

ADVANCE BHAGAVAD GITA

(Along with the separate parts of combined words, translation of those words and brief interpretation)

PREFACE

‘Shrimad Bhagavad Gita’ is an Indian invaluable gift given verbally by God to the mankind of the entire world. Bhagavad Gita alone is the scripture which is called ‘the crown jewel among all the scriptures’. It is such an extraordinary creation, which alone has received the honour of ‘[being] said by God (*Bhagavaanuvaac*)’. It has been written by Maharshi Vedvyas. It is mentioned in the Gita (chapter 18, *shloka* 75), “**vyaasaprasaadaat**”; it means, we have received this knowledge of the Gita through the pleasure of Vyas. This scripture isn’t just the means of religious preaching like the other scriptures; rather, along with *adhyaatma*¹, it also contains the solution to political, social, religious and personal problems too. Arjuna, who is the great hero of the Mahabharat war, became afraid of the dilemmas of the battlefield and was disappointed with [his] life and the *Kshatriya* (warrior) religion. Similarly, like Arjuna, we all are entangled in the problems of life to a greater or a lesser extent (*nambharvaar*), because this life at the end of the Iron Age is also a battlefield. This is why today, a common man becomes confused when he finds himself entangled in the problems of his life. It means, he becomes foolish just with respect to what he should do [and] what he shouldn’t. And instead of fighting with the problems of life, he starts running away from them. But running away from the problems isn’t the solution to [those] problems. In order to solve those very problems, God is giving the knowledge of the Gita now, at present through Arjuna, purely for the mankind of the entire world. Regarding that knowledge of the Gita, it is considered that God Shri Krishna gave this knowledge of the Gita at the end of the Copper [Age]. But there isn’t a single *shloka* in the Gita wherein it has been mentioned that the knowledge of the Gita was given in the Copper [Age]. Instead, it has been said in the Gita (chapter 18, *shloka* 66), “**Sarvadharmaan parityajya maamekam sharanam vraja**”. It means, renounce all the sects, communities etc., all the bodily ostentatious religions like Hindu, Muslim etc. and come under the shelter of Me, Shivbaba, the One with the incorporeal stage. If you think over it, all the religions certainly weren’t present in the Copper Age, [but] now, at the present time of the Iron Age, many religions, sects and communities are present.

“**Yadaa yadaa hi dharmasya glaanirbhavati bhaarat**”. (Gita ch.4, *shloka* 7) It means, when there is defamation of the religion [and] when there is rise of *adharma* (irreligiousness) or *vidharma* (opposite religions), I come. Defamation of the religion means, people call *ekvyaapi* (present in one [being]) God *sarvavyaapi* (omnipresent). According to the Jain and Vedic process [of creation], it is at the end of the Iron Age that the religion is defamed, because many religions are established till the end of the Iron Age and all the religions become *tamopradhaan*² in the fourth stage of the fourth age. It is because just like the four ages, everything in the world in the form of a house or a tree definitely passes through the four stages, namely *satvapradaan*³, *satvasaamaanya*⁴, *rajo*⁵ and *taamasi* (degraded).

“**Sarvabhutaani sammoham sarge yaanti parantap**”. (Gita ch.7, *shloka* 27) It means, all the living beings become completely foolish at the end of the *kalpa*⁶ or at the end of the four ages.

“**Mayaadhyakshena... jagadviparivartate**” (Gita ch.9, *shloka* 10) It means, just because of My supervision this world moves in an opposite direction, meaning from the end of the Iron Age, it transforms in the direction of the ancient Golden Age world above in an opposite way. Had God Shri Krishna come in the Copper [Age] and given the knowledge of the Gita, the world should have transformed, but the world didn’t transform. In the proven human history, human beings became all the more irreligious, lustful, imposters, proud, wrathful, egotistic, the ones who behave violently like animals, while [the world]

¹ *Adhyaatma*: *adhi* means inside, *aatma* means the soul; the knowledge of what is hidden inside the soul

² Dominated by darkness and ignorance

³ Consisting in the quality of goodness and purity

⁴ Where there is ordinary goodness and purity

⁵ Dominated by the quality of activity and passion

⁶ Cycle of 5000 years

became the sinful Iron Age completely devoid of celestial degrees till today, after falling from the Golden Age complete with 16 celestial degrees, the Silver Age complete with 14 celestial degrees and even the Copper [Age] complete with 8 celestial degrees.

Actually, these signs of the immediate Fourth World War of pestles or missiles and the Mahabharat war of the Third World War standing ahead are about the present time. God didn't teach to perform any physical violence after coming. To fight and quarrel or to beat and kill are the *sanskaars*⁷ of the demons [and] devils like Taadakaasur⁸ who have become completely barbarous. In fact, God comes and establishes the divine, non-violent kingdom of the beginning of the Golden Age complete with 16 celestial degrees; deities don't fight. The war between the Kauravas⁹ and the Pandavas¹⁰ that has been mentioned, they (those Kauravas and Pandavas) are present now because all the names mentioned in the scriptures are based on the tasks performed [by them]. Whatever good or bad deeds they have performed, they have received names accordingly, because the Iron Age world remembers the name. For example, the name 'Ram' has been given, "*ramyate yogino yasmin iti raamah*". It means, the one in whom the yogis delight, his name is 'Ram'. Similarly, 'Ravan', "*raavayate lokaan iti raavanah*"; it means, the one who makes people cry, he is Ravan. In the same way, there are those belonging to the Kaurava community [i.e.] Dhritarashtra and his sons Duryodhan, Dushaasan and so on who perform bad deeds, who are the destroyers of the true religion, and there are the great, learned gurus [like] Dronacharya, Sanyasis like Bhishma Pitamaah, who support them, who are against the religion and absolute opponents of truth today as well. And on the contrary, the Pandavas [like] Yuddhishtir, Arjuna etc. who establish the true religion, the children of the Highest Panda Father in the form of 'Pandu', the Supreme Soul Shiva, the Unlimited Panda (guide), are also present who take the support of God in practice. This isn't about any individual personality, rather, it is about the human beings who behave in this way to a greater or a lesser extent.

At this very time, such capitalists like Dhritarashtra, ([i.e.] those who grabbed the wealth and property of the entire nation of Bharat unjustly) are sitting as such representatives of the corrupt and demonic government who impose property tax of lakhs [of rupees] even on religious and *adhyaatmik* organizations. The officers of departments like 'the police' and so on who should be the guards of the society themselves have become 'devourers' and are harassing the public. Almost the entire system of justice has turned into [the system of] dilatory injustice. Earlier, in the rule of kings, justice was given according to the law (*dharma*), decision was also taken immediately without the help of any lawyer. But today, in the court made by the foreigners (Englishmen), it doesn't matter if you die in the hope of getting justice, you still don't get justice. This is why today, mostly true people are in jails and in the jails too, the criminals belonging to the rule of hooligans are sitting as incumbents of the officers like the jailors etc. who take bribe. Just like Duryodhan, Dushaasan (who fight a wicked war) use physical power on weak women; they perform such bad deeds. They misuse their powers. It isn't about Draupadi of just one family; atrocities of rape are committed against many maidens and mothers like Draupadi and Kunti every day. The land of Bharat where women were considered worship worthy, atrocities are committed against women like that on animals in that very Bharat today. The impotent law doesn't restrict them. There are great wage earners like Dronacharya and Bhishma Pitamaah, scholars like Kripacharya and Sanyasis too, who support the government that makes people perform bad conduct through the corrupt *indriyaan*¹¹ and accept respect and honour in return. They just call themselves *Shivoham* (I am Shiva) and make others turn their face away from the actual 'God is one', meaning the real God, the Light of *Sadaa Shiva*¹². They make others worship them, they give themselves the title of the Supreme Soul Shiva, the *Jagatguru* (world guru) of the most elevated rosary in the form of the gathering of Shri-Shri 1008 or 108 [souls], they commit the greatest sin (*adharma*) by calling *ekvyaapi God sarvavyaapi* and have confused the public. Certainly, to destroy all these irreligious ones and the irreligiousness spread by them, God has come with an incognito [and] ordinary disguise in this world at the end of the Iron Age and He gives the knowledge of the Gita to the householders like Arjuna; not to the Sanyasis like Bhishma Pitamaah or scholars, pandits [and] wage earners like Drona [and] Kripacharya. On the other hand, there are people like this as well,

⁷ The subtle impressions of our past actions

⁸ A demon in the Hindu mythology who was destined to die only through the first child of Lord Shankar and hence attempted to kill him many times

⁹ The descendants of Kuru

¹⁰ The descendants of Pandu

¹¹ Parts of the body used to perform actions and the sense organs

¹² Always beneficial

the white dressed ones, who are sitting as the leaders of religion and are continuously paying crores¹³ of rupees to the government officers, *tantriks*¹⁴ and people of the media in order to suppress the truth and they want to maintain their temporary respect and honour. Because of these very deeds of them performed in disguise, they disrespect Brahma Baba (Dada Lekhraj) himself whom they consider to be God, they don't follow the path shown by him and they shut his very mouth. As regards Brahma Baba, he too remains silent and supports them just like *Dhritarashtra* supported Duryodhan and Dushaasan. For this very reason today, there are neither temples of Brahma, nor [his] idols in the world and people don't remember him either. Today, in Bharat, a fistful of Pandavas who can be counted on the five fingers are facing these very [people of] Kaurava community in practice. Right from 1976, the opponents are constantly making attempts to finish the active helpers of Adhyatmik Vishwavidyalaya (AIVV). These people in disguise are enabling attacks one after the other; when they didn't achieve success even after having [those of AIVV] charged with many completely false allegations, it is as if they just had the *laakhaa bhavan* (house made of lac) of AIVV, Kampila, UP - built with just a lakh rupees of the poor - set on fire amidst the general public. Similarly, the residence of 200-250 maidens and mothers staying at AIVV, Delhi-85, was made to demolish twice by the people of the Delhi Municipal Corporation, so that all of them (the maidens and mothers) become homeless and run away. Also, despite showing their IDs and age proofs, 48 major maidens were declared minors among the government representatives by the medias too, and they were kidnapped and confined to an unknown place for four months by the division of government themselves. There are many such offences that are cloaked in the law of Indian democracy. Still, like Yudhishtir, the AIVV family has been steady in the war from the beginning till the end; it didn't leave and run away because there is a saying, “*jaako raakhe saainyaa, maar sake na koy. Baal na baanka kar sake, jo jag vairi hoy*¹⁵.” It is mentioned in the Gita itself, “*Naasato vidyate bhaavo naabhaavo vidyate satah*¹⁶.” (Gita ch.2, *shloka 16*) The fistful of the *shakti-sena* (army of *shaktis*¹⁷) of the true Pandavas will never be destroyed and there won't be the existence of the *akshohini*¹⁸ army of the corrupt ones and the provisional, false, corrupt government of Shudras devoted to the subjects (*prajaa parast*) and the white dressed, ostentatious, unlimited Brahmins either. At the end of the Mahabharat war, it is the Pandavas who win because it is said in the Gita (chapter 18, *shloka 78*), “*Yatra yogeshwarah krishno yatra paartho dhanurdharah. Tatra shrirvijayo bhuutirdhruvaa niitirmatirmama.*” It means, where there is God incarnate and Bhaarat or Arjuna, victory is certain there. This rehearsal of the end of the Iron Age in the drama of 5000 years with four ages is certainly going on. William Shakespeare also said, ‘this world is a stage’ and all the souls are different actors. They go to the Soul World, the world above and [then they] leave it [for the corporeal world]. In the world of four ages with four scenes that goes downwards, all the actors are playing their part. We all are actors and the Director, *Sadaa Shiva* (Light) is always behind the curtains; He isn't visible through these physical eyes. He Himself is the Giver of the knowledge of the Gita because He is *agarbhaa*¹⁹, *abhoktaa*²⁰ and incorporeal. He is beyond birth and death. This is why He has been said to be *ajanmaa*²¹, *akartaa*²² [and] *abhoktaa* in the Gita. Krishna won't be said to be *ajanmaa*, *akartaa* [and] *abhoktaa* because he is born through a mother's womb, he is shown performing actions too [and] he is shown enjoying all the pleasures of life like the ordinary human beings. In addition, earlier, the Gita was certainly a creation that supports the existence of the Incorporeal One (*niraakaarvaadi*). Later on, the worshippers of Krishna added the name of Krishna in it and many scholars of the country and abroad like Radhakrishnan, Keith, Keiro and so on have also accepted it. That incorporeal God (Light of *Sadaa Shiva*) comes only in the (permanent) chariot (like body) of Arjuna (Aadam), enters it and gives the knowledge of the Gita; it isn't about any physical chariot. It is said in 1.3.3.4 of the Kathopanishad, “*Aatmaanam rathinam viddhi shariiram rathameva ca. Buddhim tu saarathim viddhi manah pragrahameva ca. Indriyaani hayaanaahuh...*”

¹³ 1 crore = 10 millions

¹⁴ People skilled in practicing black magic

¹⁵ No one can kill the one whose protector is God. Even if the world becomes his enemy, [no one] can bend his hair.

¹⁶ There isn't the existence of falsity and there isn't non-existence of truth either.

¹⁷ The consorts of Shiva; here, it means the maidens and mothers

¹⁸ A fixed count of the army with a specific number of infantry, cavalry etc.

¹⁹ The One who doesn't enter the womb or the One who isn't born through the womb

²⁰ The One who doesn't enjoy pleasure

²¹ The One who isn't born

²² The One who doesn't perform actions

[It means,] consider the soul to be the rider of chariot (*rathi*) and consider the body to be a chariot, consider (the Light of Shiva,) the intellect (of the intelligent ones) to be the Charioteer (*saarathi*) and horses in the form of the mind of Brahma with four heads to be the reins, i.e. consider the *indriyaan* of Arjuna to be the horses. It means, the incorporeal Point of Light or the *Jyotirling* (the form of light), the Giver of the knowledge of the Gita enters the physical chariot like body of Arjuna.

It is mentioned in the 2nd *shloka* of the 10th chapter of the Gita: “**Na me vidhuh suraganaah prabhavam na maharshayah.**” It means, neither the Golden Age deities nor the Copper Age great sages know My excellent birth. However, even ordinary humans know the birth, time and date of Krishna. He was born in a common way through the womb of a mother; but God is *agarbhaa* because He enters the body of others ([the word] “*Praveshtum*” in the Gita ch.11, *shloka* 54) and sows the seed of knowledge. It is said in the Gita ch.14, *shloka* 3, “**Mama yonirmahadbrahm tasmingarbham dadhaamyaham.**” It means, *Mahadbrahm*, [i.e.] the great Brahma (the one with five heads) with gathered heads is My mother in the form of womb; I enter him and sow the seed of the knowledge of the soul. At the time of great destruction, all the living beings originate one after the other (*nambarvaar*) through that seed sown in *Parambrahma* (the Supreme Brahma) in the form of the body or *aparaa prakriti* (inferior nature) of the seed or the father (Arjuna or Aadam) of the human world tree. In the other scriptures, the sages and saints also call that womb the very true ‘golden womb (*hiranya garbh*)’. This word was first mentioned in Rigveda [as] the one who is like an oval *jyotirling* (form of light), the one through whom the world has originated. In the 7th *shloka* of 9th chapter of the Gita, it is said, “**Sarvabhutaani kaunteya prakritim yaanti maamikaam. Kalpakshaye punastaani kalpaadau visrijaamyaham.**” It means, O son of [mother] Kunti! At the end of the *kalpa*, all the living beings attain the incorporeal, point of light, soul conscious (*avyaktmuurti*) stage of this very excellent creation of Mine in the form of the body (Shankar), who imbibes the incorporeal stage. And from the beginning of the *kalpa*, I release them from the Abode of *Parambrahm* (the greatest element Brahm) one by one for the [corporeal] world again. In the 17th *shloka* of 2nd chapter of the Gita it is said, “**Avinaashi tu tadviddhi yena sarvamidam tatam. Vinaashamavyayaasya na kashciktartumarhati.**” It means, consider Aadam or Adidev (the first deity) or Shankar, the seed form of the human world through whom this entire world has expanded to be imperishable. Nobody is capable of destroying this eternal man (the part of the soul of) Shankar even at the time of *pralay*²³. However, a hunter shot an arrow to Krishna and he died. It is said in the *shloka* 32 of chapter 11 of the Gita, ‘*kaalosi mi*’, meaning I am *kaal* (death). The one who himself is the death of the deaths, the Great Death (*Mahaakaal*), death can’t devour him in any way. That *Mahaakaal* alone swallows up everyone into his stomach like intellect through the *manmanaabhav* (merge in My mind) mantra. This is why neither his birth nor his death is shown. That very hero soul, is eternally present through some or other physical body as well on the entire stage like world of the human history with the name Adidev, Aadam, Adam, Adinath, Adishwar and so on in all the religions; he is called ‘**Satyam Shivam Sundaram (true, beneficial, beautiful)**’. His *amoghviirya*²⁴, corporeal *Shivling*²⁵ form supported on the *jalaadhaari*, that symbolizes gaining victory over the world by gaining victory over lust in practice, is worshipped the most because of being universally found in the excavations. It is his very idols of *ling* (*lingmuurti*) that have been found the most in the country and abroad; just different names have been given to them. He is called ‘**Adidev**’ among the Hindus, ‘**Adam**’ among the Christians, ‘**Aadam**’ among the Muslims and ‘**Adinath**’ among the Jains. It is mentioned in *shloka* 1, ch.4 of the Gita, “**Imam vivasvate yogam proktavaanahamavyayam.**” [It means,] I gave this imperishable knowledge to the Sun first of all; he is called ‘**Vivasvat**’. It is because first of all, the incorporeal light of *Sadaa Shiva* gives the light of knowledge to the corporeal Arjuna or Aadam (Vivasvat), the one who becomes Narayan from a man directly [and] then the entire world receives that knowledge through him. But initially, nobody except that very (*kau hai nuur hiira* (the diamond that has radiance)) diamond (*hiira*) like hero is able to recognize that incognito Actor like the Supreme Father Shiva who has entered him. It is said in the 11th *shloka* of 9th chapter of the Gita, “**Avajaananti maam muurha maanushim tanumaashritam.**” It means, foolish people disregard Me, the One who takes the support of a human body, the Hero who resides in Kashi and on [mount] Kailash equal to (symbolising) the high stage; those foolish ones aren’t able to recognize the embodiment equal to the Lord of the living beings soon.

²³ Dissolution of the world at the end of the *kalpa* (cycle of 5000 years)

²⁴ The one who never loses vigour

²⁵ An oblong shaped stone worshipped all over India as the form of Shiva

If you think over all these facts and after studying the *shlokas* of the Gita attentively, you will come to know that just before the Mahabharat war of the Third World War, the Fourth World War of missiles in the form of the pestles famous in the [epic] Mahabharat is going to begin now itself, at this very end of the Iron Age and the knowledge of the Gita is also being given verbally by God. After every 5000 years, [now,] at the end of the Iron Age, He has entered the same permanent chariot like body [of] corporeal Arjuna and is giving the knowledge of the Gita. And then, He is also enabling the establishment of the Golden Age after bringing about the destruction of the Iron Age.

The duration of this world is just 5000 years but the sages, saints, pandits [and] sanyasis have mentioned it to be lakhs of years, so that no one is able to ask about its calculation at all. In the Mahabharat vanaparva (188-25, 26, 29, 30), Bhaagawat Purana (12-2-31) and Harivansh Purana (2-8-14), there are certain evidences of the duration of the Iron Age to be 1250 years [by mentioning] that all the four scenes of all the four ages are certainly of equal duration. The world famous oldest civilization [of] Mohenjodaro (4600 years), Harappa (5000 years), Greece, Mesopotamia (3000 years before Christ) aren't older than 5000 years and no such things have been found in their excavations that are older than 5000 years. The Christians say: '3000 years before Christ [there was] heaven on the earth'. It means, it is about the beginning of the Golden Age complete with 16 celestial degrees, when it was the rule of the Confluence Age Krishna beyond the celestial degrees. Christ existed 2000 years ago and according to the Christians, there was heaven on the earth 3000 years ago. It means, the total duration of the world is just 5000 years; there is not a single proof of lakhs and crores of years. Now, according to the 14th century of the Muslims too, the duration of the world has completed and the end of the world has arrived; it can be called the Mahabharat war or the doomsday (*qayaamat*). The Iron Age isn't a child of 40,000 years, rather, it is having its last breath. The circumstances of the same time of the Mahabharat war that took place a *kalpa* (5000 years) ago have certainly arrived now.

This war of truth and falsity is going on now in a smaller form, in the form of rehearsal or shooting in practice, between the '**Brahmakumari Vishwavidyalaya**' and the '**Adhyatmik Vishwavidyalaya**'. Later on, this itself is the time of the 100 years rehearsal of the broad world drama as well. Whichever soul plays whatever part now, in the creation of the world through the thoughts of Brahma, it will be fixed just accordingly in the four ages with four scenes, in the drama of 5000 years. At the beginning of the [Mahabharat] war, Yudhishtir said, everyone can choose his own path of becoming a deity or a demon in this war between righteousness (*dharma*) and unrighteousness (*adharma*). Similarly, now God Himself has come and is saying, if you wish, you can go to the Kauravas (the so-called Brahmakumaris) or you can come to the Pandavas (Adhyatmik Vishwavidyalaya) under the shelter of God (Bhaga + vaan²⁶), because every soul is independent. The living soul itself is its friend [and] its enemy. You can yourself take the decision of your benefit and harm. But only the Pandavas like Yudhishtir who completely follow that path shown by God go to heaven. Those who don't step back from the religious war, even if the entire world defames them; those who face [the obstacles] in this war between the lamp and the storm, but don't leave the path of truth, they are always entitled to go to heaven.

PREDICTIONS

Kalki puran: After independence, a great person will appear in Bharat (India) who will be even the scientist of all the scientists. He will reveal the secrets of the soul and the Supreme Soul. The knowledge of the soul will be given by him. His attire will be ordinary. His health will be like a child; he will be as courageous like a warrior, he will be brave, young and beautiful like the Ashwini kumars²⁷, [he will be] a great scholar of the scriptures and a humanitarian.

Anderson (America): There will be terrible bloodshed and mutual communal revolts in the Muslim dominant states including the Arab countries. In the very meantime, the power and reputation of a great person born in the land of Bharat will rise. This person will be the most elevated messenger in history. He will prepare a human constitution, in which there will be outline of one language, one united state, one highest judiciary and one flag for the entire world.

Grayard Crysay (Holland): In the country of Bharat, a great person is born who will make plans for the benefit of the world.

²⁶ Bhagavaan: the One who is fortunate

²⁷ Doctors of deities; *devas* of Ayurvedic Medicine

Joel Burn: The most capable person in the world has incarnated. He will change the whole world. His spiritual revolution will spread throughout the world. [...] On one hand there will be conflicts and on the other hand a new religious revolution will arise which will reveal very new secrets of the soul and the Supreme Soul. [...] That great person is born before 1962. His followers will appear in the form of a capable institution and they will gradually spread their influence in the whole world. By the grace of that great person, they will very easily accomplish even the tasks that seem to be impossible [to be accomplished].

Professor Keiro: Bharat will rise up in the form of the leading power, but for that, it will have to struggle a lot. This situation will appear to be very difficult but an angel will come in this world who will gather thousands of very ordinary people and fill them with so much spiritual power that they will prove the beliefs of the great intellectual people to be false.

Gopinath Shastri: There will be a great revolution of thoughts through a great person incarnate and as a result of this, the education system will change [...] the current education system is limited only [to the purpose of earning] to fill the stomach. [...] People will have hatred for the so-called intellectual people, who are devoid of the knowledge of the self. [...] Such a religious gathering will represent the land of Bharat whose guide is God Himself. The religious ashrams will work as the centers for awareness of people.

