary Kamdev (deity of lust) in the form of} an enemy,
<i>kaamaruupam duraasadam</i>	in the form of the vice of lust {within you} which comes under control {with} difficulty through {practice and <i>vairaaag</i> <sup>16</sup> }.

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

## EXERCISE QUESTIONS - CHAPTER 3

### (I) Answer the following questions:

- 1) This knowledge is very confusing, wrangling and spicy. How?
- 2) What are the bad consequences of not performing actions?
- 3) Who is called an imposter [and] deceitful?
- 4) Through which *shloka* will only when the Bks and Pbks work together, they will be highly benefitted?
- 5) What is called bondage of actions in the Gita?
- 6) Explain the definition of an elevated yogi.
- 7) What did Prajapati tell Arjuna regarding the *Rudra gyaan yagya*? Just tell two sentences.
- 8) When are virtuous men liberated from all the sins?
- 9) Who aren't able to become the Brahmins of Eastern civilization?
- 10) For which human being there isn't any task left in the world?
- 11) What kind of attainment does a detached man attain?
- 12) What will be the result if Shivbaba doesn't perform the task of the gathering of world renewal?
- 13) How should a knowledgeable soul perform actions?
- 14) What kind of state or methods of yoga did Shivbaba explain in the Confluence Age shooting?
- 15) Who is *Allah avvaldiin*? Tell the meaning.
- 16) Tell a murli point in relation to 'whatever acts are performed by the hero actor, Purushottam Shivbaba, other elevated people also act just in the same way'.
- 17) The knowledgeable ones have been asked to behave in what way with the ignorant ones divided in four classes?
- 18) What has been mentioned about the actions of a *karmayogi* scholar?
- 19) Which rule is compulsory in the seven days study of the advance knowledge of the true Gita?
- 20) The knowledge of the intellect is covered by the thought of corrupt *indriya* of lust; explain it with an example.
- 21) Which are the places of shelter of lust?
- 22) Who is the destroyer of knowledge and yoga?
- 23) What method has been explained to kill the enemy in the form of lust?
- 24) How will the souls come in knowledge?
- 25) 'If you don't follow the shrimat, you will die like animals', which *shloka* is applicable for this case? ... Or, through which *shloka* will you prove that those who don't follow the shrimat destroy themselves?

### (II) Select the *shlokas* for the following sentences:

- 1) '*Bade bhaag maanush tan paavaa* (it is a great fortune to attain a human body)'; explain the meaning of this line.
- 2) Be pure, be yogi.
- 3) *Mahaajanena yena gatah sa panthah*.
- 4) The servants of God will be in great joy at the time of doomsday.
- 5) Breach of trust.

<sup>16</sup> Disinterest or freedom from worldly desires; detachment

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

- 1) *Indriyaarthaanvimuurhaatmaa mithyaacaarah sa ucyate.*
- 2) *Karma brahmodbhavam viddhi*
- 3) *Yadyadaacarati shreshthah tattadevetaro janah.*
- 4) *Mama vartmaanuvartante manushyaah paartha sarvashah.*
- 5) *Svadharme nidhanam shreyah paradharmo bhayaavahah.*
- 6) *Manasastu paraa buddhih yah buddheh parastu sah.*
- 7) *Prakriteh kriyamaanaani gunaih karmaani sarvashah. Ahankaaravimuurhaatmaa kartaahamiti manyate.*

**(IV) Fill in the blanks:**

- 1) With ..... intellect, ..... all the ..... actions {[performed] for the *yagya*} to Me;
- 2) Definitely ..... this ..... {....., the head .....} that ..... knowledge and yoga.
- 3) The one who ..... [his] *indriyaan* through ..... mind, becomes ..... [and] practices ..... through the *karmendriyaan*, he is .....

**(V) Through which *shloka* will you prove that you shouldn't rack your brains for physical stomach? Explain it with murli point based on Baba's explanation.**

**OR**

**Describe in the unlimited along with the meaning of *shloka* and explain that 'there is loss in all the businesses except the business of God'.**