***All the names in the scriptures are based on the tasks [performed];
for example, some definitions are given here :-***

Aditi -	Aditi – Na diiyate khandyate brahatvaat ityaditi; it means, the one whose virginity isn't ruined like Kunti. 'Bharat mata (Mother India)' tasyaah putrii Bhaarati-Saraswati vaa. Kunti {Kun (bhuumim deham vaa) + unatti + jhic + dniish } [i.e.] daughter of [King] Kuntibhoj.
Ananta -	Naastyantah gunaanaamasya – The one whose qualities are unlimited, i.e. Candradhar Mahadev (the greatest deity who holds the moon [on his head]). {For example: Ch.11, <i>shloka</i> 37}
Aryaman -	Aryam – shreshtham mimiite maa + kanin [i.e.] Surya (the Sun). {For example: Ch.10, <i>shloka</i> 29} {The living Sun of Knowledge, the Light of Shiva who is always detached}
Ashvattham -	Na shwashciram tishthati srishitivriksha. Certainly, Hanuman or piipal [leaf] is the (monkey like) inconstant mind in the form of a horse. {For example: Ch15, <i>shloka</i> 1}
Bhishma Pitaamah -	Bhishma means terrible, those who spit out poisonous knowledge of scriptures like snakes. Pitaamah (ch.1, <i>shloka</i> 11-12) means, those terrible Babas or sages of the end of the Iron Age will be called Bhishma Pitaamah, who mislead the intellect of the people of India in particular and the people of all the religions of the world in general by narrating the opposite knowledge of 'God is omnipresent'. They are respected a lot like the great grandfathers (parbaba) by the limited and the unlimited Kauravas in the form of Congressmen, political leaders and capitalist Dhritarashtras; because they have to take votes and then [rupee] notes too, from the influenced subjects, haven't they?
Parambrahm -	Brimhati vardhate briham + manin, it means the one who is famous in the elder or aged form [i.e.] Parambrahm. {For example: ch.3, <i>shloka</i> 15}
Deva -	Diivyati aanandena kriidatii vaa, it means the one who entertains happily [i.e.] a deity. {For example: ch.11, <i>shloka</i> 14}
Dhenu -	Dhiiyate piiyate vatsaih dhet + nu + icca [i.e.] the one whose milk (of knowledge) is drunk by children. {For example: ch.10, <i>shloka</i> 28}
Dhritaraashtra -	Dhritam raashtram yena sah (the greatest capitalists, who have grabbed the wealth and property of the poor cunningly through the politics of [obtaining] votes by [giving rupee] notes).
Dronaacaarya -	The great pandits, scholars and teachers of the end of the Iron Age, whose place of origin is dronah = kalashah (pot). Drona (of soil) + ac, means the pot of ignorance of the intellect made of the soil of body consciousness in the form of the knowledge of scriptures.
Duh + ryodhan -	The Iron Age political leaders who fight and make others fight the wicked war of the corrupt indriya of lust in the five star hotels etc. They sit on their very high positions in the democratic government that has become unlawful, they exploit and

	make [others] exploit the indifferent [and] ordinary subjects by throwing bombs of fruitless and useless speeches of discrimination between religions, states, castes, and languages [and] the poisonous [bombs] filled with personal defamation during the election period.
Gaandiiv -	<i>Gaandi granthirsyarasti</i> [i.e.] the bow in the form of <i>purusharth</i> (spiritual effort) of flexible body which is made of the knot of <i>Vajra</i> (thunderbolt); [the deities] <i>Soma</i> (Moon), <i>Varuna</i> (Water) and <i>Agni</i> (Fire in the form of Rudra) also possessed it. It was created to destroy the forest of <i>Khaandav</i> in the form of jungle like world of thorns divided in different religious lands and it was protected by deities. {For example: ch.1, <i>shloka</i> 30}
Hrishiiksha -	The <i>amoghviirya</i> Lord who doesn't drain even through the <i>gyaanendriyaan</i> in the form of horses. {For example: ch.1, <i>shloka</i> 15; ch.2, <i>shloka</i> 9}
Iishwarah -	<i>Iish</i> + <i>varac</i> [i.e.] Mahadev, Kaamdev (deity of lust), the living soul. {For example: ch.4, <i>shloka</i> 6; ch.15, <i>shloka</i> 8} {Lust is within [oneself].}
Janaardana -	<i>Janaih</i> + <i>ardiyate</i> – <i>yaacyate purusharth laabhaaya</i> . {For example: ch.1, <i>shloka</i> 36} {Avdhardaani (a generous donor) Parmeshwar (the Supreme Lord) Mahadev}
Jayadratha -	<i>Jayat</i> + <i>rathah</i> , it means the one whose huge <i>videshi</i> , Arabian chariot like body itself gains victory. {For example: ch.11, <i>shloka</i> 34}
Kaunteya -	<i>Kuntyaah apatyam</i> , meaning Arjuna, the son of Kunti. {For example: ch.1, <i>shloka</i> 27; ch.2, <i>shloka</i> 14} { <i>Kum deham (bhaanam) daarayati</i> }
Keshava -	<i>Keshaah prashastaah santasya</i> ; the one whose hairs of knowledge are spread, i.e. Mahadev. {For example: ch.1, <i>shloka</i> 31}
Krishna -	<i>Karshtyariin</i> – <i>karshati</i> + <i>ariin mahaaprabhaav shaktyaa</i> , meaning the one who pulls enemies in the form of vices through the great effect of [his] power. {For example: ch.1, <i>shloka</i> 28} and {Mahadev, the one with the third eye, the one who attracts those with the soul conscious stage}
Kaurav -	(<i>Kutsitam ravam yasya</i>) <i>Kau</i> + <i>rav</i> , meaning the ones who make absolutely false noise of slander [and] useless speeches like crows, the ones who have completely renounced [good] thinking, food and behaviour in the five star hotels by making a government devoid of [any] religion [i.e.] <i>dharma (religion)</i> + <i>nih (no)</i> + <i>apeksha (expectation)</i> , and those who have absolutely refused to accept the Supreme Soul incarnate even after knowing Him. Just like, (<i>raavayate lokaan</i>), meaning ([the people] like ' <i>pandit soi joi gaal bajaava</i> (the one who talks a lot is a pandit)') who make people cry, give many fruitless speeches of words like the great scholar Ravan.
Madhusuudan -	Kaamnaath Shiva (Shiva, the Controller of lust), who kills the demon in the form of lust which is sweet like honey (<i>madhu</i>); the demon born from <i>tamoguna</i> of <i>madhu</i> or alcohol. {For example: ch.1, <i>shloka</i> 35; ch.2, <i>shloka</i> 1}
Mantra -	<i>Mantryate, guptam paribhaashyate</i> [i.e.] secret conversation, speeches etc. {For example: ch.9, <i>shloka</i> 16}
Nakul -	<i>Naasti kulam yasya</i> [i.e.] those who neither belong to the Pandava clan, nor the Kaurava [or] Yadava clan; sometimes they belong to Bharat and sometimes to the foreign countries. They gained victory over the <i>videshis</i> of the west and they are extremely beautiful, well-built [and] sturdy. {For example, ch.1, <i>shloka</i> 16}
Naarad -	<i>Naaram parmaatmavishayakam gyaanam dadaati</i> – Naarada, i.e. the giver of <i>naar</i> = knowledge about the Supreme Soul. {For example: ch.10, <i>shloka</i> 13}
Panda -	<i>Pandayati sancayati</i> , [i.e] he gathers. It is about the wealth of knowledge. {Because of being <i>ajanmaa</i> (the one who isn't born) [or] <i>agarbhaa</i> (the one isn't born through the womb), Mahadev, the eldest child of Shiva, the Treasurer of inexhaustible knowledge isn't God, [but] he is the greatest deity.}
Paandav -	The few children of <i>Panda</i> (guide) or <i>Pandu</i> , the Supreme Soul who recognize God, believe in Him and follow His instructions. They are <i>Pandav</i> , the children of <i>Shivbaba</i> , <i>Pandu</i> or the Guide who shows the path to the Abode of liberation and liberation in life in the Confluence Age of the end of the Iron Age and beginning of the Golden Age. <i>Pandavas</i> like <i>Yudhi</i> + <i>sthir</i> with a stable intellect, who go to heaven while being alive are also included among them.
Paartha -	<i>Prithivyaah iishwarah</i> ; the ruler of the Earth [i.e.] Arjuna, who gained victory over the world (Vishwanath). {For example: ch.1, <i>shloka</i> 25; ch.2, <i>shloka</i> 3}
Sahdev -	<i>Saha diivyati, kriidatii vaa</i> [i.e.] those who just play with the Supreme Soul or are the helpers of deities. {For example: ch.1, <i>shloka</i> 16}
Shaashvatam -	The one who always exists. {For example: ch.2, <i>shloka</i> 20; ch.18, <i>shloka</i> 62} {Mahadev or Aadam who exists in all the three periods.}
Vaarshneya -	The one who is born in the Vrishni dynasty, meaning the one who is born in the clan of knowledgeable ones who shower knowledge. The meaning of Vrishni is, the

	cloud that showers the rain of knowledge; <i>Varunvanshi vaarshneya</i> . {For example: ch.1, <i>shloka</i> 41; ch.3, <i>shloka</i> 36}
<i>Vaasudeva</i> -	The donor of the wealth of knowledge in practice, Mahadev, the child of Shiva, meaning Vasudev, the Supreme Father, the Giver of wealth. {For example: ch.7, <i>shloka</i> 19; ch.10, <i>shloka</i> 37}
<i>Vibhum</i> -	<i>Vi</i> = in a special way + <i>bhuu bhavanam vaa</i> [i.e.] in the Universal form; [the One who] is revealed in a special way. {For example: ch.10, <i>shloka</i> 12}
<i>Vibhuuti</i> -	<i>Vividham bhavati srishtih</i> + <i>anayaa</i> , the one through whom a special kind of creation is created. Super human power, prosperity
<i>Vyaas</i> -	{ <i>Vi</i> + <i>aas</i> } – the one who especially sits in his life to churn the knowledge. {For example: ch.18, <i>shloka</i> 75}
<i>Yaatayaamam</i> -	<i>Gatah upabhogakaalo yasya tam</i> – something that has lost its consumption period. {For example: ch.17, <i>shloka</i> 10}
<i>Yudhishthir</i> -	<i>Yudhiih</i> + <i>sthirah</i> [i.e.] <i>Parambrahm</i> who remains stable in the religious war. He is the most important among the Pandavas and is called Dharmaraj (the Chief Justice). {For example: ch.1, <i>shloka</i> 16}

CHAPTER 1

First chapter named ‘Arjunvishaadyoga’

[Shloka 1 to 11: Description of the count and abilities of the main warriors of both the armies]

Dhritarashtra uvaac: Dharmakshetre kurukshetre samvetaa yuyutsavah. Maamakaah paandavaashcaiv kimakurvav sanjay. (Ch.1, shloka 1)

<i>Dhritarashtra uvaac sanjay</i>	Dhritarashtra { <i>Dhrita</i> + <i>raashtra</i> : the one who has seized the kingdom and property of the five Pandavas in minority, [the children] of Pandu, meaning Shiva, the Guide (Panda) who can be counted on fingers, through the unlawful democratic government that wins vote through [rupee] notes; the one who has become a capitalist king by becoming completely blind in darkness of ignorance out of intoxication of wealth, status, honour, position and manpower gathered wrongfully} said: O Sanjay! { <i>San</i> + <i>jay</i> = it means, O Sanjay, the conqueror of the entire world!},
<i>kimakurvav paandavaashcaiv maamakaah</i>	What did {Pandavas,} the children of Pandu and my {stubborn [and] wrathful} children,
<i>yuyutsavah samvetaa</i>	{who have a <i>taamasi</i>* intellect, [who are] ready for atomic violence of physical power, [who are]} eager to [fight] a war [and] have gathered {in the form of those religious establishments, sects and communities}
<i>dharmakshetre kurukshetre</i>	on the battlefield of {numerous communal} religions {according to “<i>sarvadharmaan parityajya</i>” (Gita ch.18, <i>shloka</i> 66), [i.e. renouncing all the religions like] Hindu, Muslim and so on prevailing in this <i>tamoguni</i>²⁸ <i>taamasi</i> end of the Iron Age and} on the field of actions of {numerous} rituals {like burning corpses, burying them under soil and so on based on those religions, decide}?

- *Dharmakshetre, karmakshetre. Kurukshetre* means *karmakshetre*. It is about this time. God said: What did the children of this Dhritrashtra, the blind one and the children of the one with eyes do? (*Saakaar murli* 19.06.66)
- Among the ones who wished to fight on this field of religion, the wrestling ground of religion, the wrestling ground of actions in *karmakshetra* [or] the land of actions, some were the ones who performed good actions [and] some were the ones who performed bad actions; some were the ones who followed the opinion of demons [and] some were the ones who followed the opinion of God. (VCD 186)
- Pandavas and Kauravas are present in the Confluence Age. You, the Pandavas are the ones belonging to the Confluence Age [and] Kauravas are the ones belonging to the Iron Age. (*Mu.*19.06.70, end of pg.1)

²⁸ Dominated by darkness and ignorance

- It is also famous: one is [the group of] blind ones, the children of the blind and the other is [the group of] the sighted ones, the children of the one with sight. The names of Dhritrashtra and Yudhishtira are shown. (Mu.17.02.90, beginning of pg.1)

**Sanjay uvaac: Drishtavaa tu paandavaaniikam vyudham duryodhanastadaa.
Aacaaryam upasangamya raajaa vacanam abraviit. (Ch.1, shloka 2)**

Tu drishtavaa vyudham paandavaaniikam	[Sanjay said:] now, after seeing the {systematic, gathered and governed} arrangement of the army of Pandavas,
raajaa duryodhanah tadaa upasangamya	King Duryodhan, {the one with the nature of fighting a wicked war,} then went to {[i.e.] in front of}
aacaaryam abraviit vacanam	acharya ²⁹ Drona, {the scholar with a pot like intellect} and said these words {to his guru very proudly, like a big king:}

- You are Pandav army, aren't you? Is an army careless or alert? An army means, the ones who are alert, attentive [and] watchful. The one who is careless won't be called a soldier of the army. (A.V.21.11.92, beginning of pg.80)
- Who is Dronacharya? What does 'Drona' mean? Drona means, a pot, acharya means, teacher. An urn is called a pot, it means, the teacher with the urn of knowledge. (VCD 1454)

**Pashya etaam paanduputraanaam aacaarya mahatiim camuum.
Vyudhaam drupadaputrena tava shishyen dhiimataa. (Ch.1, shloka 3)**

Aacaarya	O Acharya! {the one who is considered the scholar of numerous scriptures created by vicious human beings}
pashya etaam mahatiim camuum paanduputraanaam	look at this huge, {mountainous} army of the sons of Pandu {equipped with the weapons of knowledge,}
vyudhaam tava shishyen drupadaputrena dhiimataa	{formed very quickly within a short time [and]} arranged by your student Dhrishtadyumna, the son of [King] Drupad {who has become} wise.

- This one of ours is the army of Pandavas. What? When a kingdom is to be conquered, whose support is taken? An army is formed; a gathering is made. So, this one of ours is the army of Pandavas. (VCD 1149)
- Those who are called the *mahaarathis* of Pandavas, they too have an army. (Saakaar mu.02.01.63)
- The army of Pandavas are knowledgeable souls. (A.V.16.10.69, end of pg.120)
- The children have understood, our army of Pandavas is a spiritual army. The children receive spiritual knowledge through the Spiritual Father. (VCD 1652)

**Atra shuuraa maheshvaasaa bhiimaarjunasamaa yudhi.
Yuyudhaano viraatashca drupadashca mahaarathah. (Ch.1, shloka 4)**

Atra	Here, {in the army of Pandavas for this religious war, not only Dhrishtadyumna ¹ , but} there are
bhiimaarjunasamaa maheshvaasaa	Bhima ² , {the one who performs fearsome actions among all the Kauravas, Kiichak* and devils} and great archer like Arjuna ³ , {bearers of mace, weapons and great},
shuuraa yuyudhaano	valiant ⁴ Yuyudhan {[i.e.] the winner Satyaki who always fights for truth with the desire to fight like Satyanarayan (true Narayan)}
ca viraatah	and ⁵ Virat {the Bengali seed form King of Matsya province like Vishnu, the dicotyledonous mango seed of the household path}
ca mahaarathah drupadah yudhi	and <i>mahaarathi</i> ³⁰ [King] ⁶ Drupad, {the creator of the <i>yagyakund</i> ³¹ of Draupadi, [too]} in the battle. {The one who certainly has high and <i>dhruv</i> (fixed) + <i>pad</i> (position) beforehand.}

- Those who are called the *mahaarathis* of Pandavas, they too have an army and they too have temples as *yaadgaar* (remembrance). (VCD 1697)

**Dhrishtaketuh cekitaanah kaashiraajashca viiryavaan.
Purujit kuntibhojashca shaibiyashca narapungavah. (Ch.1, shloka 5)**

²⁹ A spiritual teacher, an influential mentor

³⁰ Great warrior

³¹ Pit for sacrificial fire

Dhrishtaketushca cekitaanashca viiryavaan	{There are} Dhrishtaketu ⁷ and ⁸ Chekitan, {the speaker who speaks in tune} and powerful
kaashiraajah purujit kuntibhojah	⁹ King of Kashi, {the city of amoghviirya* Shiva}, Purujit ¹⁰ {the conquerer of many cities}, ¹¹ Kuntibhoj, {a Yadav or the one belonging to the dynasty of Yadu}
ca shaibyah narapungavah	and ¹² Shaibya, the elevated among human beings {who think, [the one who is] like Purushottam*, the son of God, the Light of Sadaa Shiva ³² }.

- There are names of males in the massive (*mahaabhaari*) war. (Mu.25.01.67, end of pg.2)
- These are the names of *mahaarathis* that have been given. Among those *mahaarathis*, one is also said to be *narapungavah*; '*shaibyashca narapungavah*'. Those who follow Shiva are Shaiv. Among the human beings, some follow Brahma, some follow Vishnu [and] some follow Shiva. Who are the elevated human beings among those followers? Those who follow Shiva (Rudragan). (Disc.1560)
- Bapdada was watching the *mahaarathis* of his army, the souls with weapons [to know:] who among the Pandava's army of the Almighty authority are present on the field. What would he have seen? It is such a wonderful army! It seems to be uneducated in comparison to [the people of] the world, but the army of Pandavas has received the title of '*knowledge full*'. (A.V.17.03.82, middle of pg.296)

**Yudhaamanyushca vikraant uttamaujaashca viiryavaan.
Saubhadro draupadeyaashca sarva eva mahaarathaah. (Ch.1, shloka 6)**

Vikraant yudhaamanyushca viiryavaan	{The most valiant,} mighty ¹³ Yudhamanyu {honoured in the art of battle} and courageous or powerful
uttamaujaah ca saubhadro	Uttamauja ¹⁴ , {the one with the best brilliance (oj) like Mahadev*} and {Rudra's sister} Subhadra's son { ¹⁵ Abhimanyu [who is] proud of his maternal uncle}
ca draupadeyaah sarva eva mahaarathaah	and {all the five} sons of Draupadi; all {these} are {like} <i>mahaarathis</i> {riding on body conscious elephant}.

- Those who are true *mahaarathis*, it means they are the *mahaarathis* who follow with the help of the power of truth. (A.V.27.02.96, end of pg.132)
- Always consider yourself a *mahaarathi*, i.e. a warrior who performs actions on the *karmakshetra* (field of actions). Those who face on the battlefield, they never give up the weapons. They don't give up their weapons even while sleeping. (A.V.31.05.72, beginning of pg.295)
- Abhimanyu is a progeny of abhimaan (pride). He is filled with pride in great measure. What pride is filled in him? I am the student of God. There hasn't been any teacher who teaches me the knowledge since childhood. Who has been [teaching]? God Himself has been teaching me the knowledge since childhood. I don't believe in any guru. Well, he won't see, whether he has studied that knowledge systematically and completed it or not? Will success be achieved through [proper] method or will success be achieved if the method is left? He should study the knowledge systematically. Then the second pride is, the one who gives birth to me is the highest *purusharthi*, the one whose chariot like body is controlled directly by God. He is my Father, the giver of birth to me. These two prides are the ones that take him to the depth of degradation; they indicate bodily ego. If someone believes in God, but doesn't accept the words of God, if he accepts the Murlidhar (the Narrator of murlis), but doesn't have love for the murli, doesn't listen to the murli daily, he doesn't attend the gathering where murli class is conducted either, then will he pass or will he fail in the life in practice? He fails. (Disc.737)

**Asmaakam tu vishishta ye taanibodha dvijottama.
Naayakaa mama sainyasya sangyaarthan taanbraviimi te. (Ch.1, shloka 7)**

Dvijottama tvasmaakam ye vishishta taanibodha	O the best among the Brahmins {having knowledge of the human Gita} who is born twice! {You, the one who is worthy of being the commander-in-chief, there are} our excellent {warriors}, know them {as well}.
naayakaa mama sainyasya	{They} are the leaders of my army {of Kauravas}.
braviimi te taan sangyaarthan	I tell you about them {in advance} for your knowledge; {because you alone are the <i>mahaarathi</i> after Pitamah.}

³² Sadaa Shiva means always beneficial

- Who are the *mahaarathis* in the army of Pandavas and who are the *mahaarathis* in the army of Kauravas? You know both the armies, don't you? (Mu.18.04.73, beginning of pg.4)
- They know, who are the main actors, *directors* in that. This is why you ask: this is the unlimited drama. Who are the main in it? It is written in the scriptures [about] who are the seniors in the army of Kauravas and who are the seniors in the army of Pandavas. (Mu.19.08.72, middle of pg.1)

Bhavaan bhiishmashca karnashca kripashca samitinjayah.
Ashvatthaamaa vikarnashca saumadattistathaiv ca. (Ch.1, shloka 8)

<i>Bhavaan bhiishmashca karnashca</i>	{Acharya,} you {yourself are certainly there} and Pitamah Bhishma, {- information about him is mentioned in the meaning of words -} similarly, Karna ³³
<i>ca samitinjayah</i>	and Samitinjaya, {the one who never loses in the world like the first Narayan [and] is always victorious in the war,}
<i>kripah ca tathaa eva</i>	Kripacharya, {the one who is very kind? [and] serves the royal family of Kuru selflessly (?)}, and in the same way {your dear son}
<i>ashvatthaamaa</i>	Ashwatthama, {the wearer of snake-gem in the form of mind,}
<i>vikarnah ca</i>	Vikarna, {the one who criticises Duryodhan fearlessly face to face [and] has the nature opposite to that of Dusshasan and flatterer Karna too,} and {in this world of flatterers,}
<i>saumadattih</i>	{the one who enters Narayan of the third generation of the cool Moon of knowledge, Krishna alias the Golden Age Narayan complete with 16 celestial degrees [and] lavishly praiseworthy Mahatma Buddha himself} is Bhurishrava, the grandson of Somdatt. {[Taking] advance course at AIVV is necessary for the knowledge of this fact.}

- The children of Dhritrashtra means, the children of the blind. Who were present in their army? Look [they] come, don't they? Bhishma Pitamah, Dronacharya, Ashwatthama; they were in whose army? Of Dhritrashtra. The progeny of blind are blind. (Saakaar mu.04.06.65)
- Bhishma Pitamah, Dronacharya, Ashwatthama, to whom did all these ones belong? They were in the army of Kauravas. (Saakaar mu.27.02.66)
- *Ashwa stha ma*; what kind of *ma* (mother)? The one who is stable on the horse (*ashwa*). 'Ashwa' means, inconstant horse like mind. So, is it good to be stable in the horse like mind or should you be stable in the intellect? The mind is inconstant, so whatever comes in the mind, you do just that. You didn't see anything [whether] it is a sin or a noble deed. If it comes in the mind... it doesn't matter if anger comes. So, he went off to kill the five Pandavas. He didn't even check that the ones whom he is killing, are they very small children of Pandavas or the Pandavas [themselves]. He just killed them speedily. So, to perform action as per his own wish, to follow the opinion of the mind is the task of Ashwatthama. Who is the mind? Brahma is the mind. The tasks that are performed and made to perform based on the opinion of the mind, is the task of Ashwatthama. (VCD 1574)
- All these sadhus and so on (are the ones belonging to the community of Kauravas). [...] All the names [like] Bhishma, Dronacharya and so on are [the names] of sadhus. (Mu.23.11.66, end of pg.1)
- Bhishma Pitamah means, *Bal brahmachari* (celibate since childhood), Dronacharya, Ashwatthama and so on; all these are the names of scholars [and] pandits. (Mu.18.02.72, middle of pg.1)
- You had a religious war with schol ars [and] pandits. A religious war isn't called a fight. (Mu.22.05.64, beginning of pg.3)

Anye ca bahavah shuuraah madarthe tyaktajivitaah.
Naanaashastrapraharnaah sarve yuddhavishaaradaah. (Ch.1, shloka 9)

<i>Bhavah anye ca shuuraah tyakta jivitaah madarthe</i>	There are many more brave ones {of the Kaurav wing who} are going to {even} sacrifice their life {after restraining their desires especially} for me.
<i>sarve naanaashastrapraharnaah</i>	{They} all are going to strike with many {deceitful} weapons {of knowledge and ignorance
<i>yuddhavishaaradaah</i>	according to the opinion of my mind and [they]} are skilled in the art of {false, tyrannical and violent} battle.

- This is certainly a false world (of violent war). You get falsity and just falsity (in the scriptures). There isn't even a trace of truth. (Mu. 12.02.71, beginning of pg.3)

³³ The elder brother of the Pandavas in the epic Mahabharat

- Even among the Kauravas, the name of the main ones is famous, isn't it? There are many Yadavas, the residents of Europe as well. There are names of everyone. The names of those who are famous are published in the newspapers. Everyone has an opposing intellect towards the Supreme Father Supreme Soul. (Mu.25.03.72, end of the middle part of pg.2)

***Aparyaptam tat asmaakam balam bhiishmaabhirakshitam.
Paryaptam tu idam eteshaam balam bhiimaabhirakshitam. (Ch.1, shloka 10)***

<i>Tat balam asmaakam bhiishmaabhirakshitam</i>	That army of ours defended by Bhishma {of the path of renunciation, who is highly respected by the society and the government}
<i>aparyaptam tu idam balam eteshaam</i>	is unlimited and this army {in minority} of these {five Pandavas, the sons of Pandu}
<i>bhiimaabhirakshitam paryaptam</i>	defended by {tall and well-built} Bhima {with demonic attitude and voracious [stomach] like that of a wolf} is limited. {Hence, our victory is certain.}

- There are many Yadavas, Pandavas are very few. It is also praised: Ram (Pandavas of Pandu) went, Ravan (Kauravas of Kuru) went and Yadavas (Christians) have a big community. (Mu.11.06.64, beginning of pg.1)
- Now, it is the kingdom of Kauravas. It (the remembrance of the present time) is mentioned in the history too, that the Kauravas used to trouble the Pandavas a lot, because the Kauravas were more [in number]. Pandavas were few. Many things have been written in the scriptures. You see [them] now, in practice. (Mu.03.11.71, end of pg.1)
- The group of Kauravas is big; the group of Pandavas is small. (Mu.14.07.63, middle of pg.2)

***Ayaneshu ca sarveshu yathaabhaagamavasthitaah.
Bhiishmamevaabhirakshantu bhavantah sarva eva hi. (Ch.1, shloka 11)***

<i>Ca bhavantah sarva eva</i>	This is why all of you {who are the rulers in the form of holders of small or big posts in the Indian democratic rule,}
<i>avasthitaah sarveshu ayaneshu</i>	are firm at all the positions {of officers in the form of <i>purushaarthis</i>* [like] foot soldiers, [the riders of] chariot, elephants, horses etc.}
<i>yathaabhaagam hi</i>	according to your sections {[or] departments} [and] certainly,
<i>abhirakshantu eva bhiishmam</i>	protect only Bhishma {from all the directions even in an unjust [way] through [the power of] people, wealth, luxury, physical power or bribery}; {because these sanyasis are respected a lot among the subjects who give votes.}

- Bhishma Pitamah are certainly the people belonging to [the sect of] Shankaracharya. (Saakaar mu.05.07.65)
- If they see any sanyasi passing by from anywhere, they will definitely bow their head in front of him. They will fold their hands. Some fall at their feet on the road itself. There are devotees like this as well. As soon as they see the one with ochre coloured dress, they bow their head. Now, the Father explains, you feed and serve drinks to them a lot, don't you? [...] Here also there are numerous sanyasis. You fall at their feet and give them food too. (Mu.05.06.69, beginning of pg.3)
- No matter how much these great *sanyasi-udaasi*³⁴, scholars, pandits, teachers and so on are respected in this world, look, no matter how great the great ones are, what do they say? [God] is omnipresent. (VCD 2839)

[Shloka 12 to 19: Description of the sound of conches of both the armies]

***Tasya sanjanayan harsham kuruvridhdah pitaamahah.
Simhanaadam vinadya uccaih shankham dadhmau prataapavaan. (Ch.1, shloka 12)***

<i>Sanjanayan harsham tasya pitaamahah kuruvridhdah</i>	By giving joy to that Duryodhan, Pitamah Bhishma, the oldest among the Kauravas, {respected for [maintaining] cowardly celibacy}
<i>prataapavaan vinadya uccaih</i>	{and} the one who is considered valorous, yelled loudly {like the clouds that cover the inexhaustible and unlimited light of knowledge of the Sun of Knowledge through the sounds of loudspeakers}
<i>dadhmau shankham</i>	and blew the conch {like mouth of 1200 to 1400 years long-term ignorance of 'God is omnipresent' created by the first Shankaracharya}

³⁴ Those who remain sad thinking that everything is false and just momentary

simhanaadam	out of their own false elation of [being] the World Guru of the entire world} while giving an echoing loud cry like a lion {in the world of violent or murderous animals}.
--------------------	---

- The greatest demons are the sanyasis who say that God is omnipresent. (However, there is just one God) (Mu.07.01.71, end of pg.3)
- All the sages, saints and so on are impure [and] corrupt. The ones who say: ‘the Supreme Soul is omnipresent’, defame us (Shiva+Brahma) the most. (Mu.01.01.73, end of pg.3)
- Now, you become flowers from thorns. Sanyasis won’t say, this one is a thorn (who gives sorrow). They say that the Supreme Soul is omnipresent. Everyone is a form of God. (Mu.12.02.69, end of the middle part of pg.1)
- Just dirt comes out of everyone’s mouth in the entire world. The dirtiest dirt comes out of the mouth of sanyasis who say that ‘God is omnipresent’. They abuse (the unlimited) Father a lot. They call God as the incarnation of tortoise [and] fish. They speak so much dirt. This is why, they have been named Hiranyakashyap etc. (Mu.30.01.70, end of pg.3)
- This is the false knowledge of these sanyasis. They turn the face away of everyone from the Supreme Father Supreme Soul (P). They have included the Supreme Soul Himself in the 84 lakh species. This is called as the defamation of the religion. These ones themselves have entrapped Bharat in mire. The entire world has become an orphan with respect to just the one topic (of omnipresence). What is that topic? ‘God is omnipresent’. And then, the sanyasis say: *Shivoham* (I am Shiva), *Brahmoham* (I am Brahma). They are called orphans. (Mu.15.01.58, beginning of pg.2)

**Tatah shankhaashca bheryashca panavaanakagomukhaah.
Sahasaa eva abhyahanyanta sa shabdah tumulah abhavat. (Ch.1, shloka 13)**

Tatah sahasaivaabhyahanyanta shankhaashca bheryashca	Then, {later on,} all of a sudden, there were {very loud sounds of} the conches {of knowledge with many types of tunde-2 matirbhinna³⁵, small, big and medium sized mouths} and bugles,
panavaanaka ca gomukhaah	{instruments of knowledge and ignorance like} dho³⁶, drums and horns {i.e. the sounds of] media [like] newspapers, magazines, radio, channels etc., [the sounds of] people of the society and the government}.
abhavat tumulah shabdah sah	There was a very loud noise of {all of} them.

- An extreme darkness of Maya is spread intensely in this world through the media. Arey! Everyone starts speaking lies. The Brahmakumar-kumaris say for themselves that they are the children of Brahma and those representatives of the government also say: ‘Arey! We certainly *control* the entire Bharat’ and all these people of media, these newspapers, these TV channels [and] this internet who spoil even their intellect, start speaking lies. In this way, the kingdom of Ravan begins. (VCD 3420)
- Many news of defamations are received and after listening to those defamations, they are completely tired (*faa hona*). Who? Bharatvaasis (the residents of Bharat) or *videshis* (foreigners)? The Bharatvaasis become tired. So, those who make the bombs of defamation, the defamation of (the flaw of) adulteration is the greatest defamation according to the Indians, isn’t it? You did understand, didn’t you? So, these are the bombs, the bombs of defamation in the unlimited world of Brahmins. Whose defamation? The highest of the high actor who is the Father of the world. (VCD 2854)

**Tatah shvetaih hayaih yukte mahati syandane sthitau.
Maadhavah paandavashcaiv divyau shankhau pradadhmauh. (Ch.1, shloka 14)**

Tatah dhavah + maa sthitau mahati syandane	Then {Shivbaba}, the Husband of mother Parvati, sitting on the great {permanent} chariot {like body of Arjuna}
yukte shvetaih hayaih ca	with {four united heads of Brahma [in the form of] four mind like} white horses {free from dirt,} and
paandavah eva pradadhmauh shankhau divyau	Pandav Arjuna, {the son of Panda in the form of Pandu} also blew their conch {like mouth which narrate} divine {words of God}.

- There is the entrance of Baba, (combination of the corporeal one and the Incorporeal One) in this (Brahma). These ones are called as the chariot of Arjuna. (Mu.02.03.89, beginning of pg.2)

³⁵ Every head has its own opinion

³⁶ A large elongated drum

- (Shiva) Baba is giving us the teachings after becoming the Charioteer in this chariot. As for the rest, there is no question of horses, cart and so on. The Father is the servant (Charioteer) of the children. The servant will certainly sit in front, won't he? (Mu.15.11.73, end of pg.3)
- It is about the conch (like mouth). You blow the conch of knowledge through it. (Mu.15.06.72, end of pg.1)
- The Father keeps making the sound of the conch (of mouth). Then, they have made conches and blowhorn (*tutaari*) etc. in the path of *bhakti*. In fact, the Father explains through this mouth. (Mu.07.11.70, end of pg.3)
- Shivbaba also says: now, I am giving you very good cannon-balls of knowledge through Brahma. Make the sound of conches properly before the human beings. The part of the Gita is being played again and the *kingdom* is being established (by) Heavenly (God the Father). (Mu.16.10.72, beginning of pg.1)
- The Supreme Soul Himself was the Charioteer of the Pandavas. (Mu.20.02.71, beginning of pg.4) (After listening to the bugles of defamation in 2017-2018, the children stop narrating knowledge out of public honour, but Shivbaba narrates the knowledge in reply to the furious defamation done in the media constantly by the opponent group. This is why in the army of Pandavas, God, the Charioteer and Arjuna, the rider blew the conches simultaneously at first; then the *nambarvaar*³⁷ *mahaarathi* children blow [their conches].)

Paancajanya hrishiikesho devadattam dhananjayah.
Paundram dadhmau mahaashankham bhiimakarmaa vrikodarah. (Ch.1, shloka 15)
Anantvijayam raajaa kuntiputro yudhishtirah.
Nakulah sahdevashca sughoshamanipushpakau. (Ch.1, shloka 16)

<i>Hrishiikesho paancajanya</i>	{ <i>Amoghviirya</i> *} Shivbaba, the Master of {the Mother Earth along with other cow like} <i>indriyaan</i> * [blew the conch named] Paancajanya {through Pancajan ³⁸ or Brahma with five heads},
<i>dhananjayah devadattam</i>	Arjuna, {the conqueror of the world through the power of yoga because of being} the conqueror of the wealth of knowledge {of the true Gita} [blew the conch] {named} Devdatt granted by the deity Indra,
<i>vrikodarah bhiimakarmaa</i>	Bhima, {the one} with {voracious} stomach {that eats everything} like a wolf [and] the one who performs fearsome tasks {like killing hundreds of mighty Kauravas, Kiichak [and] demons alone}
<i>mahaashankham paundram kuntiputro</i>	[blew] {the lotus [flower] marked} great conch named Paundra {with the roar of highly destructive lion in the jungle like world}, the son of mother Kunti {who was a non-violent religious warrior, that}
<i>raajaa yudhishtirah anantvijayam</i>	King Yudhishtir, {the one who always speaks the truth} [blew the conch named] Anantvijay, {always the giver of victory of truth,}
<i>nakulah sughosha</i>	Na + kul, {the one who is like a mongoose for highly poisonous, adulterated <i>videshis</i> * belonging to the dynasty of Vrishni, [i.e.] the ones who neither continued to be natives nor foreigners in the world, but [he] is the controller of the mind like horses of the <i>videshi</i> religious leaders and} [blew the conch named] Sughosha {in the form of a roar like proclamation}
<i>ca sahdevah</i>	and {in the Sikh community named 'Nanak',} Sahdev, {the one who always supports the deity souls [and] is the protector of human cowshed}
<i>dadhmau manipushpakau</i>	blew the conch {like mouth [named]} Manipushpak {that narrates the <i>vani</i> (words) of Gurudwara (Sikh temple) like bead in the form of bright soul}.

- When the massive war of Mahabharat took place, what did the *mahaarathis* do at first? They blew the conches. Now also, those who are great *mahaarathis*, what are they doing? The more they blow the conch, the more the *field* of Mahabharat also becomes ready. (VCD 1542)
- The soul is aware: I have a good power to make the sound of the conch of knowledge. We can make the sound of conches. Some say: I can't make the sound of conch. The Father says: those who make the sound of the conch of knowledge are extremely dear to Me. They will give My introduction too, through knowledge. (Mu.21.10.73, middle of pg.3)

³⁷ One greater than the other

³⁸ Lit. means five people

- You all are the speakers of knowledge. (Mu.02.03.89, middle of pg.2)
- This entire knowledge has come in your intellect. This is why, the *svadarshan cakra* (discus of self-realization) is also given to you. The conch is also yours. It is about narrating the knowledge through the mouth. You blow the conch of knowledge. (Mu.26.07.71, middle of pg.2)

Kaashyashca parameshvaasah shikhandi ca mahaarathah.
Dhrishtadyumno viraatashca saatyakishcaaparaajitah. (Ch.1, shloka 17)
Drupado draupadeyaashca sarvashah prithiviipate.
Saubhadrashca mahaabaahuh shankhaan dadhmuh prithakprithak. (Ch.1, shloka 18)

<i>Prithiviipate kaashyah parameshvaasah ca</i>	O lord of the Earth! [King] Kashiraj of Kashi, who bears the huge bow {of body in the form of bodily <i>purusharth</i>*} and
<i>mahaarathah shikhandi ca</i>	{similarly,} the great warrior {in the form of Mahakali³⁹ with bodily ego like [that of] an elephant}, {[King] Drupad's daughter} Shikhandi {in the form of the World Mother, the topmost seed form Brahmani, hence Rudrani} and
<i>dhrishtadyumno viraatah</i>	Dhrishtadyumna, {the shameless commander-in-chief of Pandavas who is stubborn and a firm resolute in taking revenge,} Virat {like the form of Vishnu, the remembrance of the household [path]}
<i>ca aparaajitah saatyakishca</i>	and Aparajit, {the one who is never defeated by anyone,} Saatyaki {who always supports truth} and
<i>drupado ca draupadeyaah ca</i>	Drupad, {the king of the city of Kampilya who definitely attains a fixed position [and] was even an enemy of his friend accidentally} and all the five sons of Draupadi {in the form of the Sun¹ + the Moon² and Buddhist³, Sanyasi⁴ and Sikh⁵} and
<i>mahaabaahuh saubhadrah</i>	{Abhimanyu,} the long-armed son of Subhadra {who was the dearest to the Pandavas and was greatly body conscious of his maternal uncle [and] similarly the <i>alaukik</i> father},
<i>sarvashah dadhmuh prithak-2 shankhaan</i>	{[i.e.] the Brahmins of the advance [knowledge] spread} in all the four {directions} blew different {kinds of mouth in the form of} conches {of the sensational <i>Ishwariya</i> (i.e. God's) advance knowledge of the Gita}.

- Who will make a loud and great sound of conch? Certainly, those who are *mahaarathis*, those who ride lions, elephants, will make a loud noise. (Saakaar mu.08.09.64)
- The Father is making us into those righteous ones again. So, you too, the ones who are excellent *mahaarathis*, make the sound of conch like this. You are certainly *namabarvaar* (one greater than the other). (Saakaar mu.08.09.64)
- Dhrishtadyumna is also born from the sacrificial pit (of knowledge of the city of Kampil). He is famous as the commander-in-chief of the army of Pandavas. Baba also says: it is a spiritual military of you children. You are underground incognito warriors. Who is the marshal of this spiritual military? Shankar is the commander-in-chief. (Disc.1041)
- It is said Virat (huge) for Vishnu. Vishnu himself takes on a huge form. (Disc.1445)
- Whose part is that of Shikhandi? It is the part of Jagadamba. So, does Jagadamba shoot arrows or not? She shoots the arrows of knowledge and in order to shoot the arrows of knowledge, she works on whose indications? The arrows were shot through maidens. They were made to shoot the arrows to whom? They were made to shoot the arrows to the great sages, thinkers, sanyasis [and] sanyasis like Bhishma Pitamah. So, the task of shooting arrows is that of very small maidens. This is why, the idol of Jagadamba is made small and the temple made as *yaadgaar* is also small. (Disc.1789)

Sa ghosho dhaartaraashtraanaam hridayaani vyadaarayay.
Nabhashca prithiviim caiva tumulo vyanunaadayan. (Ch.1, shloka 19)

<i>Sa ghosho nabhashca prithiviim vyanunaadayan tumulo</i>	Because of that {loud} sound {of knowledge} the sky* and the 'earth started echoing loudly {[and] there were sounds of knowledge}
<i>ca eva hridayaani dhaartaraashtraanaam</i>	and the very hearts {filled with weaknesses} of the sons of {the capitalist} Dhritarashtra, {the Congressmen, [meaning] Kauravas, the great <i>bhogi</i> leaders}
<i>vyadaarayay</i>	were torn apart. {And this is why, numerous Kauravas had a heart failure.}

³⁹ The darkest and fearsome form of goddess Parvati

{Radio broadcasting stations and websites} {The sound of instruments [like] radio, tape recorder, TV, loudspeakers etc. on the earth.}

- When the truth emerges, the false ones oppose. [...] When you (Pandavas) tell the truth to someone, then (the Kauravas) feel that they are stung. (Mu.09.05.73, end of pg.3)

[Shloka 20 to 27: Context of the inspection of armies by Arjuna]

*Atha vyavasthitaandrishtvaa dhaartaraashtraankapidhvajah.
Pravritte shastrasampaate dhanurudyamya paandavah. (Ch.1, shloka 20)*

Atha drishtvaa dhaartaraashtraan	Then, on seeing {the Kaurava leaders who make [the sound of] cawing, [i.e.] the sons of Dhritarashtra
vyavasthitaan pravritte paandavah	armed and engaged {with special alertness in this way}, {the son of Panda in the form of Pandu, [i.e.]} Pandav Arjuna,
kapidhvajah udyamya	the bearer of Kapidhvajaa, {[i.e.] the one with a chariot marked with inconstant flag of victory of Hanuman, the monkey with an inconstant mind, suddenly} lifted up
dhanuh shastrasampaate	the bow {[named] Gaandiv in the form of flexible bodily purushaarth} at the time of using weapons {of knowledge, yoga, dhaaranaa* etc.},

- Hit such arrows, then they will wake up from the sleep of Kumbhakarna. These Bhishma, Dronacharya and so on certainly have to wake up at the end. There is no question of violence in this (lifting the bow). It is about these arrows of knowledge. (Mu.10.03.63, middle of pg.3)

Hrishiikesham tadaa vaakyamidamaah mahiipate.

Arjuna uvaac: Senayorubhayormadhye ratham sthaapaya mecyuta. (Ch.1, shloka 21)

Mahiipate tadaa vaakyamidamaah hrishiikesham	O King {of Hastinapur, the city of body conscious elephants)! Then, {at the time of immediate war, Arjuna} said this sentence to the Ever pure Shivbaba:
acyuta sthaapaya me ratham	O Amoghviirya* {Shivbaba)! {Definitely} stand my chariot {like body safely [and] secretly}
madhye ubhayoh senayoh	in the middle of both, the armies {of Kauravas and Pandavas},

- The chariot on which the Unlimited Father rides and comes, that chariot is presently standing between the armies of Pandavas and Kauravas [with] Yadavas. (VCD 682)
- The incorporeal Point of Light, Shiva enters him (the corporeal one), controls the chariot like body, controls the *indriyaan* [and] takes the reins of the mind in His hands or does He control the soul? He certainly explains the soul. In the Gita, He has given explanation to Arjuna, hasn't He? To explain means to convince. When he is convinced, he will accept; if he isn't convinced, how will he accept? (VCD 2486)

Yaavat etaan niriiksheham yoddhukaamaanavasthitaan.

Kairmayaa sah yoddhavyamasmin ranasamudyame. (Ch.1, shloka 22)

Yaavat aham niriikshe etaan	from where I can inspect these {Kauravas along with my special supporters},
sah kaih avasthitaan yoddhukaamaan	with which {active opponents} standing eagerly for {this religious} war
mayaa yoddhavyam asmin ranasamudyame	I have to fight this {final Mahaabhaari (massive) Mahabharat} war {of religion and irreligion or truth and falsity}.

- God has thousand eyes. Does He have a few eyes or thousand eyes? He has thousand eyes. Now also, they write in newspapers: he is taking the information of each and every event of whatever turmoil that is taking place. The complete picture is presented in front of him. So, is there someone who sees and presents it in front of him or not? Someone with eyes will see it, only then he will tell [him]. (Discussion no.1230)

Yotsyamaanaanaveksheham ya etetra samaagataah.

Dhaartaraashtrasya durbuddhe yuddhe priyacikiirshavah. (Ch.1, shloka 23)

<i>Atra yuddhe ye ete priyacikiirshavah dhaartaraashtrasya</i>	Here, in {the <i>aadhyaatmik</i> *} war {of truth and falsity}, these {kings and the people of their army}, the ones who wish to perform {the act} dear to Duryodhan,
<i>durbuddheh samaagataah</i>	{the wicked warrior} with a bad intellect have gathered {to die now, in this field of actions that brings an end to the Iron Age}.
<i>aham avekshe yotsyamaanaan</i>	Let me see {these} warriors {belonging to all* the <i>vidharm</i> (opposite religions)}. {Gita* ch.18, <i>shloka</i> 66}

• The white dressed BKs, who are sitting as the leaders of religion and are continuously paying crores⁴⁰ of rupees to the government officers, *tantriks*⁴¹ and people of the media in order to suppress the truth (Preface) ... today, the children have come up with a lot of knowledge, haven't they? What was said? But it isn't the knowledge of the Father. It is their own knowledge. They have come up with their own knowledge. They consider themselves to be more knowledgeable than even the Father. [...] it has been 40 years for someone after becoming the father. He became the father in practice. It has been 30 years for someone. They became the father of the Father and started performing opposing actions. It has been 20 years for someone. If 20 years are subtracted from 2017-18, which year do you come to? (Someone said: 1997-98.) 1997-98. So, he started opposing actively since then. (VCD 2359)

Sanjay uvaac: Evam ukto hrishiikesho gudaakeshena bhaarata. Senayorubhayormadhye sthaapayitvaa rathottamam. (Ch.1, shloka 24)

<i>Bhaarata gudaakeshena ukto evam</i>	[Sanjay said:] O King Dhritarashtra, the one belonging to the dynasty of [King] Bharat! When Arjuna, the conqueror of sleep said this {with enthusiasm},
<i>hrishiikesho sthaapayitvaa</i>	{Shivbaba,} the One who is always victorious over the <i>indriyaan</i> , {[i.e.] the Light of Shiva, who has entered Arjuna} placed
<i>rathottamam madhye ubhayoh senayoh</i>	the elevated {permanent} chariot {like body of Arjuna} in the middle of both the armies {of the Pandavas and the Kauravas}.

• Then, how will the Incorporeal Father come in this world? It is also said that He comes in the chariot like body. Then, they have shown a [physical] chariot [saying:] He rode the chariot of Arjuna, He rode the vehicle of horses. Well, who are horses? What is a chariot? What are the reins? They don't understand anything. These *indriyaan* themselves are the horses, the reins are in the form of the mind and intellect, this is the chariot like body, the chariot on which the Father rides and comes. That chariot is now standing between the armies of Pandavas and Kauravas [with] Yadavas. (VCD 682)

Bhiishmadronapramukhatah sarveshaam ca mahiikshitaam. Uvaac paartha pashya etaan samavetaan kurun iti. (Ch.1, shloka 25)

<i>Ca uvaac iti sarveshaam mahiikshitaam bhiishmadronapramukhatah</i>	And He said this in front of all the important kings {of the Kaurava wing} like Bhishma, Drona etc.:
<i>paartha pashya etaan</i>	O Arjuna, the son of Pritha, the king of the Earth! Look at these
<i>kurun samavetaan</i>	Kauravas, {the sons of Kuru who are proud of their actions of making plans like [building] Tehri, Nangal [dams] etc., the ones who bring about the kingdom of Ravan under the pretext of [bringing the kingdom of] Ram}, who have gathered {here, on the battlefield in the form of the field of actions}.

• 'Kuru' is a Sanskrit word, 'Kaurava' is a Hindi word [and] 'Congress' is an English word. (Saakaar mu.30.09.63)

• Nowadays look, everyone keeps making plans. They keep making plans every year. Look, just like the governments of other countries keep making plans, the Bharatvaasis are also making plans. Arey, their planning isn't accomplished. The planning for five years, then, for eight years, then, for 15 years, 10 years and they think that they establish the kingdom of Ram by establishing, by making new plans. They build this Tehri dam, that Nangal dam [and] think that they are establishing the

⁴⁰ 1 crore = 10 millions

⁴¹ People skilled in practicing black magic

kingdom of Ram. They keep making plans to produce immense wealth and property [and] abundant grains. (VCD 3063)

***Tatraapashyatsthitaanpaarthah pitrinatha pitaamahaan.
Aacaaryaanmaatulaanbhraatrinputraanpautraansakhiinstathaa. (Ch.1, shloka 26)
Shvashuraansuhridashcaiva senayorubhayorapi.***

<i>Tatra eva apashyat pitrin sthitaan</i>	There, [Arjuna] clearly saw {the ancestors or seeds of the demonic religions of} the paternal side standing {in the religious war};
<i>atha paartha pitaamahaan-aacaaryaanputraan</i>	similarly, O Paartha! [He saw] the <i>babas</i> ⁴² in the form of great grandfathers {like Bhishma standing in the opposite wing}, learned men, sons,
<i>maatulaanbhraatrin pautraansakhiin shvashuraan ca</i>	maternal uncles, brothers, grandsons, friends, fathers-in-law and
<i>tathaa suhridah ubhayoh senayoh api</i>	in the same way, {many other} relatives situated in both the armies {of Kauravas and Pandavas} too.

- The Father knows that the children have the connection of the intellect with many. They have love for many [like] the paternal uncle, the maternal uncle and so on. (Mu.30.03.69, middle of pg.1)
- Here, all the relatives [including] the brother, the father, the maternal uncle [and] the paternal uncle, become enemies. (VCD 1373)

***Taan samiikshya sa kaunteyah sarvaan bandhuun avasthitaan. (Ch.1, shloka 27)
Kripayaa parayaa aavishto vishiidan idam abraviit.***

<i>Samiikshya sarvaan taan bandhuun avasthitaan</i>	After closely inspecting {with a sentimental heart} all those relatives standing {ready for the religious war,}
<i>sa kaunteyah aavishto parayaa kripayaa</i>	that {Arjuna,} son of mother Kunti, was {completely} filled with great compassion {out of attachment to all of them} [and]
<i>abraviit idam vishiidan</i>	{in the remembrance of their immediate destruction} he said this with sorrow:

- When there is no knowledge, the intellect wanders towards the friends, relatives and so on. (Mu.11.10.68, end of pg.1)
- Because of being ignorant [he] is entangled in attachment. Firstly, attachment of the body, bodily relatives [and] things related to the body persist. Every soul is playing the part of Arjuna to a greater or a lesser extent. Everyone has that ignorance in the beginning. (Discussion no.1878)

[Shloka 28 to 47: Cowardly, affectionate and sorrowful words of Arjuna full of attachment]

***Arjuna uvaac: Drishtva imam svajanam krishna yuyutsum samupasthitam. (Ch.1, shloka 28)
Siidanti mama gaatraani mukham ca parishushyati.
Vepathushca shariire me romaharshashca jaayate. (Ch.1, shloka 29)***

<i>Krishna drishtvaa imam svajanam</i>	[Arjuna said:] O {Shivbaba,} the One who attracts! After seeing these {bodily} relatives
<i>samupasthitam yuyutsum mama gaatraani siidanti</i>	standing in front eager to fight the war {of religion and irreligion as per their heart's desire}, my limbs are becoming {completely} weak
<i>ca mukham parishushyati ca me shariire vepathushca</i>	{because of bodily attachment} and [my] mouth is drying a lot {even to speak anything} and my {entire} body is shivering {out of despair} and
<i>romaharshah jaayate</i>	the hairs [on my body] are standing on end. {It is just like the power of the soul has completely reduced.}

- The Father says: the remembrance of bodily being makes (the stage) fall (down) completely. (Mu.13.03.69, middle of pg.1)
- Weakness comes because of not following the shrimat that we have received completely. (A.V.24.01.70, pg.184)

⁴² Lit. means grandfather or a senior person; the sanyasis are also called baba

Gaandiivam sransate hastaattvakcaiva paridahyate.
Na ca shaknami avasthaatum bhramatiiva ca me manah. (Ch.1, shloka 30)
Nimittaani ca pashyaami vipariitaani keshav.

Keshav gaandiivam sransate	O {Trimurti Shivbaba,} even the Master of Param brahma! The Gaandiv {named flexible} bow {of bodily purushaarth} is slipping away
hastaat ca tvak eva paridahyate ca	from [my] hand {like intellect with inconstant mind} and the skin is also burning {from head to toe} from everywhere {as if suddenly having fever} and
na shaknami ca avasthaatum	I am {so weak that it is like I am} feeling weak to even stand.
me manah bhramatiiva ca	My mind {that has become uncertain [thinking:] what to do,} is spinning and {there is such darkness of attachment towards the relatives that}
pashyaami nimittaani vipariitaani	[I] am [fore]seeing an omen or bad omen [of] adverse {consequences}.

- ‘Attachment is the root of all the diseases’. (Ramayan created by Tulsidas)
- For example, when some enemies attack, they cut off the *connection* of telephone, radio etc. first of all. They cut off the *connection* of electricity and water [and] then they attack. Similarly, Maya also breaks the *connection* of the intellect (with God) first of all, because of which [receiving] *light, might,* powers and company of knowledge *automatically* stops, i.e. it makes us unconscious. It means, it makes us devoid of the remembrance of our form and makes us unconscious. (A.V.16.10.75, end of pg.196)

Na ca shreyah anupashyaami hatvaa svajanam aahave. (Ch.1, shloka 31)
Na kaankshe vijayam krishna na ca raajyam sukhaani ca.

Naanupashyaami shreyah hatvaa svajanam	{I} don't see benefit in killing my relatives {who have converted to [become] vidharmi* or videshi,
aahave ca	by making them [die] the death of doubt in Buddhist, Muslim etc. bodily gurus} in the religious war either.
krishna na kaankshe vijayam	O {Shivbaba,} the One who pulls enemies [like] lust etc.! {I} don't want victory {over the world by becoming a rare ambitious [person]},
na raajyam ca sukhaani ca	[I] don't want {heavenly} kingdom and super sensuous joy {of the abode of Vishnu's vaikunth*} either.

- ‘Kar te daari paarasmani dehi, kaanc-kirac badle mein lehi (They throw away the touchstone in their hands and take the broken pieces of glass instead)’. (Ramayan created by Tulsidas)
- As soon as they saw the face of friends and relatives, they were infatuated and sat. They were surrounded by attachment. This is also predestined in the *drama*. (Mu.15.07.08, beginning of pg.3)

Kim no raajyena govinda kim bhogaih jivitena vaa. (Ch.1, shloka 32)
Yeshaamarthe kaankshitam no raajyam bhogaah sukhaani ca.
Ta imevashitaah yuddhe praanaan tyaktvaa dhanaani ca. (Ch.1, shloka 33)

Govinda kim raajyena no	O the Ruler of the cow like indriyaan! What is [the use of] kingdom to us?
kim bhogairvaa jivitena yeshaamarthe	{Similarly,} what {is the benefit of} pleasure or {selfish} life(?) {It is because} the {relatives} for whom
no kaankshitam raajyam bhogaashca sukhaani ime te	we have desired the kingdom, joys and happiness {considering them to be the ones of our party (gharaati)}, they themselves
avasthitaah yuddhe tyaktvaa praanaan ca dhanaani	{have become enemies and} are standing firm in the {great} war {of religion and irreligion} after renouncing [their] life, {home} and wealth.

- You have attachment when you have this awareness that you are a householder. When there is [the feeling of] ‘our house, our relations’, you have attachment. (A.V.22.07.72, end of pg.342)
- All the love goes towards the friends and relatives. The entire wisdom is ruined. (Mu.24.08.75, middle of pg.3)

Aacaaryaah pitarah putraastathaiva ca pitaamahaah.
Maatulaah shvashuraah pautraah shyaalaah sambandhinastathaa. (Ch.1, shloka 34)

Aacaaryaah pitarah putraah pitaamahaah ca tathaa eva	There are teachers {[like] Krip[acharya], Drona etc.}, paternal uncles, sons, babas {[like] Bhishma etc.} and in the same way
---	---

<i>maatulaah shvashuraah pautraah shyaalaah tathaa sambandhinah</i>	maternal uncles, fathers-in-law, grandsons, brothers-in-law and {different kinds of} relatives {too}.
---	---

- The children have connection of the intellect with many. They have love for many [like] paternal uncle, maternal uncle and so on. The Father explains, (all) that (adulteration) isn't love; it is like beatings. (Mu.30.03.69, middle of pg.1)
- [They] remember the friends, relatives etc. of this old (hellish) world. (Mu.06.04.88, beginning of pg.2)

***Etaan na hantumicchaami ghnatopi madhusuudana.
Api trailokyaraajyasya hetoh kim nu mahiikrite. (Ch.1, shloka 35)***

<i>Madhusuudana</i>	O {Shivbaba,} the Killer of lust, the One who kills the demon in the form of lust as sweet as honey {to everyone else like us}!
<i>api ghnatah kim nu mahiikrite</i>	Even if [they] attack {me, I consider that [they] are mine and will just be mine; so,} leave aside the Earth, {in fact, I have so much love filled for them in me that}
<i>na icchaami hantum etaan</i>	{I} don't want to kill them {i.e. make them die} the death of [having] doubt in their respective religious fathers}
<i>hetoh trailokyaraajyasya api</i>	for the rule over the three worlds either. {It is the wonder of body [conscious] vision, isn't it?}

- Now, all are impure. This is why, they have attachment to the effigy of five elements. They don't feel like leaving them. (Mu.26.03.99, middle of pg.2)

***Nihatya dhaartaraashtraannah kaa priitih syaat janaardana.
Paapam eva aashrayet asmaan hatvaa etaan aatataayinah. (Ch.1, shloka 36)***

<i>Janaardana</i>	O Mukteshwar, [i.e.] the One who is {especially} worshipped {in the end of the kalpa for liberation from sorrow} by human beings {who cry out in distress}!
<i>kaa priitih nah syaat nihatya dhaartaraashtraan</i>	What {special} happiness will we obtain {even} by killing {the Kauravas who caw,} [i.e.] the sons of Dhritarashtra, {the capitalist of democracy}?
<i>asmaan eva aashrayet paapam hatvaa etaan aatataayinah</i>	{In fact,} we will just accumulate sin by killing these tyrants {who are ignorant and have a child-like intellect, from [their] life and property}; {because [it is said:] 'the elders are supposed to forgive [and] the youngsters are supposed to make mistakes.'...}

- When the child suffers blow, when he is hurt, they feel sad within the heart [thinking:] this poor one is hurt. Though he falls because of his own mistake, the parents hug him [and] love him. (Mu.18.09.73, end of pg.3)
- Even the ignorant ones bring benefit to those who bring benefit [to them]. Everyone does know to be good with a good one, but forgive or transform the one with the vibrations of harm through your vibrations of benefit. Even if you can't transform, you can at least forgive, can't you? You are certainly the master ocean of forgiveness, aren't you? (A.V.13.02.91, middle of pg.43)

***Tasmaat na arhaah vayam hantum dhaartaraashtraan svabaandhavaan.
Svajanam hi katham hatvaa sukhinah syaama maadhava. (Ch.1, shloka 37)***

<i>Tasmaat hantum svabaandhavaan</i>	This is why killing our {own seed form and root form} relatives {of divine births, who have converted to [become] vidharmi or videshi},
<i>dhaartaraashtraan naarhaah vayam hi maadhava</i>	the sons of the capitalist Dhritarashtras {who have seized the entire wealth and property of the nation} doesn't benefit us; because O Baba, the Husband of mother Parvati!
<i>hatvaa svajanam katham syaama sukhinah</i>	By killing our relatives {who have become [our] brothers}, how will we be happy {in their death of having doubt in the religious fathers}?

- The Father says: this world is certainly [the world] that loves perishable things. Some have extreme love, then, it is as if they become crazy in attachment. (Mu.26.08.70, end of pg.1)

***Yadyapi ete na pashyanti lobhopahatacetasah.
Kulakshayakritam dosham mitradrohe ca paatakam. (Ch.1, shloka 38)***

Yadyapi ete lobhopahatacetasah	Though these people {who have become corrupt in religion because of the violence and adulteration of <i>videshis</i> ,} the ones with {beggary} heart that has destroyed because of the greed
na pashyanti dosham	{of kingdom, wealth etc. obtained through loans from foreign [countries]} don't consider the guilt
kulakshayakritam ca mitradrohe paatakam	of destruction of the clan and having enmity {even} towards {their} friends to be a sin, {because they are semi [or] complete atheists.}

- Those who have invented pestles (missiles), they are threatening each other to destroy their (own) clan (of Yadavas) now. (Mu.16.02.74, end of pg.1)
- Europeans [are] the army of Yadavas, who invented pestles through *science*. [...] It is said for the European Yadavas, '[they have] an opposing intellect at the time of destruction'. (Mu.14.05.71, end of pg.2)

***Katham na geyemasmaabhiih paapaat asmaan nivartitum.
Kulakshayakritam dosham prapashyadbhih janaardana. (Ch.1, shloka 39)***

Janaardana katham na asmaabhiih geyem nivartitum	O Janaardan! Why shouldn't we {all} think {over this useless fight} to withdraw [ourselves]
asmaat paapaat prapashyadbhih	from this sin {of massive great destruction that is going to take place in the world}; {because we} are clearly seeing
dosham kulakshayakritam	the {immediate} sin that will be committed because of the destruction of the clan {connected to all the people residing in Bharat}.

- Gateway to heaven is the massive civil war of Mahabharat. If someone says: 'we won't fight. We won't pass through this war. We will neither allow our bloodshed, nor cause the bloodshed of others'. So the Father says, they won't go to heaven either. This is the *gateway*, the massive civil war of Mahabharat. It is compulsory to fight with falsity for the sake of truth. (VCD 408)
- It is said for a Kshatriya that in the war, he can't run away at all. Look, now Arjuna, the number one soul of the world who makes *purusharth* becomes afraid in the first chapter. What does he do? Does he speak about running away or not? [He says:] I won't fight. (VCD 3006)

***Kulakshaye pranashyanti kuladharmah sanaatanaah.
Dharme nashte kulam kritsnam adharmah abhibhavati uta. (Ch.1, shloka 40)***

Kulakshaye kuladharmah sanaatanaah	When the {Indian} clan is destroyed, {completely unadulterated [and] traditional} <i>dhaaranaas</i> of the ancient clan
pranashyanti dharme nashte adharmah uta	are destroyed. When the religion is destroyed, those belonging to opposite religions {[like] Muslim, Christian etc.} too
abhibhavati kritsnam kulam	suppress the entire clan {through the sins of violence and adultery by attacking a lot}.

- The Ancient Deity religion that was vice less has become *vicious*. We established a pure world. Then we become impure, Shudra from pure. [...] We become impure because of indulging in vices. (Mu.04.09.68, beginning of pg.2)

***Adharmaabhibhavaat krishna pradushyanti kulastriyah.
Striishu dushtaasu vaarshneya jaayate varnasankarah. (Ch.1, shloka 41)***

Krishna adharmaabhibhavaat	O {Baba,} the One who attracts vicious and violent demons! Because of the spread of irreligions (<i>adharma</i>) {[like] Islam, Christian and so on}
kulastriyah pradushyanti	the {faithful and devoted} women of the clan are polluted ⁴³ {through great adultery because of being coloured by bodily company}.
striishu dushtaasu vaarshneya varnasankarah jaayate	When the {Indian} women are polluted, O Vaarshneya, {the one who showers the artificial rain of knowledge of LON+DAN ⁴⁴ (London)}! Adulterated subjects are born {in succession through the creation of Yadavas, the residents of Europe, the descendants who are corrupt in religion}.

- Whether they are the Christians or the Muslims, they are the *videshi* religions. The custom of divorcing is practised very openly among them. [...] When the women are polluted, whenever any

⁴³ 'Duushit' also means to become impure

⁴⁴ LON+DAN rhymes with 'len+den' in Hindi, it means, to take and give [knowledge]

woman comes in the company of many men, she will increase disputes a lot in the world. Because of increase in adulteration in women, the world goes towards complete degradation. (VCD 359)

• The fathers even make their daughters dirty. Everyone gives their news to Baba, don't they? - We committed this bad deed. There are many such examples. Some are made dirty by the guru, some by the brother, some by the maternal uncle. This [world] is certainly called a brothel. (Mu.08.02.75, beginning of pg.2)

• (In) the world, [people] are floating in a brothel or the river of vices (*vishay vaitarni nadi*). There are human beings, scorpions as well as spiders [in it]. They ask, 'why are they floating', don't they? Look, someone is a female scorpion, someone is a spider, someone is a snake; they keep biting each other. (Saakaar mu.05.12.68)

***Sankaro narakaayaiva kulaghnaanaam kulasya ca.
Patanti pitaro hyeshaam luptapindodakakriyaahaa. (Ch.1, shloka 42)***

<i>Sankaro narakaayaiva kulasya ca kulaghnaanaam</i>	The { animal like } subjects with mixed blood are { born } just for the degradation of the clan and the destroyers of the clan,
<i>hi eshaam pitarah</i>	because { even } their <i>pitrgan</i> ⁴⁵ , {[i.e.] the ancestors or the seeds of the world in the form of <i>Rudraaksh</i> ⁴⁶ belonging to Om Mandali, [the ones] of the old world at the end of the <i>kalpa</i> }
<i>patanti luptapindodakakriyaahaa</i>	degrade { to extremely poor families } because of being deprived of the deeds of reverential offerings { for the elders }.

• The corporeal one in whom that Incorporeal One comes, his very birth is in a poor family or does he come from a rich family? He comes from a poor [family]. (VCD 1896)

• In the beginning of the *yagya*, the partner must have made some *agreement* with Brahma Baba. Later on, when the war began, he (the partner) took everything. If he took it, will he become rich or poor in the following birth? What will he become? He will be born in a poor family, won't he? So, he is born in a poor family. Ram failed, didn't he? (VCD 287)

***Doshaih etaih kulaghnaanaam varnasankarakaarakaih.
Utsaadyante jaatidharmaah kuladharmashca shaashvataahaa. (Ch.1, shloka 43)***

<i>Etaih varnasankarakaarakaih doshaih kulaghnaanaam</i>	Because of these mixed blooded, { greatly destructive } defects of the destroyers of the clan { with the nature of converting [their] religion like the Arya samajis, }
<i>jaatidharmaah ca shaashvataahaa</i>	{ the elevated traditions of } caste, religion { according to 'caaturvarnyam mayaa srishtam ⁴⁷ } and the fixed
<i>kuladharmashca utsaadyante</i>	<i>dhaaranaas</i> of the clan are destroyed. { It is just because of this that today, the entire united family system has become almost extinct. }

• Look, in the Iron Age, what is the condition of a human being. It was published in a newspaper: There is a 42 years old man. He has 43 children; then, those many wives were counted. [...] Sometimes [they] gave birth to three [and] sometimes four children. [...] So, what will they be called? Dogs; even worse than the dogs. [...] In the Golden Age, there is one religion, one language [and] one son. (Mu.07.04.69, beginning of the middle part of pg.2)

• *Jahaan dekhi tavaa baraat, vahin bitaayi saari raat* (wherever they see a cooking pan and a marriage party, i.e. an opportunity, they spend the entire night there itself). So, the Arya samajis do like this. This is why, they have nothing to do with any religion. They say: [there should be] secular kingdom. We don't have consideration for any religion. You may believe in any religion; you may accept the religion of sweepers (*bhangi*). You may become a sweeper, a tanner, a *caandaal* (the one who cremates corpses), keep giving vote to us. (VCD 2843)

• At this time, the entire world is untouchable (sweeper), because they drink and make others drink the poison [of lust]. (Mu.20.11.74, beginning of the middle part of pg.1)

***Utsannakuladharmanaam manushyaanaam janaardana.
Narakeniyatam vaaso bhavati iti anushushruma. (Ch.1, shloka 44)***

⁴⁵ The whole body of ancestors collectively

⁴⁶ Berries of the tree *Eloeocarpus ganitrus* (used for rosaries); lit. means the eyes of Rudra

⁴⁷ I had created the four classes: Brahmin, i.e. Deity class, Kshatriya, Vaishya and Shudra classes. (Chp.4, shloka 13)

<i>Janaardana manushyaanaam utsannakuladharmanaam</i>	O Janaardan! The human beings whose religion of the clan is destroyed
<i>vaaso bhavati narake aniyatam anushushruma iti</i>	reside in {the devilish} hell for unlimited period {in the shooting of the four ages in the Confluence Age too}; {we} have heard this.

- When you perform bad actions, you completely go to the nether world (*paataal*). (Mu.05.06.69, middle of pg.2)
- The followers of other religions can't go to that new world. (Mu.01.02.69, end of pg.1)

***Aho bata mahat paapam kartum vyavasitaa vayam.
Yat raajyasukhalobhena hantum svajanam udyataahaa. (Ch.1, shloka 45)***

<i>Aho bata vayam vyavasitaa kartum mahatpaapam yat udyataahaa</i>	Alas! We have become ready to commit a great sin {of killing the <i>vidharmis</i> }, since [we] have become ready
<i>hantum svajanam</i>	to kill our {own converted family} members {[by making them die] the death in the form of [having] doubt in the <i>dhaaranaas</i> of their respective great religious fathers}
<i>raajyasukhalobhena</i>	for the greed of pleasure of {short-term} rule {over the world}.

- Duryodhan, Dushaasan are male forms. So, it was said, 'shoot bullets at these demons'. Which bullets? Shoot the bullets of knowledge. (VCD 3195)

***Yadi maamapratikaaram ashastram shastrapaanayah.
Dhaartaraashtraa rane hanyuh tat me kshemataram bhavet. (Ch.1, shloka 46)***

<i>Yadi dhaartaraashtraa shastrapaanayah</i>	Even if {the Congressmen, [meaning] Kauravas in the form of} the sons of {Tata, Birla ⁴⁸ like} Dhritrashtra
<i>hanyuh maamapratikaaram ashastram</i>	with the weapons {made from deceit of irreligiousness after being influenced by <i>videshis</i> } in their {religious} hand {like intellect} kill me, {the one who doesn't protest in any way,} [the one] who won't take revenge [and the one] without the weapon {of knowledge},
<i>rane</i>	{by committing the violence of [the death of] feelings or even bodily death} in the {immediate religious} war {between Hindu, Muslims and so on, originated from the long-term civil war of states, castes, languages etc.},
<i>tat kshemataram me</i>	it will especially be beneficial for me. {In this way, while staying in consciousness of the body and the bodily relations,}

- If you are influenced by bad company or if you do something after being influenced by Maya, [then], you hit the axe on your foot (you harm yourselves). (Mu.29.11.74, beginning of pg.3)
- Because of attachment, they don't understand anything [regarding] how do they live. (Mu.06.06.85, beginning of pg.3)

***Sanjay uvaac: Evamuktvaa arjunah sankhye rathopastha upaavishat.
Visrijiya sasharam caapam shokasanmvignamaanasah. (Ch.1, shloka 47)***

<i>Uktvaa evam arjunah shokasanmvignamaanasah</i>	[Sanjay said:] after saying this, Arjuna, the one whose mind was disturbed because of grief,
<i>visrijiya caapam</i>	{[the one] who was confused through the mind and intellect, the one with weak <i>indriyaan</i> [and] the one who had forgotten his soul conscious stage} left the bow {in the form of <i>purushaarth</i> }
<i>sasharam rathopastha sankhye</i>	along with the arrows {of knowledge}, {gave up courage} and sat on the chariot {like body} on the battlefield of the religious war.

- Whoever has courage to whatever extent, they will receive help to that extent. You are defeated because of having doubt in the intellect for yourselves beforehand. (A.V.05.03.71, middle of pg.35)
- Very good children are defeated against Maya. Maya is very powerful. (Mu.10.01.69, end of pg.2)
- Arjuna was an elevated *purushaarthi*, wasn't he? He was the one who conquered the entire world, wasn't he? But how [is he] the one with a stone like intellect? [He thought:] should I fight or not or should I leave [everything] and sit? He sat after leaving the bow and arrows. (VCD 3405)

⁴⁸ Famous capitalists in India

CHAPTER 2

Second chapter named 'Saankhyayoga'

[Shloka 1 to 10: Conversation between Shri Krishna and Arjuna about the cowardice of Arjuna]

**Sanjay uvaac: Tam tathaa kripayaa aavishtam ashru puurnaakulekshanam.
Vishiidantamidam vaakyam uvaac madhusuudanaah. (Ch.2, shloka 1)**

Tathaa madhusuudanaah uvaac idam vaakyam tam	[Sanjay said:] In this way {Shivbaba,} the Killer of lust that is as sweet as honey said these words to that Arjuna
kripayaavishtam ashru puurnaakulekshanam vishiidantam	who was filled with compassion {out of attachment to [his] relatives,} had worried eyes filled with tears [and] was depressed.

**Bhagavaanuvaa: Kutastvaa kashmalam idam vishame samupasthitam.
Anaaryajushtam asvargyam akiirtikaram arjuna. (Ch.2, shloka 2)**

Arjuna kutah idam vishame kashmalam anaaryajushtam	[God said:] O Arjuna! From where did this untimely impurity unaccepted for an honourable person,
asvargyam akiirtikaram samupasthitam tvaa	[the impurity] that doesn't take you to heaven [and] brings infamy {in the society}, come in you {despite being a Kshatriya}?

**Klaibyam maa sma gamah paartha naitattvayi upapadyate.
Kshudram hridayadaurbalyam tyaktvaa uttishtha parantap. (Ch.2, shloka 3)**

Paartha maa sma gamah klaibyam etat na upapadyate tvayi	O king of the Earth! Don't become a coward. This isn't {praise} worthy {in} your {clan}.
parantap tyaktvaa kshudram hridayadaurbalyam uttishtha	O the one who burns the enemies! Give up the {sudden} weakness of [your] poor heart [and] stand up.

**Arjuna uvaac: Katham bhiishmam aham sankhye dronam ca madhusuudana.
Ishubhih pratiyotsyaami puujarhau arisuudana. (Ch.2, shloka 4)**

Madhusuudana katham aham yotsyaami prati ishubhih	[Arjuna said:] O the Killer of lust {filled with sweetness like honey}! How will I fight with the arrows {of knowledge against insult with aspersions}
bhiishmam ca dronam sankhye	with {babas like} Bhishma and {great teachers like} Drona in the {religious} war?
arisuudana puujarhau	O Killer of the enemies [like] lust! {They have been giving me a lot of love since childhood; [they]} are {respectable and} worship worthy [for me].

**Guruunahatvaa hi mahaanubhaavaan shreyo bhoktum bhaikshyamapi iha loke.
Hatvaarthakaamaan tu guruunihaiva bhunjiya bhogaan rudhirapradigdhaan. (Ch.2, shloka 5)**

Bhaikshyam bhoktum iha loke api shreyo hi ahatvaa	Begging and eating [food] in this world is still better in comparison to killing
mahaanubhaavaan guruun hatvaa guruun	the highly honoured gurus {[through] the death of doubt in their religion}; {because} by killing the gurus {who are greedy for respect and position and}
arthakaamaan eva bhunjiya	who desire [to obtain] wealth {from lifestyle full of their own dhaaranaa}, I will just be enjoying
bhogaan rudhirapradigdhaan tu iha	{these} pleasures {filled with remorse} soaked in blood {of bad thoughts} here.

**Na caitavidmah katarat no gariiyah yadvaa jayema yadi vaa no jayeyuh.
Yaaneva hatvaa na jijivishaamastevasthitaah pramukhe dhaartaraashtraah. (Ch.2, shloka 6)**

Ca katarat gariiyah no vaa yat jayema	And what is the best for us? Either we will {definitely} gain victory {in the religious war}
vaa yadi jayeyuh no na vidmah etat	or {they} will gain victory over us, {we} don't know this {future result properly}.
yaan hatvaa na jijivishaamah eva te	The ones after killing whom {we} don't want to live at all, those {Kauravas with bad blood of thoughts,}

dhaartaraashtraah avasthitaah pramukhe eva	the sons of Dhritarashtra, {who has grabbed the wealth of the nation out of selfishness} are standing right in front of [us].
---	---

Kaarpanyadoshopahatasvabhaavah pricchaami tvaam dharmasammuurhacetaah.
Yacchreyah syaannishcitam bruuhi tanme shishyasteham shaadhi maam tvaam prapannam. (Ch.2, shloka 7)

Kaarpanyadoshopahatasvabhaavah	{I,} the one with a defective nature because of the defect of dejection {of [my] sinful Iron Age mind and intellect that has fallen down},
dharmasammuurhacetaah pricchaami tvaam	the one who is a great fool regarding true religion {[and] actions}, ask You, {the <i>Trikaaldarshii</i> * God}.
bruuhi me tat yat syaat nishcitam shreyah	Tell me that what is certainly beneficial {for me according to the true religion}.
aham te shishyah tvaam prapannam shaadhi maam	I am your student, [I] am under your shelter {in every way}. Give teachings to me.

Na hi prapashyaami mama apanudyaat yat shokam ucchoshanam indriyaanaam.
Avaapya bhuumaau asapatnam riddham raajyam suraanaamapi caadhipatyam. (Ch.2, shloka 8)

Hi api avaapya aadhipatyam suraanaam ca riddham raajyam bhuumaau	It is because even after obtaining mastership of the deities and the prosperous kingdom {of the entire world} on the earth
asapatnam na prapashyaami	{which is} free from enemies, {I} don't see {the benefit in [anything else] except You, the Almighty}
apnudyaat mama shokam yat ucchoshanam indriyaanaam	who takes away my grief which is drying [my] <i>indriyaan</i> *.

Sanjay uvaac: Evamuktvaa hrishikesham gudaakeshah parantap.
Na yotsya iti govindamuktvaa tuushniim babhuuva ha. (Ch.2, shloka 9)

Parantap gudaakeshah uktvaa evam govindam	[Sanjay said:] Arjuna, the one who burns the enemies, the conqueror of sleep said this {clearly} to Govind, {the Knower of the nature of human calves,}
hrishikesham 'na yotsya'	the One who gains victory over the <i>indriyaan</i> (Jitendriya): '{I} won't fight the war {that decides the religion, against the respectable gurus}';
uktvaa iti ha babhuuva tuushniim	after saying this directly {he} denied [to fight] and} became quiet {in spite of accepting the teaching of the Remover of sorrow and doubts just now}.

Tamuvaac hrishikeshah prahasanniva bhaarata.
Senayorubhayormadhye vishiidantamidam vacah. (Ch.2, shloka 10)

Bhaarata hrishikeshah	O king, the descendant of [King] Bharat! {In order to boost the zeal and enthusiasm,} Shivbaba, {the One who gains victory over the world [or]} the One who gains victory over the <i>indriyaan</i>
uvaac idam vacah prahasanniva tam	started saying these words in a smiling way to that Arjuna {who was disappointed in the crowded atmosphere [and]}
vishiidantam madhye ubhayoh senayoh	distressed by grief in the middle of both the armies {of Pandavas and Kauravas along with the army of Yadavas}.

[Shloka 11 to 30: The topic of Saankhyayoga]

Bhagavaanuvaac: Ashocyaananvashocastvam pragyaavaadaanshca bhaashase.
Gataasuunagataasuunashca naanushocanti panditaah. (Ch.2, shloka 11)

Tvam anvashocah ashocyaan ca	[God said:] you are grieving {for} the unconcerned {close, perishable bodily relations} and
bhaashase pragyaavaadaan panditaah	{despite becoming sad, [you]} speak words like the ones with the knowledge {of the soul}. The learned ones
naanushocanti gataasuunashca agataasuuna	don't grieve {at all} for those who die {[the death of having] doubt over the true religion} and those who stay alive {in faith on the <i>vidharmis</i> *}.

Na tvevaaham jaatu naasam na tvam neme janaadhipaah.
Na caiva na bhavishyaamah sarve vayamatah param. (Ch.2, shloka 12)

Na aham naasam jaatu eva tvam na	[It] isn't that I, {Shiva, the form of light of imperishable Soul} wasn't present at any time; {similarly,} it isn't {that} you weren't {present or}
-------------------------------------	--

<i>ime janaadhipaah na eva ca vayam sarve na bhavishyaamah</i>	these leaders weren't {present} at all and we all {in the form of star [like] soul of the unlimited drama} won't be present
<i>atah param na</i>	in the future, [it] isn't {like this either}. {We souls are imperishable; the body is perishable.}

*Dehinosmin yathaa dehe kaumaaram yauvanam jaraa.
Tathaa dehaantarapraaptih dhiirastatra na muhyati. (Ch.2, shloka 13)*

<i>Yathaa kaumaaram yauvanam jaraa dehinosmindehe</i>	Just like there is childhood, adolescence {and} old age {with [the qualities] <i>sat</i> *, <i>raj</i> ⁴⁹ [and] <i>tam</i> ⁵⁰ , one after the other} of the soul in this body,
<i>tathaa dehaantarapraaptih</i>	in the same way, [we] attain other bodies {with reduced power [and] strength in the four ages}.
<i>dhiirah na muhyati tatra</i>	The patient {children of Brahma who are stabilized in the soul through the true knowledge of the Gita,} don't {ever} have attachment to that.

*Maatraasparshaastu kaunteya shiitoshnasukhadukhadaah.
Aagamaapaayinonityaah taan titikshasva bhaarata. (Ch.2, shloka 14)*

<i>Kaunteya maatraasparshaastu shiitoshnasukhadukhadaah</i>	O son of Kunti! The objects of sense of the { <i>karma</i> } <i>indriyaan</i> * certainly {change again and again,} [they] are the givers of cold and heat, happiness and sorrow,
<i>aagamaapaayinah anityaah</i>	they come and go [and they] are temporary {even in comparison to the declining joys of heaven}.
<i>bhaarata titikshasva taan</i>	O the one belonging to the dynasty of [King] Bharat! Tolerate them {without any stratagem of yours}.

*Yam hi na vyathayantye purusham purusharshabha.
Samadukhasukham dhiiram somritatvaaya kalpate. (Ch.2, shloka 15)*

<i>Purusharshabha samadukhasukham</i>	O the most elevated among the actors in the form of { <i>bhogi</i> *} souls! The one who {is} uniform in sorrow and happiness,
<i>yam dhiiram purusham na vyathayanti ete</i>	the patient man who isn't distressed by {any of} these {sensual pleasures even while performing actions},
<i>sah hi kalpate amritatvaaya</i>	that {person who concentrates on the light of the soul} certainly becomes worthy of [attaining] immortality.

*Naasato vidyate bhaavo naabhaavo vidyate satah.
Ubhayorapi drishtah antah tu anayoh tattvadarshibhih. (Ch.2, shloka 16)*

<i>Na vidyate bhaavah asatah tu na vidyate abhaavah satah</i>	There isn't the existence of falsity and there isn't nonexistence of {any} truth {in the great destruction that ends the <i>kalpa</i> or any of the four ages}.
<i>antah ubhayoh anayoh</i>	{Just like the seed of the world [or] Mahadev* [or] Adam always exist and will exist with the body.} The conclusion of both of them, {truth and falsity}
<i>api drishtah tattvadarshibhih</i>	has also been observed by the philosophers {like [sage] Kapil}.

*Avinaashi tu tadviddhi yena sarvamidam tatam.
Vinaashamavyayasyaasya na kashcitkartumarhati. (Ch.2, shloka 17)*

<i>Yena idam sarvam tatam</i>	{Mahadev, the seed of the human world tree} through whom this entire {world tree named Ashvatth} has expanded,
<i>tu viddhi tat avinaashi kashcit na arhati vinaasham kartum</i>	certainly consider him [to be] imperishable. Nobody is capable of destroying
<i>asyaavyayasya</i>	this imperishable {corporeal seed in the form of Jagatpita (the World Father)}. {He is <i>akaalmuurt</i> * at the end of the <i>kalpa</i> too.}

*Antavanta ime dehaa nityasyoktaah shariirinah.
Anaashinoprimeyasya tasmaat yudhyasva bhaarata. (Ch.2, shloka 18)*

<i>Ime dehaah nityasya anaashinah aprimeyasya</i>	{Actually,} these bodies of {all the other extremely subtle [or] atom like,} eternal, imperishable [and] unmeasurable
<i>shariirinah uktaah antavantah</i>	souls that take on the body have been said to be perishable {in many births of the four ages as well}.

⁴⁹ The quality of activity and passion

⁵⁰ Darkness and ignorance

tasmaat bhaarata yudhyasva	So, O the one belonging to the dynasty of [King] Bharat! Fight the {religious} war; {because the religion of the soul alone is imperishable.}
----------------------------	---

**Ya enam vetti hantaaram yashcainam manyate hatam.
Ubhau tau na vijaaniito naayam hanti na hanyate. (Ch.2, shloka 19)**

Ya vetti enam hantaaram ca yah manyate enam hatam	The one who considers this {soul of the bodily being} as the one who kills and the one who believes it to be dead {at any time},
ubhau tau na vijaaniitah	both of them don't know {it properly}. {It (the soul) is the seed of the tree like body.}
ayam na hanti na hanyate	{Even during the great destruction at the end of the kalpa} this {soul} neither kills {anyone} nor is it killed.

**Na jaayate mriyate vaa kadaacinnaayam bhuutva bhavitaa vaa na bhuuyah.
Ajah nityah shaashvatoyam puraano na hanyate hanyamaane shariire. (Ch.2, shloka 20)**

Ayam kadaacinna jaayate vaa na mriyate	It is never born and it doesn't die, {[but] yes, it does take off the cloth like body very easily}
vaa na bhavitaa bhuuyah bhuutva	or {it isn't that} it won't exist again {on the stage like world} after coming into existence [once] {either}.
ayam ajah nityah shaashvatah puraano	This {imperishable soul} [that is] ajanmaa*, eternal, everlasting [and] ancient {with peaceful nature of the self in every kalpa}
na hanyate shariire hanyamaane	can't be killed {even if the deed of} destroying the body is performed.

**Vedaavinaashinam nityam ya enamajamavyayam.
Katham sa purushah paartha kam ghaatayati hanti kam. (Ch.2, shloka 21)**

Paartha ya veda enam nityam ajam avyayam	O lord of the Earth! The one who knows this {luminous atom like soul} [to be] eternal, free from birth, imperishable
avinaashinam katham sa kam ghaatayati purushah	{and} indestructible, how does he have someone killed {despite being an indestructible} soul {through its nature and sanskaars}
kam hanti	{and} whom does he kill {here [among] those who are subordinated to nature as well}?

**Vaasaansi jirnaani yathaa vihaaya navaani grihnaati naroparaani.
Tathaa shariirani vihaaya jirnaanyanyaani sanyaati navaani dehii. (Ch.2, shloka 22)**

Yathaa narah vihaaya jirnaani vaasaansi	Just like {a soul conscious, elevated} human being {in heaven} leaves the old clothes
grihnaati aparaani navaani tathaa	[and] takes on the other new [clothes] {willingly}, similarly, {in the hell created by man}
dehii vihaaya jirnaani shariiraani sanyaati anyaaani navaani	the soul leaves the {body conscious} old bodies {unwillingly} [and] takes on the other new {bodies forcibly}.

**Nainam chindanti shastraani nainam dahati paavakah.
Na caiman kledayanti aapah na shoshayati maarutah. (Ch.2, shloka 23)**

Shastraani na chindanti enam paavakah na dahati enam	Weapons don't cut this {soul}, {other inert elements like} fire don't burn it,
maarutah na shoshayati enam ca	{invisible} air doesn't dry it and {except the purity of the water of Ishwariya ⁵¹ knowledge,}
aapah na kledayanti	water doesn't wet [it] either. {It is the same case in the great destruction [that takes place] every four ages ago too.}

**Acchedyah ayam adaahyah ayam akledyah ashoshyah eva ca.
Nityah sarvagatah sthaanuracaloyam sanaatanah. (Ch.2, shloka 24)**

Ayamacchedyo ayamadaahyah akledyah	This {point of light soul} can't be {ever} cut and it doesn't {ever} burn [or] becomes wet {through fire and water, [respectively]} either.
caiva ashoshyah ayam nityah sthaanuh	And certainly, [it] doesn't {ever} dry up {through hot air}. It is eternal, {imperishable} [and] stable.
sarvagatah sanaatanah acalah	{Because of being an invisible power like the mind and intellect,} [it] can reach everywhere {in the three abodes}, [it] is everlasting {and} immovable.

⁵¹ Related to God

**Avyaktoyamacintyoyamavikaaryoyamucyate.
Tasmaadevam viditvainam naanushocitum arhasi. (Ch.2, shloka 25)**

Ayam avyaktah ayamacintyah ayam ucyate avikaaryah	It is subtle. It is unthinkable. It is said to be {always} viceless {when it isn't in the company of the perishable five elements}.
tasmaat viditvaa enam evam	This is why after knowing it [to be] {different from the five elements [like] the earth, water etc.} in this way,
anushocitum na arhasi	grieving doesn't suit [you]; {because the soul is the form of happiness [and] peace.}

**Atha cainam nityajaatam nityam vaa manyase mritam.
Tathaapi tvam mahaabaaho naivam shocitumarhasi. (Ch.2, shloka 26)**

Ca atha manyase enam nityajaatam vaa nityam mritam	And if [you] consider it to be [something that is] always born or [something that] always dies,
tathaapi mahaabaaho shocitum evam naarhasi tvam	still, O the one with long arms {of eight personalities}! Grieving like this doesn't suit you;

**Jaatasya hi dhruvo mrityuh dhruvam janma mritasya ca.
Tasmaadaparihaaryerthe na tvam shocitumarhasi. (Ch.2, shloka 27)**

Hi mrityuh jaatasya dhruvah ca janma mritasya	it is because death of the one who is born is certain and {in the same way,} birth of the one who dies {through the body}
dhruvam tasmaat shocitum	is [also] certain; {if you have body consciousness, you will be born and die as well.} This is why, {by considering it to be an imperishable drama,} grieving
arthe aparahaarye na arhasi tvam	for something that is unavoidable, doesn't suit you. {There is certainly the sorrow of birth and death in hell in every kalpa.}

**Avyaktaadiini bhuutaani vyaktamadhyaani bhaarata.
Avyaktanidhanaanyeva tatra kaa paridevanaa. (Ch.2, shloka 28)**

Bhaarata aadiini bhuutaani avyaktah	O descendant of [King] Bharat! {In the beginning of the world, too} the beginning {and the end} of living beings is invisible.
vyaktamadhyaani avyaktanidhanaanyeva	{[Their] life} is revealed in between. They can't be seen after death {or at the end of the kalpa [or at the time of] great destruction} either.
kaa paridevanaa tatra	Why to grieve for that {repetition of the kalpa as it is}? {But by becoming 100% stable in the soul in the Purushottam sangam[yug]*,}

**Aashcaryavat pashyati kashcit enam aashcaryavat vadati tathaiva caanyah.
Aashcaryavat cainamanyah shrinoti shrutvaapyenam veda na caiva kashcit. (Ch.2, shloka 29)**

Kashcit vadati enam aashcaryavat	Someone describes this {hero}* with surprise {after knowing [him] nambarvaar ⁵² }
caanyah pashyati tathaiva aashcaryavat ca anyah eva shrinoti enam	and the other one sees [him] with the same surprise and someone {else} just listens to it
aashcaryavat ca kashcit na veda enam	with surprise {despite knowing something [about him]} and some {atheists who don't have faith} aren't able to recognize this [hero]
api shrutvaa	even after {dejectedly} listening {[to the description] completely [or] partially}. {This is why the ones who enjoy pleasure in the world are nambarvaar ⁵³ .}

*{What does Shankar do? The part of that (hero) is so wonderful that you can't believe it.} (Murli dated 14.05.70, beginning of pg.2)

**Dehii nityam avadhyoyam dehe sarvasya bhaarata.
Tasmaat sarvaani bhuutaani na tvam shocitumarhasi. (Ch.2, shloka 30)**

Bhaarata ayam dehii sarvasya dehe	O Arjuna, the one who is engaged in the light of knowledge! This {seed of the world, the hero, the Supreme +} soul in everybody's body,
nityam avadhyah	is always indestructible {because of the energy of easy Raja yoga obtained according to nambarvaar purusharth in the Purushottam sangam[yug]}.
tasmaat shocitum sarvaani bhuutaani naarhasi tvam	This is why grieving {so much} for all the living beings {present in this religious war} doesn't suit you {either}.

[Shloka 31 to 38: Proving the need to fight according to the Kshatriya religion]

⁵² To a greater or a lesser extent

⁵³ They enjoy pleasure to a greater or a lesser extent

**Svadharmamapi caavekshya na vikampitumarhasi.
Dharmyaat hi yuddhaat shreyonyat kshatriyasya na vidyate. (Ch.2, shloka 31)**

Ca avekshya svadharmam api vikampitum	In addition, after seeing {the <i>Kshatriya</i> } religion of [your] soul too, becoming unsteady
na arhasi hi dharmyaat yuddhat na vidyate shreyah anyat	doesn't suit {you}; because except the religious war, there is no benefit in {anything} else
kshatriyasya	{except the protection of kingdom obtained through the <i>Kshatriya</i> religion,} for {especially} a <i>Kshatriya</i> {like you, in all the four classes}.

**Yadricchayaa copapannam svargadvaaram apaavritam.
Sukhinah kshatriyaah paartha labhante yuddhamiidrisham. (Ch.2, shloka 32)**

Paartha sukhinah kshatriyaah labhante iidrisham yuddham	O lord of the Earth! {Only} happy <i>Kshatriyas</i> encounter such {great religious} war
apaavritam svargadvaaram ca upapannam yadricchayaa	with open gates of heaven and [the war] that you have met effortlessly {through the civil war}.

*{Those who leave their (body or) body consciousness on the battlefield of war (against *mayaavi* vices), they will go to heaven. (Murli dated 06.05.67, end of pg.1)

**Atha cettvamimam dharmyam sangraamam na karishyasi.
Tatah svadharmam kiirtim ca hitvaa paapamavaapsyasi. (Ch.2, shloka 33)**

Atha cet tvam na karishyasi imam dharmyam sangraamam	But if you don't fight this religious, {non-violent Mahabharat} war {which is the gateway to heaven},
tatah hitvaa svadharmam	then you will destroy {the true ancient} <i>svadharma</i> * {of Allah <i>Avvaldiin</i> ⁵⁴ }
ca kiirtim avaapsyasi paapam	and fame [and] {just} become the sharer of the sin {of increase in violent religion of the dualistic demons of hell}

**Akiirtim caapi bhuutaani kathayishyanti tevyayaam.
Sambhaavitasya caakiirtih maranaadaticyate. (Ch.2, shloka 34)**

Ca bhuutaani avyayaam akiirtim kathayishyanti te	and {the sad [and] restless} people {of the world} will always dishonour you
ca sambhaavitasyaakiirtih api atiricyate maranaat	and for a respectable person, dishonour is even worse than death {here}.

**Bhayaadranaaduparatam mansyante tvaam mahaarathaah.
Yeshaam ca tvam bahumato bhuutvaa yaasyasi laaghavam. (Ch.2, shloka 35)**

Mahaarathaah mansyante tvaam uparatam ranaat	The <i>mahaarathis</i> will consider you to have turned the face away {and afraid of} the {religious} war
bhayaat ca yeshaam bahumatobhuutvaa tvam	out of the fear {of opponents, despite being a <i>Kshatriya</i> warrior} and those who have {such} a great regard {in the mind} for you {being the greatest archer},
yaasyasi laaghavam	{those very people of the imperishable Bharat belonging to the True Ancient [Deity religion]} will consider {you} worthless.

**Avaacyavaadaanshca bahuun vadishyanti tavaahitaah.
Nindantastava saamarthyam tato dukhataram nu kim. (Ch.2, shloka 36)**

Ca tava ahitaah vadishyanti bahuun	And your opponents {who have always converted to [the religion of] <i>vidharmis</i> for 2500 years} will say many {dirty, intolerable and totally false,}
avaacyavaadaan nindantah tava saamarthyam	unspeakable words {full of defamation} while criticizing your ability;
nu kim dukhataram tatah	what else will be {more} sorrowful than that {[i.e. something] like hiding the face from the people of the world}?

**Hato vaa praapsyasi svargam jitvaa vaa bhokshyase mahiim.
Tasmaaduttishtha kaunteya yuddhaaya kritanishcayah. (Ch.2, shloka 37)**

Kaunteya vaa hatah praapsyasi svargam	O son of Kunti {who destroys body consciousness}! If [you] die {while fighting bravely}, [you] will attain heaven
---------------------------------------	---

⁵⁴ Allah means God, *avval* means number one and *diin* means religion; God is the One who establishes the number one religion

vaa jitvaa bhokshyase mahiim	or [you] will win and enjoy {the entire} earth {of the deity and demonic souls};
tasmaat kritanishcayah uttishtha yuddhaaya	this is why resolve and stand up for {the gateway to heaven, the Mahabharat} war. {Victory over the world is the birthright of you alone.}

**Sukhadukhe same kritvaa laabhaalaabhau jayaajayau.
Tato yuddhaaya yujyasva naivam paapam avaapsyasi. (Ch.2, shloka 38)**

Kritvaa sukhadukhe laabhaalaabhau	After {considering all these worldly contrasts in the form of} happiness and sorrow, profit and loss
jayaajayau same tatah yujyasva yuddhaaya	{and} victory and defeat [to be] equal, {you yourself become stable} [and] then get ready for the {religious} war.
evam na avaapsyasi paapam	{Because of being detached from the bodily beings} in this way, {the soul} won't accumulate sins. (See Gita ch.18, shloka 17)

[Shloka 39 to 53: The topic of Karmayoga]

**Eshaa tebhihitaa saankhye buddhiryoge tu imaam shrinu.
Buddhya yukto yayaa paartha karmabandham prahaasyasi. (Ch.2, shloka 39)**

Paartha eshaa buddhii abhiihitaa	O Arjuna, the sustainer of the Earth! This advice is mentioned {with complete explanation}
saankhye te tu shrinu imaam yoge	in the scripture Saankhya ⁵⁵ of your {very earlier form of sage Kapil, who resided in Kampila} and {now,} listen to this {advice in detail from Me} in karmayoga ⁵⁶ .
yuktah yayaa buddhya prahaasyasi karmabandham	By possessing this {most elevated} advice {you} will destroy the bondage of actions.

**Na iha abhikramanaashosti pratyavaayo na vidyate.
Svalpamapi asya dharmasya traayate mahato bhayaat. (Ch.2, shloka 40)**

Abhikramanaashah naasti iha na vidyate pratyavaayah	The purusharth {made in the previous births} isn't wasted in this {yoga}, it doesn't yield wrong fruits {either}.
api svalpam dharmasya asya traayate mahatah bhayaat	Even a little part of the assimilation {of} this {karmayoga} protects [you] from the greatest fear {in many births according to the shooting in the Purushottam sangamyug}. {All the tasks are performed only through the energy of yoga.}

**Vyavasaayaatmikaa buddhii ekaa iha kurunandana.
Bahushaakhaa hi anantaashca buddhayovyavasaayinaam. (Ch.2, shloka 41)**

Kurunandana iha vyavasaayaatmikaa buddhii ekaa ca buddhayah avyavasaayinaam	O Prahlad, {the giver of joy} to the Kuru dynasty! In this {yoga} definite {knowledge comes from the One; therefore,} {shri}mat ⁵⁷ is {of} the One {non-dualistic Shivbaba} alone, whereas the opinions of {secular} human beings lacking faith
hi bahushaakhaa anantaah	are certainly numerous [and] the ones with many {communal} branches {emerged from the dualistic opposite religions (vidharm)}.

**Yaamimaam pushpitaam vaacam pravadanti avipashcitah.
Vedavaadarataah paartha naanyat asti iti vaadinah. (Ch.2, shloka 42)**

Paartha iti vaadinah asti na anyat	O Paartha! {B.Ks, the devotees of Brahma without [any] temple, idol [of him and] who isn't worshipped [either],} the ones who say that there is no path other than
vedavaadartaah avipashcitah yaam pravadanti imaam pushpitaam vaacam	[being] engaged in debate about the Vedas (Gita ch.2, shloka 45, 52, 53) are unintelligent, who say these flowery [and] very sweet words. {They are the bhogis who eat maalpue ⁵⁸ in the Shrinath [temple] in west}.

⁵⁵ Having to do with number or calculation: name of an Indian philosophical system

⁵⁶ Performing actions while being in the remembrance of God or the Father

⁵⁷ The most elevated opinion

⁵⁸ A kind of fritter containing nuts, pistachios etc.

**Kaamaatmaanah svargaparaa janmakarmaphalapradaam.
Kriyaavisheshabahulaam bhogaishvaryagatim prati. (Ch.2, shloka 43)**

Kaamaatmaanah svargaparaa	{They} are the ones who have {worldly, endless} desires, [who consider:] ‘to attain heavenly happiness alone is the supreme <i>purusharth</i> ’
bhogaishvaryagatim prati	[and] for the attainment of pleasure and wealth {with 56 <i>bhog</i> ⁵⁹ that are worldly and devoid of altruism, just like in the Shrinath [temple], they say}
kriyaavisheshabahulaam janmakarmaphalapradaam	many words especially about [performing] {wasteful} rituals {like [doing] <i>svaaha-svaaha</i> ⁶⁰ and so on} that grant the fruits of actions for many births.

**Bhogaishvaryaprasaktaanaam tayaa apahritacetasaam.
Vyavasaayaatmikaa buddhiih samaadhau na vidhiyate. (Ch.2, shloka 44)**

Buddhiih vyavasaayaatmikaa apahritacetasaam	The intellect with faith {that is attached to completely pretentious and false traditions} of those whose mind is attracted towards
tayaa bhogaishvaryaprasaktaanaam	those {sweet words and} of those who are {properly} attached to {the bodily} pleasure and wealth,
na vidhiyate samaadhau	doesn’t stabilize in profound meditation (<i>samaadhi</i>) {in the form of [knowing] the complete depth of the 84 births of the soul at all}.

**Traigunyavishayaa vedaa nistraigunyo bhavaarjuna.
Nirdvandvo nityasattvastho niryogakshema aatmavaan. (Ch.2, shloka 45)**

Arjuna vedaa traigunyavishayaa	O Arjuna! Vedas comprise of subjects with three qualities. {It means, they are <i>rajo</i> * and <i>tamoguni</i> as well.}
nistraigunyah nityasattvasthah	Become {the one belonging to the abode of Vishnu,} [the one who is] beyond all the three qualities, [the one who is] always {even beyond the 16 celestial degrees [and]} stable in the quality of <i>satva</i> ⁶¹ {like Me},
nirdvandvah niryogakshema	free from the contrasts {of happiness and sorrow etc.}, free from [the thought of] attainment and its protection {here}; {because ‘ <i>yogakshemam vahaamyaham</i> ⁶² ’}.
bhava aatmavaan	{Gita ch.9, shloka 22} {Therefore, give up body consciousness [and] always} become the one with the stage of the point soul.

**Yaavaanartha udapaane sarvatah samplutodake.
Taavaansarveshu vedeshu braahmanasya vijaanatah. (Ch.2, shloka 46)**

Yaavaanartha udapaane samplutodake	The extent to which there is need of {very small [and] dirty} ponds on finding {Man}sarovar ⁶³ {of the water of knowledge} brimmed
sarvatah sarveshu vedeshu	from all the sides, [there is the need of] all {the murlis that haven’t been churned, in the form of} the sentences of Vedas {narrated through the mouth of Brahma}
vijaanatah braahmanasya taavaan	to an especially knowledgeable Brahmin {of the Ocean of advance knowledge} to the {same} extent.

**Karmanyevaadhikaarah te maa phaleshu kadaacana.
Maa karmaphalahetuh bhuurmaa te sangostu akarmani. (Ch.2, shloka 47)**

Te eva adhikaarah karmani kadaacana maa phaleshu	You just have the right to [perform] <i>karmayoga</i> {according to the <i>shrimat</i> }, [you] never [have control] over {the worldly} results;
karmaphalahetuh maa bhuh	{this is why, ‘I alone am} the cause of the fruits of action’ {←} don’t become {like this}. {See Gita ch.3, shloka 27 to 30; therefore, in order to gather people,}
te maa astu sangah akarmani	you shouldn’t {ever} have attachment to renouncement of actions. {You have to become a <i>karmayogi</i> , not a <i>karma sanyaasi</i> (the one who renounces actions).}

**Yogasthah kuru karmaani sangam tyaktvaa dhananjaya.
Siddhyasiddhyoh samo bhootvaa samatvam yoga ucyate. (Ch.2, shloka 48)**

Dhananjaya tyaktvaa sangam yogasthah	O Arjuna, the winner of the wealth of {the true Gita advance} knowledge! Give up attachment, rise in yoga,
samah bhootvaa siddhyasiddhyoh	stay uniform in {other contrasts like} success and failure {as well}, {become the one who renounces the fruits of actions and}

⁵⁹ Food offered to an idol

⁶⁰ Words uttered while making burnt offerings in sacrificial fire

⁶¹ Truth, honesty, genuineness, virtuousness, sincerity etc.

⁶² I take the responsibility of the attainment of something that hasn’t been attained and its protection

⁶³ Name of a sacred lake and pilgrimage place on mount Kailas in the Himalayas

<i>kuru karmaani samatvam ucyate yogah</i>	perform actions. {Constant} uniformity {in all kinds of contrasts itself} is called yoga.
--	---

***Duurena hi avaram karma buddhiyogaaddhananjaya.
Buddhau sharanamanviccha kripanaah phalahetavah. (Ch.2, shloka 49)***

<i>Dhananjaya hi karma buddhiyogaat</i>	O {Arjuna,} the winner of the wealth of knowledge! To just perform actions without engaging the intellect {in the One Greatest Shiva}
<i>duurena avaram anviccha sharanam buddhau</i>	is extremely inferior. Take the shelter of {the 'Trinetri' Shivbaba', even the Intellect of} the intelligent ones {[like] the great religious leaders}.
<i>phalahetavah kripanaah</i>	Those who wish for the fruits of actions are misers*, {they don't want to give anything to anyone for the benefit of the world.}

*{Misers like the worshippers of Shrinath⁶⁴, the symbol of western civilization, don't want to renounce anything for benefit of the people. They themselves eat up all the delicacies made in pure cow ghee even after selling them. This is why you have to eat the simple food of Jagannath of the east in these Orissa like states of the poor.} This is why it is said in murli dated 26.06.70: "The first class [and] the purest food is daal, (i.e. pulses or karhi⁶⁵), rice and potato."

***Buddhiyukto jahaatiha ubhe sukritadushkrite.
Tasmaadyogaaya yujyasva yogah karmasu kaushalam. (Ch.2, shloka 50)***

<i>Buddhiyukto jahaati</i>	The one who has connection of the intellect [with Shivbaba] gives up
<i>ubhe sukritadushkrite iha</i>	both kind of actions, {[i.e. those] which are considered} good and bad {like charity or bribery, theft and loot etc. as well} in this {world}.
<i>kaushalam karmasu yogah tasmaat yujyasva yogaaya</i>	Skilfulness in actions {itself} is yoga. So, engage [yourself] in yoga {with the permanent chariot of Arjuna in the form of kshetra (field) + the Light of Shiva, the kshetrasya (Knower)}.

***Karmajam buddhiyuktaa hi phalam tyaktvaa maniishinah.
Janmabandhavinirmuktaah padam gacchanti anaamayam. (Ch.2, shloka 51)***

<i>Hi maniishinah buddhiyuktaa janmabandhavinirmuktaah</i>	Because the knowledgeable ones who engage their intellect {with Shivbaba} are especially liberated from the bondages of birth, {old age, death and so on}
<i>tyaktvaa phalam karmajam</i>	after giving up the fruits produced as a result of the actions {[performed] for the benefit of the world [and]}
<i>gacchanti anaamayam padam</i>	attain the sinless supreme position {of the abode of Vishnu with super sensuous joy [and which is] beyond the celestial degrees in vaikunth*}.

***Yadaa te mohakalilam buddhih vyatitarishyati.
Tadaa gantaasi nirvedam shrotavyasya shrutasya ca. (Ch.2, shloka 52)***

<i>Yadaa te buddhih vyatitarishyati mohakalilam</i>	When your intellect {that has become vicious from the Copper [Age] itself properly} crosses the mire like confusion
<i>ca shrutasya shrotavyasya</i>	{of the words of videshi [and] vidharmi that are false [and] full of blind faith} and the hearsays* {of the scriptures, bodily gurus, media and so on},
<i>tadaa nirvedam</i>	then [you] will have detachment {for the world that is going to be burnt to ashes through missiles}.

* The residents of Bharat (Bhaaratvaasi) have attained degradation just because of hearsays, (and they are gradually attaining it now too). (Murli dated 30.01.71, beginning of pg.4)

***Shrutivipratipanna te yadaa sthaasyati nishcalaa.
Samaadhaavacalaa buddhih tadaa yogamavaapsyasi. (Ch.2, shloka 53)***

<i>Yadaa te buddhih shrutivipratipanna</i>	When your intellect that has been misled by the hearsays*
<i>nishcalaacalaa sthaasyati samaadhau</i>	becomes firmly stable in the remembrance of the Supreme Soul {who has come in practice}, {only then it will engage in churning the ocean [of thoughts] concerned with the svadarshan cakra* of the 84 births in the record like extremely subtle star like soul [and]}
<i>tadaa avaapsyasi yogam</i>	then [you] will attain {the stage of profound meditation of} yoga.

⁶⁴ A temple in Gujarat dedicated to Krishna

⁶⁵ Gravy made by adding spices and gram flour to sour curd or buttermilk

*{No one has attained *sadgati* (true liberation) by reading these scriptures and so on (even till today). The knowledge of the *sadgati* of human souls isn't contained in these scriptures. No one can attain *sadgati* through the Gita (made by humans) either. (Murli dated 20.05.92, beginning of pg.1)

[Shloka 54 to 72: Signs and glory of the man with a stable intellect]

Arjuna uvaac: Sthitapragyasya kaa bhaashaa samaadhithasya keshava. Sthitadhih kim prabhaasheta kimaasiita vrajeta kim. (Ch.2, shloka 54)

Keshava kaa bhaashaa	[Arjuna said:] ('Ka' + <i>isha</i> , meaning) O the Lord of {stupid bull in the form of 'Brahma', {the living Pashupatinath ⁶⁶ of the unlimited Nepal)! What is the definition
sthitapragyasya samaadhithasya	of [the one with] a stable intellect, {meaning [the one who is] constantly} stable in complete depth {of the star like soul, ([i.e.] <i>sam</i> (complete) + <i>adhi</i> (inside) + <i>sthasya</i> (stable))}?
kim sthitadhih prabhaasheta kimaasiita	{With respect to eating, living etc.} how does the one with a stable intellect speak, how does he sit
kim vrajeta	{and} how does he walk? {[I] want complete information of [the one with] a stable intellect.}

Bhagavaanuvaa: Prajahaati yadaa kaamaansarvaanpaartha manogataan. Aatmani eva aatmanaa tushtah sthitapragyah tadaa ucyate. (Ch.2, shloka 55)

Paartha yadaa prajahaati sarvaan kaamaan	[God said:] O lord of the Earth! When {human being, the son of <i>Manu</i> ⁶⁷ } properly gives up all the desires'
manogataan tushtah aatmanaa aatmani eva	generated in the thoughts of the mind, remains satisfied with himself, in the star like soul {or in the remembrance of the Supreme Soul} itself,
tadaa ucyate sthitapragyah	then he is called the one with a stable intellect. {Otherwise, he can't be called [that].}

*'Icchaamaatramavidyaa⁶⁸' (Murli dated 10.04.68, end of pg.3) (See Gita ch.4, *shloka* 19; ch.6, *shloka* 4, 18, 24 etc.)

Dukheshu anudvigna manaah sukhesu vigatasprihah. Viitaraagabhayakrodhah sthitadhih munih ucyate. (Ch.2, shloka 56)

Munih anudvignamanaah dukheshu sukhesu	A thinker with a mind free from agitation {[and] restlessness} in sorrow, {who is detached} from {worldly} pleasure,
vigatasprihah viitaraagabhayakrodhah	who is free from desires {and} who is free from affection, fear and anger {especially in the <i>Purushottam sangamyug</i> *}
ucyate sthitadhih	is said to be [the one with] a stable intellect {who knows the great sentences of God in this way through the eye of knowledge}.

Yah sarvatra anabhisnehah tattatpraapya shubhaashubham. Naabhinandati na dveshti tasya pragyaa pratishthitaa. (Ch.2, shloka 57)

Yah sarvatra anabhisnehah na dveshti praapya tat-2	The one who is completely unaffectionate to everything {except the Supreme Father + Supreme Soul} [and] neither becomes completely happy nor does he {become sad and} hate [anyone] {just like [being] a witness} after attaining those particular {worldly}
shubhaashubham tasya pragyaa pratishthitaa	pleasant or unpleasant [results], his {discerning and decisive} intellect is firmly stable {in the soul}.

Yadaa sanharate caayam kuurmah angaani iva sarvashah. Indriyaani indriyaarthebhyah tasya pragyaa pratishthitaa. (Ch.2, shloka 58)

Ca yadaa ayam sanharate indriyaani	And when this {yogi} has {constantly [and]} completely withdrawn {all the ten} <i>indriyaan</i> {[including] the elevated and the corrupt [<i>indriyaan</i>] along with the thoughts of the mind}
indriyaarthebhyah iva angaani kuurmah	from the sensual pleasures {[like] form, taste, smell etc.} of the <i>indriyaan</i> from all the directions, just like the parts of the body of a tortoise,
tasya pragyaa pratishthitaa	{then} that yogi's intellect firmly stabilizes in the soul.

⁶⁶ Lit. means the Controller of animals; a name of Shiva

⁶⁷ The son of Brahma

⁶⁸ The stage in which there isn't even the knowledge of desire

**Vishayaa vinivartante niraahaarasya dehinah.
Rasavarjam rasah api asya param drishtvaa nivartate. (Ch.2, shloka 59)**

Vishayaa	dehinah	The pleasures of the corporeal man who renounces sensual pleasures are { certainly } especially removed,
rasavarjam api rasah asya	{but, mental}	attachment {with past experiences} of enjoying [them] isn't removed. {It means,} even the attachment of this { Raja yogi }
nivartate drishtvaa param		is { completely } removed after seeing altruism {of super sensuous joy beyond the celestial degrees}.

**Yatato hi api kaunteya purushasya vipashcitah.
Indriyaani pramaathiini haranti prasabham manah. (Ch.2, shloka 60)**

Hi yatatah indriyaani	kaunteya	Because O son of Kunti, { Kun [or] deham daarayati ⁶⁹ , the one who destroys body consciousness}! While making effort, {the other} indriyaan
pramaathiini api haranti manah		{especially along with the eyes and the indriya of lust} that create agitation well, even pulls the mind
vipashcitah prasabham	purushasya	of an intelligent {discerning} man forcibly {just like the inconstant kapidhvaj ⁷⁰ on the top of Arjuna's chariot}.

**Taani sarvaani sanyamya yukta aasiita matparah.
Vashe hi yasya indriyaani tasya pragyaa pratishthitaa. (Ch.2, shloka 61)**

Sanyamya matparah aasiita yukta	taani	Control all those { indriyaan } completely, come under My shelter [and] engage your mind in Me, { Shiva alone };
hi yasya vashe	indriyaani	because {the point of light soul with mind and intellect} whose indriyaan are under control,
tasya pragyaa pratishthitaa		his intellect remains firmly stable {after moving aside from instability of the mind that has become inconstant for many births}.

**Dhyaayato vishayaanpunsah sangasteshu upajaayate.
Sangaatsanjaayate kaamah kaamaatkrodhah abhijaayate. (Ch.2, shloka 62)**

Punsah upajaayate sangah teshu	vishayaan	The man who thinks about the sensuous {pleasures} has attachment [or] affection for those {sensuous pleasures}.
sangaat kaamah abhijaayate	sanjaayate	Because of attachment, desire is properly created {in the thoughts of the mind}
kaamaat abhijaayate	krodhah	{[and] often, when the bodily, vicious} desire {isn't fulfilled}, {uncontrolled} anger is created {intensely}.

**Krodhaadbhavati sammohah sammohaatsmritivibhramah.
Smritibhranshaadbuddhinaasho buddhinaashaatpranashyati. (Ch.2, shloka 63)**

Sammohah krodhaat sammohaat	bhavati smritivibhramah	Complete attachment [or] foolishness comes from anger, memory is destroyed through {the intellect that has become inert} because of extreme foolishness,
smritibhranshaat buddhinaashah		when the memory becomes corrupt, the intellect {or the understanding power in the form of the power to judge and decide} is destroyed
buddhinaashaat pranashyati		{and} when the intellect is destroyed, [that man] attains death {in the form of having doubt on the religion}.

**Raagadveshaviyuktaih tu vishayaan indriyaih caran.
Aatmavashyaih vidheyaatmaa prasaadamadhigacchati. (Ch.2, shloka 64)**

Tu vidheyaatmaa	raagadveshaviyuktaih	But {the Raja yogi who is impartial and a detached observer,} [who is] devoid of affection and hatred, [who is] the one with a controlled mind,
adhigacchati caran vishayaan	prasaadam	obtains {eternal} happiness while experiencing {all} the pleasures {non-violently and according to the religion}
indriyaih aatmavashyaih		through the indriyaan which are under the control of the soul {disciplined by Raja yoga}. {There is always happiness just by giving happiness'.

**Prasaade sarvadukhaanaam haanah asya upajaayate.
Prasannacetaso hi aashu buddhiih paryavatishtate. (Ch.2, shloka 65)**

⁶⁹ The one who tears apart (destroys) the soil like body or the soil of body consciousness

⁷⁰ Flag with the picture of Hanuman, the monkey faced deity

Prasaade sarvadukhaanaam asya haanirupajaayate	Through happiness, every sorrow {[like that of] birth, old age etc.} of this {yogi} is destroyed,
hi buddhiih prasannacetasa paryavatishtate aashu	because the intellect of the one with a happy mind stabilizes properly {in the soul} soon.

Naasti buddhiih ayuktasya na caayuktasya bhaavanaa.

Na caabhaavayatah shaantih ashaantasya kutah sukham. (Ch.2, shloka 66)

Ayuktasya buddhiih ca ayuktasya	naasti {The one who} isn't a yogi doesn't have intelligence and a bhogi person {who is away from Shiva, the Intellect of the intelligent ones,}
na caabhaavayatah	bhaavanaa doesn't {have} emotions and [the person] {like Shant (peace) + nu (no) ⁷¹ } without emotions {[and] faith}
na ashaantasya sukham	shaantih kutah doesn't have peace; how will a restless person have happiness? {He can't have it, can he?}

Indriyaanaam hi carataam yat manonividhiyate.

Tat asya harati pragyaam vaayuh naavamivaambhasi. (Ch.2, shloka 67)

Hi yat manah anuvidhiyate indriyaanaam carataam	Because the {inconstant} mind that follows {any gyaan or karma} indriyaan* while wandering {in the bodily pleasures},
tat harati pragyaam asya iva	that {unbridled, running horse like mind} takes away the intellect {of} this {bhogi} just like
naavam ambhasi vaayuh	{a light} boat {floating} in water [is carried away] by {rapidly blowing} wind.

Tasmaadyasya mahaabaaho nigrihiitaani sarvashah.

Indriyaani indriyaarthebhyah tasya pragyaa pratishthitaa. (Ch.2, shloka 68)

Mahaabaaho yasya indriyaani	tasmaat O the one with {helper like} long arms {in the form of eight personalities}! This is why the one whose indriyaan
nigrihiitaani indriyaarthebhyah	sarvashah have been restrained {from vices} in every way, from the pleasures of the indriyaan {through the mind, words and actions,}
pragyaa tasya pratishthitaa	the intellect of that {easy Raja yogi and knowledgeable [person] with a controlled mind} remains properly stable {in the point of light, star like soul}.

Yaa nishaa sarvabhutaanaam tasyaam jaagarti sanyamii.

Yasyaam jaagrati bhutaani saa nishaa pashyato muneh. (Ch.2, shloka 69)

Sanyamii jaagarti tasyaam yaa nishaa sarvabhutaanaam	A {Raja} yogi stays awake in that {aadhyaatma} which is the night for all the {worldly} living beings.
yasyaam bhutaani jaagrati	The {human materialism} in which {a misled} living being stays awake {considering it to be heavenly day},
saa pashyatah muneh	nishaa it is night for the {60 years old} thinker saint {of the Purushottam sangamyug* who churns the advance knowledge of the true Gita}.

Aapuuryamaanamacalapratishtham samudramaapah pravishanti yadvat.

Tadvatkaamaah yam pravishanti sarve sa shaantimaapnoti na kaamakaamii. (Ch.2, shloka 70)

Yadvat samudram acalapratishtham	aapah pravishanti Just like the streams {of living rivers of knowledge} enter the ocean brimmed from all the sides [and] with a fixed position
tadvat yam sarve kaamaah pravishanti	similarly, the one whose all {the personal good and bad} *desires, {meaning the waves of good and bad thoughts merge or} enter {the flood of Shivbaba, the bottomless Ocean of Knowledge},
sa kaamakaamii na	aapnoti shaantim that {very soul} attains {the Ocean of} Peace; the one who wishes for [the fulfillment of] desires doesn't {attain [peace]}.

*{You children know: when we found the Father (God), we received everything. (Murli dated 27.06.1965, beginning of pg.2)}

Vihaaya kaamaanyah sarvaanpumaan carati nihsprihah.

Nirmamo nirahankarah sa shaantimadhigacchati. (Ch.2, shloka 71)

Yah pumaan vihaaya sarvaan kaamaan carati	The man who renounces all the {worldly, materialistic} desires {[that are] devoid of shrimat here itself} [and] practices
--	---

⁷¹ Shantanu: the one who doesn't have peace; the father of Bhishma in the epic Mahabharat

nihsprihah nirmamah nirahankaarah	the qualities of {[being] humble (<i>namracitt</i>), free from the feeling of honour (<i>nirmaan</i>),} free from longings, free from attachment {and} egoless,
sah adhigacchati shaantim	{[in] an elevated [way]}, he attains {the long lasting, steady} peace {of <i>Parambrahm</i> *}.

**Eshaa brahmii sthithi paartha nainaam praapya vimuhyati.
Sthitvaa asyaam antakaalepi brahmanirvaanam ricchati. (Ch.2, shloka 72)**

Paartha eshaa sthithi brahmii	O Arjuna! This <i>Parambrahm</i> is {the best, subtle and imperishable} stage originated from <i>param</i> (supreme) + <i>iishvar</i> (God).
praapya enaam na vimuhyati	After attaining it {a yogi man} doesn't become attached {to any person or thing and}
sthitvaa asyaam api antakaale	by stabilizing in this {subtle and imperishable stage} even at the time of great death {in the great destruction at the end of the <i>kalpa</i> },
ricchati brahmanirvaanam	{he} attains <i>Nirvaandhaam</i> * of <i>Parambrahm</i> {facing upwards among the five united heads of Brahma one greater than the other}.

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

Janaardana te mataa cet buddhih	[Arjuna said:] O Avdhardaani (the generous Donor) { <i>janairradyate=yaacyate</i> ! You consider the connection of the intellect
jyaayasi karmanah tat keshava kim	{that is connected to the <i>gyaanendriyaan</i> *} to be elevated than <i>karmayoga</i> {of the <i>karmendriyaan</i> *}, then O Lord of Brahma! Why are [You]
niyojayasi maam ghore karmani	indulging me in {the lowly or} terrible actions {of the corrupt <i>indriya</i> , like [that of] the unclean ones (<i>aghoris</i> ⁷²)}? {Certainly, no one likes the <i>aghoris</i> .}

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

Mohayasiiva me buddhim vyaamishreneva vaakyena	{Why} are [You] confusing my intellect {in this way} through mutually mixed sentences {of <i>Brahm</i> that express double meanings}?
tat nishcitya ekam vada yena	So, decide one thing {between <i>karmayoga</i> and the connection of the intellect} and tell [it] {to me} so that
aham aapnuyaam shreyah	I {can become ' <i>nishcaybuddhi vijayate</i> ⁷³ ' and} attain greatness.

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

Anagha asmin puraa loke mayaa proktaa	[God said:] O sinless! In this old world {of the shooting of <i>Purushottam sangam[yug]</i> * at the end of the Iron Age,} I had said
dvididhaa nishthaa saankhyaanaam	[about] two types of states or methods of yoga: [the system] of the knowledgeable ones {like [sage] <i>Kapil</i> }
gyaanyogena yoginaam karmayogena	through <i>gyaanyoga</i> ⁷⁴ {along with thinking and} of <i>karmayogis</i> through yoga along with actions {of the householders}.

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

Purushah na ashnute naishkarmyam anaarambhaat karmanaam	A {free} person doesn't attain {complete renouncement in the form of} freedom from actions by not beginning the actions;
--	--

⁷² Name of Shaiv community of beggars

⁷³ The one who becomes victorious by having faith in the intellect

⁷⁴ Knowledge and yoga

ca siddhim na samadhigacchati	similarly, accomplishment {in the form of <i>mukti</i> * from sorrow or <i>juivanmukti</i> * while being alive} can't be attained completely
sanyasanaadeva	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)**

Hi kashcit na tishthati jaatu api kshanam akarmakrit	Undoubtedly, no {person} can live even for a second without performing {essential} actions {[like] urinating, defecating etc.};
hi avashah kaaryate sarvah karma	because [everyone] has to forcibly perform all types of actions through {the <i>indriyaan</i> *}
gunaih prakritijaih	certainly along with any of the main [guna] among the everlasting <i>sat</i> *, <i>raj</i> and <i>tam</i> } <i>gunas</i> ⁷⁵ born from nature.

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

Yah vimuurhaatmaa sanyamya karmendriyaani	The great fool who {forcibly} restrains [his] <i>karmendriyaan</i> * {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 <i>indriyaan</i>
manasaa sa ucyate mithyaacaarah	through the mind {without any kind of support of <i>indriya</i> }, he is called an imposter.

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

Arjuna tu yah niyama indriyaani manasaa asaktah	O Arjuna! But the one who controls [his] <i>indriyaan</i> through the {stable} mind, becomes detached
aarabhate karmayogam karmendriyaih sa vishishyate	[and] practices <i>karmayoga</i> through the <i>karmendriyaan</i> , 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 <i>karma</i> through any other action except the { <i>Rudra gyaan</i> } <i>yagya</i> ⁷⁶ .
kaunteya muktasangah samaacara karma tadartham	O Arjuna! Give up {bodily} attachment [and] perform actions for that {imperishable <i>Rudra gyaan yagya</i> }.

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

Puraa prajaapatih srishtvaa prajaah sahayagyaah	{In} the initial {shooting of <i>Purushottam sangamyug</i> *}, Prajapati created subjects {through the mind} along with the <i>yagya</i>
uvaac prasavishyadhvam anena	[and] said: prosper {the <i>satvapradaan</i> * world} through this {imperishable <i>Rudra gyaan yagya</i> }.
astu eshah vah ishtakaamadruk	May this { <i>yagya</i> } be <i>kaamdhenu</i> ⁷⁷ for your favourite desires {of heaven or super sensuous joy}.

Devaanbhaavayataanena te devaa bhaavayantu vah.

⁷⁵ Lit. means qualities; the constituents of nature (viz. *sattva*, *raajas* and *taamas*, i.e. goodness, passion, and darkness, respectively)

⁷⁶ The *yagya* of the knowledge of *Rudra*; *yagya* also means the family established by God

⁷⁷ In the Indian mythology, a fabulous cow produced at the churning of the ocean and supposed to yield whatever is requested of her

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 stenah	{through the subtle superior power (para shakti)} without offering it to them, he is certainly a thief.

Yagyashishtaashinah santo mucyante sarvakilbishaih.

Bhunjate te tvagham paapaa ye pacanti aatmaakaanat. (Ch.3, shloka 13)

Santah yagyashishtaashinah mucyante sarvakilbishaih	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}.
ye pacanti aatmaakaanat	The {selfish people} who cook [food] for themselves {without offering it [to others]},
tu te paapaah bhunjate agham	{those ones belonging to the western civilization of Shrinath certainly don't become elevated Brahmins.} In fact, those sinful people suffer sins.

Annaadbhavanti bhuutaani parajanyaadannasambhavah.

Yagyaadbhavati parajanyo yagyah karmasamudbhavah. (Ch.3, shloka 14)

Bhuutaani bhavanti annaat	The living creatures {in the form of the Brahmins of nine categories} are born through the food {of affection of the soul},
annasambhavah parajanyaat	{through the stage full of yoga,} food {for the soul} is produced by the rain {of knowledge}, {through the churning of knowledge}
yagyaat bhavati parajanyah yagyah karmasamudbhavah	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)

Viddhi karma brahmodbhavam	Consider the {saatvik, raajasi ⁷⁸ or taamasi*} actions to have originated from Brahma {with four united heads, one after the other}.
brahm aksharasamudbhavam tasmaat brahm	Brahma {facing downwards} is born from imperishable {Parambrahm* with subtle stage}. This is why Brahma
sarvagatam yagye	{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}
nityam pratishthitam	is always present {in the narrations, in the form of inconstant Hanuman ⁷⁹ 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)

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

⁷⁸ Same as rajopradhaan: dominated by the quality of activity and passion

⁷⁹ The monkey faced deity

[Shloka 17 to 24: The need of [performing] actions for God as well as knowledgeable ones in order to gather people]

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

Tu yah maanavah aatmaratireva caatmatriptah	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,
ca syaat santushtah aatmanyeva kaaryam na vidyate tasya	and {has forgotten the body and} is satisfied with the soul itself, no task remains for him [to perform].

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

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

*{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)**

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

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

Hi janakaadayah aasthitaah sansiddhim	it is because [King] Janak, {the World Father or the one who gave birth to Vaidehi ⁸⁰ } and so on attained complete attainment
karmanaiva api sampashyan lokasangraham	through the actions themselves {in the Purushottam sangam[yug] itself}. {For the sake of world renewal,} despite seeing the group of people properly,
evaarhasi kartum	[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)**

Yat-2 shreshthah aacarati itarah janah	The acts that Shivbaba, the most elevated {Master of the world} performs {in the Purushottam sangam[yug]}, the other {following} people
eva tat-2 pramaanam yat sah kurute	{also act} just in the same way. The authenticated task that the {hero} performs {according to the shrimat of the Supreme Father Shiva},
lokah anuvartate tat	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 panthah⁸¹.'} {See ahead, Gita ch.3, shloka 23 'mama vartmaanuvartante...'}

⁸⁰ Another name of Sita in the epic Ramayan

⁸¹ The path travelled by great men itself is worth following

**Na me paarthaasti kartavyam trishu lokeshu kincana.
Naanavaaptamavaaptavyam varta eva ca karmani. (Ch.3, shloka 22)**

Paartha me na asti kincan kartavyam	O king of the Earth, the son of Pritha! I, {the <i>Trikaalagya</i> ⁸² } don't have any {such} task worth performing
trishu lokeshu na avaaptavyam	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
anavaaptam caiva varta karmani	{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)**

Hi jaatu yadi aham na varteyam karmani atandritah	Because perhaps, if I don't remain engaged in actions {with dedication} by becoming free from laziness,
paartha manushyaah anuvartante mama vartma sarvashah	{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)**

Aham na kuryaam karma cedime lokaah utsideyuh	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
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>) ⁸³ 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 samaacaran sarvakarmaani	should {also} be {always} engaged in the service {of the <i>Rudra gyaan yagya</i> } 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
---	---

⁸² Knower of all the three aspects of time

⁸³ *Nao naath* are the nine saints, masters or naths on whom the Naonath clan, the lineage of the nine gurus is based.

<i>matvaa iti gunaah vartanta guneshu na sajjate</i>	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)

<i>Gunasammuurhaah prakriteh sajjante</i>	Human beings who are deluded by <i>gunas</i> of {My} nature {consisting of three <i>gunas</i> , forget the soul [and]} are attached
<i>gunakarmasu kritsnavit</i>	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>Kshetragya</i> ⁸⁴
<i>na taan mandaan akritsnavidah vicaalayet</i>	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)

<i>Adhyaatmacetasaa sanyasya sarvaani karmaani mayi</i>	With an <i>aadhyaatmik</i> * intellect, offer all the {elevated} actions {[performed] for the <i>yagya</i> } to Me;
<i>bhuutvaa niraashiih nirmamah vigatajvarah yudhyasva</i>	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)

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

Ye tu etat abhyasuuyanto naanutishthanti me matam. Sarvagaavanavimuurhaan taan viddhi nashtaanacetasaah. (Ch.3, shloka 32)

<i>Tu ye abhyasuuyantah naanutishthanti etadmatam me</i>	but {the people} who are jealous {of My permanent chariot} [and] don't follow this <i>shrimat</i> of Mine {properly},
<i>viddhi taan acetasaah nashtaan vimuurhaan</i>	consider those foolish ones to have been destroyed {and} especially ignorant
<i>sarvagaavana</i>	{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)

<i>Api gyaanavaan ceshtate sadrisham</i>	Even the man who has {the advance} knowledge {of the Gita} makes {good or bad} attempts according to
<i>svasyaah prakriteh bhuutaani</i>	his {fixed} nature {in the <i>Purushottam sangam[yug]</i> shooting, performed according to the previous births}; the living beings
<i>yaanti prakritim kim nigrahaah karishyati</i>	{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)

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

Shreyaansvadharmo vigunah paradharmaatsvanushthitaat. Svadharme nidhanam shreyah paradharmo bhayaavahah. (Ch.3, shloka 35)

⁸⁴ The Knower of the field

Svanushthitaat svadharmah vigunah	Because of following the religion of the self, the religion of the {incorporeal [and] living} soul [which is] free from the <i>gunas</i>
shreyaan paradharmaat shreyah nidhanam svadharme	{[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};
paradharmah bhayaavahah	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)

Vaarshneya kena prayuktah	[Arjuna said:] O <i>Bam bam Mahadev</i> *, born in [the family of] *Yadavas belonging to the dynasty of {adulterous} Vrishni! Through whose inspiration
ayam puurushah carati paapam api anicchann	{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,
iva balaat niyojitah atha	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)

Esha kaama esha krodha rajogunasamudbhavah	[Shri God said:] This vice of lust, {the chief of dacoits and} this {destructive} anger, born from <i>rajoguna</i>
mahaashanah mahaapaapmaa	{in the 2500 years from the Copper Age} are very <i>bhogi</i> * {and} very sinful; {it is because the organ of lust itself
viddhi enam vairinam iha	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 in the company of the soul in the form of the mind and intellect itself that has stabilized in the soul.}

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

Yathaa vanhih dhuumena ca aadarshah aavriyate malena	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
yathaa garbhah ulbenaavritah	{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]},
tathaa idam aavritam tena	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)

Kaunteya gyaanamaavritam etena analena	O { <i>Kumunattr</i> ⁸⁵ ,} the son of Kunti! The knowledge {in the inconstant mind} remains covered by this fire {of <i>barhvaana</i> ⁸⁶ }
kaamaruupena dushpuurena ca nityavairinaa gyaaninah	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.}

⁸⁵ The one who destroys the soil like body

⁸⁶ A big fire in the ocean

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

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

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

Bharatarshabha tasmaat aadau tvam niyama indriyaani	O the elevated one [in the dynasty of King] Bharat! This is why first of all, control [your] {inconstant} indriyaan
hi prajahi enam paapmaanam gyaanavigyaananaashanam	[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 buddhiih yah buddheh parastu sah. (Ch.3, shloka 42)**

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

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

Evam buddhva param buddheh	In this way, after knowing {that embodiment of attraction (aakarshanmuurt) to be the Supreme Father, who} is powerful than the intellect {in the form of Trinetri Shankar or Adam} [and]
sanstabhya aatmanaa	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},
mahaabaaho jahi shatrum	O the one with long arms! Kill {this imaginary Kamdev (deity of lust) in the form of} an enemy,
kaamaruupam duraasadam	in the form of the vice of lust {within you} which comes under control with difficulty {through practice and vairaag ⁸⁷ }.

CHAPTER 4

Fourth chapter named 'Gyaankarmasanyasyoga'

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

**Shri Bhagavaanuvaac: 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 Purushottam sangamyug* in the previous kalpa 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)**

⁸⁷ Disinterest or freedom from worldly desires; detachment

<i>Evam raajarshayah viduh imam</i>	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}
<i>paramparaapraaptam parantap sa yogah</i>	obtained by tradition. O, the one who burns the enemies! That yoga
<i>nashtah iha mahataa kaalena</i>	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 tedia yogah proktah puraatanah.
Bhaktah asi me sakhaa ca iti rahasyam hi etat uttamam. (Ch.4, shloka 3)**

<i>Asi me bhaktah ca sakhaa iti adya</i>	{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> *}
<i>mayaa proktah sa eva ayam puraatanah yogah te</i>	I have narrated the same {most famous} ancient yoga {of the previous <i>kalpa</i> } to you, {the one who bears the permanent chariot}.
<i>etat hi uttamam rahasyam</i>	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)**

<i>Vivasvatah param</i>	[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> }
<i>bhavatah janma aparam</i>	{and} You are born later, {[i.e.] now, at the end of the Iron Age};
<i>tvam proktavaan etat aadau katham vijaaniyaam iti</i>	{then,} You said that ‘it happened in the beginning {of the four ages}’. How should I believe it? {These are two contradictory statements.}

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

<i>Arjuna bahuuni janmaani me</i>	[Shri God said:] O Arjuna! Innumerable births of Me, {the form of the Light of <i>Sadaa Shiva</i> who can enter [and] have divine birth}
<i>ca tava vyatiitaani</i>	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,}
<i>aham veda</i>	I, { <i>Trikaalagya Shiva</i> , because of being <i>ajanmaa</i> * and <i>agarbhaa</i> ,} know
<i>sarvaani taani</i>	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> ⁸⁸ ’ at the end of the Iron Age (ch.4, <i>shloka</i> 7) and ‘ <i>kalpa kalpa lagi prabhu</i> ’ <i>avataaraa</i> ⁸⁹ ’ in Ramayan}.
<i>parantap</i>	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!}
<i>tvam na vettha</i>	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 adhishtaya sambhavaami aatmamaayayaa. (Ch.4, shloka 6)**

<i>Api san ajah avyayaatmaa</i>	Despite being <i>ajanmaa</i> * {through the womb and capable to enter [a body]}, { <i>Amoghviirya</i> *}, the One who never falls,
<i>api san</i>	{the One who is always detached from the body because of being <i>ajanmaa</i> , <i>agarbhaa</i> , <i>abhoktaa</i> and <i>akartaa</i> *}, despite being {the most elevated and non-violent}

⁸⁸ Whenever there is defamation of the religion, I have birth

⁸⁹ God incarnates in every cycle (*kalpa*)

iishvarah bhuutaanaam	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 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	saadhuunaam 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}.

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	ca	the birth and tasks {of this permanent chariot [and] <i>kshetra</i> (the field) and <i>Kshetrageya</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	tyaktvaa	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 punah	eti janma	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 kalpa,} many, {[i.e.] millions of} people [who were] free from attachment, fear and anger, engrossed in the remembrance of My {'avyakt muurt' ⁹⁰ (ch.9, shloka 4) and}
upaashritaah maam puutaa gyaanatapasaa	completely dependent on Me, became pure through tapasyaa* {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] purusharth*}.

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

Ye prapadyante maam yathaa aham bhajaami taan tathaiva paartha manushyaah anuvartante	Whoever surrenders [himself] to Me {with} whichever {relation}, 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: 'Mahaajanena yena gatah sa panthaa' ⁹¹ .}

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

Kaankshantah siddhim karmanaam iha	Those who wish for success in actions in this {Purushottam sangamyug} world {that makes [something] impossible into possible},
yajanta devataah hi siddhih karmajaa bhavati kshipram	perform service of the yagya 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)**

Mayaa 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' ⁹² 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 Kashi⁹³ and [Mount] Kailash⁹⁴) 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.}

⁹⁰ The corporeal form who has attained the subtle stage

⁹¹ The path travelled by great men itself is worth following

⁹² Avyaktmuurti: avyakt means subtle, invisible, incorporeal; muurti, means personality; the one who is in the subtle or incorporeal stage despite being corporeal

⁹³ A famous pilgrimage place in Banaras, Uttar Pradesh

⁹⁴ Another name of Himalaya mountains

**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 <i>Purushottam sangamyug</i> } in {every} previous { <i>kalpa</i> } 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 <i>kalpa</i> , 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 [<i>kalpa</i>].

**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 <i>karma</i> * [of]}
kim karma kim akarma pravakshyaami tat karma	what is <i>karma</i> *, {what is <i>vikarma</i> * and} what is <i>akarma</i> *. [I] explain that {form of} <i>karma</i> , { <i>akarma</i> [and] <i>vikarma</i> }
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 <i>kalpa</i> 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 <i>karma</i> and [you] should know opposite actions, {meaning <i>vikarma</i> , [i.e. actions performed] against the <i>shrimat</i> } too,
ca akarmanah boddhavyam	and <i>akarma</i> {while staying in the remembrance of the point soul} is {also} worth knowing;
hi gatih karmanah gahanaa	because the dynamics of <i>karma</i> is {very} deep. {I, the Light of <i>Sadaa Shiva</i> alone explain it only after coming in the <i>Purushottam sangamyug</i> .}

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

Yah pashyet akarmani karmani	{By remembering the soul,} the {person} who sees 'akarma in <i>karma</i> {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' ⁹⁵ } (<i>Gita ch.6, shloka 25</i>)
sa buddhimaan manushyeshu	while always being devoid of thoughts,} he is {certainly} the intelligent {child of <i>Prajapita Brahma</i> } among the human beings
sa yuktah kritsnakarmakrit	{and} that yogi is the one who performs actions completely {like 'sarvasankalpasanyaasi' ⁹⁶ } [mentioned in] <i>ch.6, shloka 4</i> of the <i>Gita</i> }. *The Father explains the dynamics of <i>karma</i> , <i>akarma</i> and <i>vikarma</i> (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.
Gyaanaagnidagdhakarmanam tam aahuh panditam budhaah. (Ch.4, shloka 19)**

Yasya sarve samaarambhaah varjitaah kaamasankalpa	The {person} whose all the { <i>laukik</i> * and <i>alaukik</i> *} actions are free from the thoughts of {the violent} vice of lust,
budhaah aahuh tam panditam	intelligent people call him a pandit {of the <i>Purushottam sangamyug</i> }
dagdhakarmanam 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.}

⁹⁵ You shouldn't think anything else except the light of *Sadaa Shiva*

⁹⁶ The one who completely renounces all the thoughts

**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' ⁹⁷ (Gita ch.18, shloka 49)}
niraashrayah na karoti kincit eva	[and] who isn't supported {by anyone else except Shivbaba}, doesn't perform anything at all
api karmani abhipravrittah	despite being engaged in {the worldly} actions properly. {He always remains incorporeal, abhoktaa* and akartaa like the Light of Sadaa Shiva.}

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

Niraashiih yatacittaatamaa	[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 [for] worldly [desires and]} doesn't accumulate sins while performing
kevalam shaariiram karma	only {essential} physical actions {for making purusharth 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
siddhau asiddhau na nibadhyate	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}.

**Gatasangasya muktasya gyaanaavasthitacetasaah.
Yagyaaya aacaratah karma samagram praviliyate. (Ch.4, shloka 23)**

Samagram karma gatasangasya muktasya	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},
gyaanaavasthitacetasaah	the one who has {an unshakable,} firm intellect for {the advance} knowledge {of the true Gita of Shiva and}
aacaratah yagyaaya praviliyate	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)**

Arpanam brahm havih hutam	{Everything including the body, wealth and so on} offered {in the service of the yagya} is brahm. {The things sacrificed with feelings,} the offerings made in
brahmaagnau brahmanaa brahm	{the fire of knowledge or} the fire of yoga of {the upward facing, fifth head of} Parambrahm* {with five heads} through Brahma {with four heads}, are {Param}brahm.
brahm eva gantavyam tena	Brahmalok (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 Brahm},
brahmakarmasamaadhinaa	the one who is absorbed in meditation through {the service of the yagya of Rudra's knowledge through the thoughts, words or} actions in {the fire of the element} Brahm.

⁹⁷ Accomplishment [of heaven beyond the celestial degrees which is filled with super sensuous joy and is] devoid of actions

{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 (Jehovah⁹⁸)'. 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)**

Apare paryupaasate daivam	yoginah	Other yogis worship {the <i>bhogi</i> [*] } deities {[like] Kumarka and so on of Brahma with four heads, in different ways}
yagyam eva apare upajuhvati	yagyam eva brahmaagnau	through the service of yagya itself; {while} others sacrifice {the <i>Ashvamedh</i> ⁹⁹ <i>Rudra</i> } yagya itself in the fire of yoga of <i>Parambrahm</i>
yagyena		through the service of the yagya {of knowledge}. {Still, worshipping the one <i>avyaktmuurti</i> along with remembrance itself is easy.}

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

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

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

Apare ca	juhvati sarvaani indriyakarmaani	Others offer all the actions of the <i>indriyaan</i> and
praanakarmaani aatmasanyama gyaanadiipite	yogaagnau	{the five} actions of <i>praana</i> ¹⁰⁰ {[like] <i>apaan</i> ¹⁰¹ , <i>udaan</i> ¹⁰² and so on throughout the life} in the fire of yoga of self-control ignited through the fire of knowledge.

**Dravyayagyaah tapoyagyaah yogayagyaah tathaa apare.
Svaadhyayagyaanayagyaashca yatayah sanshitavrataah. (Ch.4, shloka 28)**

Gyaanayagyaah dravyayagyaah ca		{Similarly,} those who perform the service of <i>gyaan yagya</i> ¹⁰³ by service through {perishable} things and
tapoyagyaah yogayagyaah svaadhyaya	tathaa	the yagya of <i>tapa</i> ¹⁰⁴ {of remembering the point of light soul in the centre of the forehead}, {or numerous} yoga yagyas and {imaginary} study
apare sanshitavrataah	yatayah	{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 ruddhva praanaayaamaparaayanaah. (Ch.4, shloka 29)**

Apare apaanam	juhvati praanam	Other {devotee yogis consider <i>praan vaayu</i> ¹⁰⁵ to be the remembrance of the Supreme Soul and} offer <i>praan vaayu</i> in {non-living} <i>apaan vaayu</i> and
apaanam praane'		<i>apaan vaayu</i> in {non-living} <i>praan vaayu</i> {in small pit for sacrificial fire of yoga},

⁹⁸ A form of light; the name of God used in the Old Testament of the Bible

⁹⁹ To sacrifice the horse like mind

¹⁰⁰ Life-breath or oxygen

¹⁰¹ 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.

¹⁰² The upward ejecting energy

¹⁰³ The yagya of knowledge

¹⁰⁴ Intense meditation; ascetic practices

¹⁰⁵ *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.

ruddhva praanaapaanagati	{while the other devotee yogis} stop the movement of both, {[i.e.] these very} praan and apaan , {meaning they become the ones with nil thoughts for a short time and}
praanaayaamaparaayanaah	live with the {temporary} support of praanaayaam ¹⁰⁶ {in the form of artificial kumbhak ¹⁰⁷ 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 *asanas* (yogic postures) will just increase body consciousness.

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

Apare juhvati praanaan	Others who have a regulated diet {during fasts like not having food, drinks and so on, obstinately} offer [their] life-breath (praan)
praaneshu sarve ete	in praan vaayu {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 yagya {of [uttering] <i>svaaha</i>-2} that burns {the body,} are also the knowers of the yagya {to a greater or a lesser extent}.

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

Yagyashishtaamritabhujō yaanti sanaatanam	Those who consume the nectar-like {food (<i>bhog</i>)} left in the yagya {after making offerings in the service of God,} go to the eternal
brahm kurusattam	{Param}brahm {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}!
ayam 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 <i>vaikunth</i>* with super sensuous joy give happiness [to them]}?

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

Evam bahuvidhaa 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 <i>karmendriyaan</i> 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 <i>karmendriyaan</i> 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 <i>bhakti</i> [or] those belonging to the left path}

¹⁰⁶ Breathing exercises

¹⁰⁷ A type of breathing exercise in which breathing is held for some time

akhilam parisamaapyate gyaane	{among the religions of} the entire {world} end {with faith and belief} in {the Rudra} gyaan {yagya of Ekling ¹⁰⁸ 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 sevayā.
Upadekshyanti te gyaanam gyaaninah tattvadarshinah. (Ch.4, shloka 34)***

Viddhi tat pranipaatenā sevayā 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.

*Adhyatmik Vishwavidyalaya, Kampila, Farrukhabad (U.P.), Bharat; Email- a1spiritual1@gmail.com; Website- www.pbks.info, www.adhyatmik-vidyalaya.com; Utube- 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,
drakshyasi mayi	[you] will {directly and clearly} see {the heavenly + hellish world tree merged} in Me, {the Seed Form Avyaktling (subtle ling), through the eyes of the intellect}
asheshena bhuutaani aatmani yena	[and] all the living beings in {the diamond like} soul {along with the ling 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)***

Cet asi paapakrittamah	Even if [you] are more sinful {[who is] considered lowly and Shudra ¹⁰⁹ like Ajaamil, the greatest sinner and the greatest deceiver}
api paapebhyah gyaanaplaven	than all the sinners, {still,} with the help of the knowledgeable {‘Shankar-‘caap} jahaaj ¹¹⁰ {in the form of
eva santarishyasi	the deity of fire (Agnidev), Yahova, Aadam, Arjuna [or] Mahadev, the son of Shivbaba, the Storehouse of mercy, you} will definitely swim and completely cross
sarvam vrijinam	the entire {Copper and Iron Age hellish} ocean of sins {of half the kalpa 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 drowns¹¹¹} {‘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)***

Arjuna samiddhognih edhaansi	O Arjuna! Just like the ignited fire burns the fuel {in the Holi of vices like lust, anger etc. from the dualistic age}
---	---

¹⁰⁸ Lit.means ‘one ling’; another name of Shiviling

¹⁰⁹ Those belonging to the fourth and the lowest division of the Indo-Aryan society

¹¹⁰ The bow-like body of Shankar is like a ship

¹¹¹ Shankarcaap jahaaj, jehi carhi utarahin paar nar, burhi sakal sansaar

<i>kurute bhasmasaat tathaa gyaanaagnih</i>	and turns it into ashes, similarly, the fire of knowledge {of Shiva + corporeal Baba, meaning Yahova, the deity of fire + the Light of Sadaa Shiva,
<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, Yahova, the Master of the world (Vishwanath), the Controller of the world (Jagannath), the Father of the world (Vishwapita), the hero actor} is completed, when the time comes,
<i>svayam vindati tat aatmani</i>	[he] *himself acquires that <i>sangyaan</i> ¹¹² {[i.e.] <i>saankhyayoga</i> ¹¹³ } in his soul {through which ' <i>bhuutal dekhahin shailavan bhuutalbhuurinidhaan</i> ¹¹⁴ '). ([The epic Ramayan)

* 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
<i>paraam acirena</i>	of the Supreme Abode soon {in this very birth, while living in this very world of the <i>Purushottam sangam</i> [yug] that makes [something] impossible into possible}. {It means, he brings down the <i>Parambrahmlok</i> (the Abode of <i>Parambrahm</i>) [or] the Highest heaven (<i>Paramaakaash</i>) here itself.}

***Agyashca ashradhdhaanashca sanshayaatmaa vinashyati.
Na ayam lokah asti na paro na sukham sanshayaatmanah. (Ch.4, shloka 40)***

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

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

<i>Dhananjaya yogasannyastakarmaanam aatmavantam</i>	O the winner of knowledge! The one who has renounced all the bondages of actions through the stable remembrance of the {star like} soul,
<i>gyaanasanchinnasanshayam na nibadhnanti karmaani</i>	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)***

<i>Tasmaat bhaarata gyaanaasinaa aatmanah chittvaa enam sanshayam</i>	this is why O Bhaarat! With the dagger of knowledge of the soul, cut this doubt
---	---

¹¹² 'San' means complete, 'gyaan' means knowledge'; complete knowledge

¹¹³ Having to do with number or calculation: name of an Indian philosophical system

¹¹⁴ He can easily discover a host of mines on hill-tops, in the midst of the forests and in the bowels of the earth

<i>agyaanasambhuutam hritstham</i>	that has generated out of ignorance [and] settled in the heart, engage in yoga {and} stand up.
------------------------------------	--

CHAPTER 5

Fifth chapter named 'Karmasanyaasyoga'

[Shloka 1 to 6: Conclusion of Saankhyayoga and Karmayoga]

*Arjuna uvaac: Sanyaasam karmanaam krishna punah yogam ca shansasi.
Yat shreyah etayoh ekam tat me bruuhi sunishcitam. (Ch.5, shloka 1)*

<i>Krishna sanyaasam karmanaam</i>	[Arjuna said:] O the embodiment of attraction! [You praise] <i>sanyaas</i> {in the form of absolute or} complete renunciation of actions
<i>ca punah shansasi yogam yat shreyah etayoh</i>	and then {sometimes} [You] praise <i>karmayoga</i> {while performing actions}. Whatever is {more} superior between both of them,
<i>tat ekam bruuhi me</i>	make that one certain properly and tell me, {so that I become the one who follows the good path.}

*Shri Bhagavaanuvac: Sanyaasah karmayogashca nihshreyasakarau ubhau.
Tayoh tu karmasannyaasaat karmayogo vishishyate. (Ch.5, shloka 2)*

<i>Sanyaasah ca karmayogah</i>	[Shri God said:] absolute renunciation of actions and [to have] yoga while performing actions
<i>nihshreyasakarau ubhau tu tayoh</i>	are extremely beneficial for both, {the sages, sanyasis or householders}; however, between both of them, {from the viewpoint of being very easy,}
<i>karmayogah vishishyate karmasannyaasaat</i>	to remember while performing actions is especially good {for the householders who do job and business} than {absolute} renunciation {of} actions.

*Gyeyah sa nityasannyaasi yo na dveshti na kaankshati.
Nirdvandvo hi mahaabaaho sukham bandhaat pramucyate. (Ch.5, shloka 3)*

<i>Mahaabaaho yah na dveshti na kaankshati</i>	O the one with great arms {of the eight deities in the form of helpers}! The one who neither hates {any living being} nor has {any worldly} desire,
<i>sa nityasannyaasi</i>	he is known as a <i>sanyaasayogi</i> ¹¹⁵ who always renounces {actions [as said] in ch.6, shloka 4 of the Gita};
<i>hi nirdvandvah sukham pramucyate bandhaat</i>	because [the one who is] free from contrasts is happily liberated from the bondage of actions completely.

*Saankhyayogau prithak baalaah pravadanti na panditaah.
Ekam api aasthitah samyak ubhayoh vindate phalam. (Ch.5, shloka 4)*

<i>Baalaah pravadanti saankhyayogau prithak</i>	The ones with a child-like intellect say {that} both, 'saankhya' {[i.e.] absolute knowledge along with complete definition} and <i>karmayoga</i> are different;
<i>panditaah na samyak aasthitah api ekam</i>	the scholars don't {say so}. The one who is properly stabilized in any one {between both, saankhya and yoga while performing actions,}
<i>vindate phalam ubhayoh</i>	obtains the fruit of both, {saankhya' and yoga like the sage Kapil}.

* The thinking of sage Kapil, the resident of the most ancient city of Kampilya settled by Kapil, [i.e.] pair in the form of a couple itself is 'saankhya'.

*Yat saankhyaih praapyate sthaanam tat yogaih api gamyate.
Ekam saankhyam ca yogam ca yah pashyati sa pashyati. (Ch.5, shloka 5)*

<i>Yat sthaanam praapyate saankhyaih ca tat</i>	The position that is attained through <i>saankhya</i> and that very {position of Lakshmi and Narayan, [i.e.] the most elevated position of Vishnu}
<i>api yogaih</i>	is also attained through <i>karma</i> {along with} yoga {by [staying] in the remembrance of one Baba while performing actions}.
<i>yah pashyati saankhyam ca yogam ekam sa pashyati</i>	{So,} the one who sees <i>saankhya</i> and <i>karmayoga</i> to be one {according to the constitution of the Gita}, he sees {the truth}.

¹¹⁵ 'Sanyaas' means renunciation and 'yoga' means remembrance

**Sannyaasah tu mahaabaaho dukham aaptum ayogatah.
Yogayukto munih brahm nacirena adhigacchati. (Ch.5, shloka 6)**

Mahaabaaho ayogatah	tu	O the one with long arms [in the form of] the eight personalities! In fact, without {the experience of household in} <i>karmayoga</i> ,
sanyaasah dukham munih yogayukto	aaptum	renunciation is attained sorrowfully. A reflective person who is engrossed in yoga
adhigacchati brahm nacirena		attains <i>Parambrahm</i> * soon {just like sage <i>Kapil</i> , the founder of <i>saankhyayoga</i> }. {Whereas, King <i>Jana + ka</i> certainly attained <i>jiivanmukti</i> * in a second.}

[Shloka 7 to 12: The signs of a Saankhyayogi and a Karmayogi and their glory]

**Yogayukto vishuddhaatmaa vijitaatmaa jitendriyah.
Sarvabhutaatmabhutaatmaa kurvan api na lipyate. (Ch.5, shloka 7)**

Api kurvan yogayuktah jitendriyah	vishuddhaatmaa vijitaatmaa	Despite performing {any action}, the one who is especially pure {with the mind} engrossed in yoga, the soul who has gained victory {over the inconstant mind through the intellect,} the conqueror of the <i>indriyaan</i> * {and the person}
sarvabhutaatmabhutaatmaa na lipyate		with spiritual feeling for all {the violent and non-violent [or] good and bad} living beings is neither attached {nor bound to that good or bad action}.

**Na eva kincit karomi iti yukto manyeta tattvavit.
Pashyan shrinvan sprishan jighran ashnan gacchan svapan shvasan. (Ch.5, shloka 8)
Pralapan visrijan grihnan unmishan nimishan api.
Indriyaani indriyaartheshu vartanta iti dhaarayan. (Ch.5, shloka 9)**

Dhaarayan iti indriyaani vartanta		While having {faith} that {the <i>karma</i> [<i>indriyaan</i>] and <i>gyaan</i> } <i>indriyaan</i> {[like] the ears and so on created by nature} are engaged
indriyaartheshu yuktah tattvavit manyeta iti		in {the natural} pleasures (<i>bhog</i>) of the <i>indriyaan</i> , the one who is engrossed in the remembrance {of <i>Shivbaba</i> }, the knower of {all the 23} elements believes that
pashyan shrinvan sprishan jighran ashnan gacchan		while seeing, listening, touching, smelling, eating, going,
svapan shvasan pralapan visrijan grihnan unmishan api nimishan		sleeping, breathing, talking, excreting { <i>faeces and urine</i> }, taking {something}, opening {and} even closing the eyes
na karomi kincit eva		[he] doesn't do anything at all. {The yogi who is stable in the light of the soul in this way, is <i>akartaa</i> *.}

**Brahmani aadhaaya karmaani sangam tyaktvaa karoti yah.
Lipyate na sa paapena padmapatram iva ambhasaa. (Ch.5, shloka 10)**

Yah brahmanyaadhaaya karmaani tyaktvaa sangam		The one who takes the support of <i>Parambrahm</i> {alone} [and] performs actions after giving up attachment,
sa na lipyate paapena iva padmapatram ambhasaa		he isn't smeared by sins just like a lotus leaf [isn't smeared] by {dirty} water.

**Kaayena manasaa buddhyaa kevalaih indriyaih api.
Yoginah karma kurvanti sangam tyaktvaa aatmashuddhaye. (Ch.5, shloka 11)**

Yoginah tyaktvaa sangam kaayena manasaa buddhyaa		The yogis give up attachment {of the mind} through the body, mind, {wealth}, through the intellect {and through time, relations and contacts,}
kevalaih indriyaih api kurvanti karma		just through the <i>indriyaan</i> too, {received from nature} [and] perform actions {in the remembrance of the atom-like point of light soul}
aatmashuddhaye		for the purification of the soul {from the five vices like lust, anger and so on}.

**Yuktah karmaphalam tyaktvaa shaantim aapnoti naishtikiim.
Ayuktah kaamakaarena phale sakti nibadhyate. (Ch.5, shloka 12)**

Yuktah karmaphalam naishtikiim	tyaktvaa	{In the shooting of <i>Purushottam sangam</i> [<i>yug</i>]*,} a yogi gives up {the eternally fixed} fruits of actions, {becomes} steady
aapnoti ayuktah sakti	shaantim	[and] attains peace; {but} an <i>ayogi</i> (the one who doesn't have yoga) = <i>bhogi</i> * is attached

<i>phale kaarena kaama nibadhyate</i>	to the fruits because of {the always unfulfilled} desires {full of attachment} [and] is {properly} bound {in the bondage of the bodily <i>indriyaan</i> }.
---------------------------------------	--

[Shloka 13 to 26: Topic of Gyaanyoga]

Sarvakarmaani manasaa sannyasya aaste sukham vashii.
Navadvaare pure dehii na eva kurvan na kaarayan. (Ch.5, shloka 13)

<i>Dehii vashii sanyasya sarvakarmaani manasaa</i>	The soul that controls {the <i>indriyaan</i> , stabilizes in the star between the two eyebrows,} completely renounces all the actions through the mind
<i>eva aaste sukham pure navadvaare</i>	{and} just lives happily in the city {like body} with nine gates
<i>na kurvan na kaarayan</i>	{as if} he neither does {anything} nor has [anything] done {through the <i>gyaan</i> or <i>karmendriyaan</i> * along with the mind}.

Na kartritvam na karmaani lokasya srijati prabhuh.
Na karmaphalasyogam svabhaavah tu pravartate. (Ch.5, shloka 14)

<i>Prabhuh na srijati lokasya kartritvam</i>	{Even the Light of Shiva,} God {who is <i>Akarta</i> and doesn't have attachment to the body of Arjuna,} isn't the Creator {of the ego} of being a worldly doer,
<i>na karmaani na karmaphalasyogam</i>	neither the actions nor connection of action with [its] fruit {through the constant stability of the inexhaustible storehouse of knowledge};
<i>tu svabhaavah pravartate</i>	still, the nature {of being a pleasure seeker living being} is established {in the shooting* of the <i>Purushottam sangamyug</i> * as well}.

*{See chapter 4, shloka 13 of the Gita for the proof of the shooting of every kalpa in the *Purushottam sangamyug* itself → “Caaturvarnyam mayaa srishtam gunakarmavibhaagashah.”}

Na aadatte kasyacit paapam na ca eva sukritam vibhuh.
Agyaanena aavritam gyaanam tena muhyanti jantavah. (Ch.5, shloka 15)

<i>Vibhuh na aadatte paapam na ca eva na sukritam</i>	{Light as feather, the subtlest [Soul] that can enter and detached} God who has a special birth neither accepts the sins nor {small or great} noble deeds
<i>kasyacit gyaanam aavritam agyaanena</i>	of anyone. Knowledge is covered by the ignorance {of omnipresence spread by the first Shankaracharya (<i>Aadyashankaracharya</i>)},
<i>jantavah muhyanti tena</i>	[and] the living beings are confused {by the Iron Age darkness of attachment produced} through it;

Gyaanena tu tat agyaanam yeshaam naashitam aatmanah.
Teshaam aadityavat gyaanam prakaashayati tatparam. (Ch.5, shloka 16)

<i>Tu yeshaam tadagyaanam aatmanah naashitam gyaanena</i>	but those whose that ignorance of the soul {is equal to the Supreme Soul} has been destroyed through the knowledge
<i>tat gyaanam teshaam</i>	{of [His] presence in one [being] in a permanent way in the chariot of Arjuna alone with white animals for riding}, that {unadulterated} knowledge {of the Gita} of them
<i>prakaashayati param aadityavat</i>	shows {the Light of <i>Sadaa Shiva</i> ,} the Supreme {Father} like {the living} Sun {[who is] the Treasurer of inexhaustible light of knowledge}.

Tadbuddhayah tadaatmaanah tannishthaah tatparaayanaah.
Gacchanti apunaraavrittim gyaananirdhuutakalmashaah. (Ch.5, shloka 17)

<i>Tadbuddhayah tadaatmaanah tannishthaah</i>	{The people} whose intellect is engrossed in Him, who engage their soul {only} in that {form}, who are faithful to Him through the soul,
<i>tatparaayanaah gyaananirdhuutakalmashaah</i>	who are extremely dependent on Him [and] those whose sins have been washed away {completely} by knowledge {through unadulterated yoga}
<i>gacchanti apunaraavrittim</i>	don't come back {here} again; {just like <i>Yudhishtir</i> ¹¹⁶ , they go to the Abode of Happiness along with the body.}

Vidyaavinayasampanne braahmane gavi hastini.
Shuni ca eva shvapaake ca panditaah samadarshinah. (Ch.5, shloka 18)

<i>Eva panditaah samadarshinah</i>	Only the pandits {become detached observers through soul consciousness [and]} have an equal vision
<i>vidyaavinayasampanne braahmane gavi</i>	towards a learned and courteous Brahmin, {an Indian human} cow {with simple nature},

¹¹⁶ The eldest brother among the Pandavas

<i>hastini ca shuni ca shvapaake</i>	{the one with bodily ego just like} an elephant and {an extremely lustful [soul] like} a dog or {an extremely angry <i>caandaal</i> *} who cooks a dog.
--------------------------------------	---

Iha eva taih jitah sargo yeshaam saamyeh sthitam manah.

Nirdosham hi samam brahm tasmaat brahmani te sthitaah. (Ch.5, shloka 19)

<i>Yeshaam manah sthitam saamyeh taih jitah sargah</i>	Those whose mind is stable in equality, they have conquered {the entire violent} world
<i>ihaiva hi brahm nirdosham samam</i>	here, {in the Abode of Sorrow} itself {through the knowledge of the Gita and <i>Raja yoga</i> }; because <i>Parambrahm</i> is flawless {and} uniform.
<i>tasmaat te sthitaah brahmani</i>	So, those {easy <i>Rajayogi</i> , hence helpful ones stabilized in the soul} are stable in <i>Parambrahm</i> {itself}.

Na prahrishyet priyam praapya na udvijet praapya ca apriyam.

Sthirabuddhih asammurho brahmavit brahmani sthitah. (Ch.5, shloka 20)

<i>Na prahrishyet praapya priyam</i>	[You] shouldn't become very happy after obtaining {that} dear {thing or person to whom [you] have attachment}
<i>ca na udvijet praapya apriyam</i>	and [you] shouldn't become sad {or disappointed} after obtaining {unaffectionate or hostile [thing or person]} that [you] dislike {either}.
<i>brahmavit sthirabuddhih asammurhah</i>	{The child of <i>Brahma</i> } [who is] the knower of <i>Parambrahm</i> , has a stable intellect {and is} free from doubts
<i>sthitah brahmani</i>	{in every person or thing along with <i>Shivbaba</i> , who alone is always detached}, is stable in the {highest and the longest stage of} the {unique} 'element <i>brahm</i> {itself}.

**Gururbrahma gururvishnuh gururdevo maheshvarah. Guruh saakshaat parambrahm* {facing upwards} *tasmai shriiguruve namah* (*Brahma* is a guru, *Vishnu* is a guru and *Shankar* is a guru, but even those gurus bow before the guru of the gurus, the Guru incarnate named *Parambrahm*).

Baahyasparsheshu asaktaatmaa vindatiaatmani yat sukham.

Sa brahmayogayuktaatmaa sukham akshayam ashnute. (Ch.5, shloka 21)

<i>Sukham yat asaktaatmaa baahyasparsheshu vindati</i>	The happiness {of the mind} that the man who doesn't have attachment to the external sensual pleasures obtains
<i>aatmani sa yuktaatmaa brahmayoga</i>	in the {point of light} soul {situated between the two eyebrows}, he engages in yoga with <i>Parambrahm</i> {with constant experience of all the relations in practice}
<i>ashnute akshayam sukham</i>	[and] enjoys unlimited {super sensuous} joy {of the abode of <i>Vishnu</i> 's <i>vaikunth</i> * in this very life}.

Ye hi sansparshajaa bhogaa dukhayonaya eva te.

Aadyantavantah kaunteya na teshu ramate budhah. (Ch.5, shloka 22)

<i>Ye bhogaa sansparshajaaah te hi dukhayonayah</i>	The pleasures that are born through the sense objects of all the <i>karmendriyaan</i> , they themselves are the creators of sorrow
<i>eva aadyantavantah kaunteya</i>	[and] are certainly {momentary,} the ones with a beginning and an end. O son of <i>Kunti</i> , {the remover of body consciousness, the one with feelings strong like marble}!
<i>budhah na ramate teshu</i>	The intelligent people {attached to <i>Shiva</i> , the Intellect of the intelligent ones} don't delight in {the sense objects of} those {corrupt <i>karma indriyaan</i> }.

Shaknoti iha eva yah sorhum praak shariiravimokshanaat.

Kaamakrodhodbhavam vegam sa yuktah sa sukhii narah. (Ch.5, shloka 23)

<i>Yah shaknoti sorhum vegam kaamakrodhodbhavam</i>	The {man} who is capable of {staying calm or} tolerating impulses produced by the vices like lust, anger and so on
<i>praak shariiravimokshanaat iha eva</i>	before leaving {the perishable} body in this very {world through the remembrance of the Supreme Soul},
<i>sa narah yuktah sa sukhii</i>	that human being is {an easy <i>Raja</i> }yogi; he alone is happy, {or else he is <i>bhogi</i> and sorrowful}.

Yah antahsukhah antaraaramah tathaa antariyotih eva yah.

Sa yogii brahmanirvaanam brahmabhoothah adhigacchati. (Ch.5, shloka 24)

<i>Yah antahsukhah antaraaramah</i>	The one who is happy internally {through the mind and intellect}, who is {calm like the Pacific Ocean and} delighted within,
<i>tathaiva yah antariyotih sa yogii brahmabhoothah</i>	similarly, the one who is {stable} in the point of light soul, that yogi who is fixed in <i>Brahmalok</i> * {more or less according to the <i>purusharth</i> *}

adhigacchati brahmanirvaanam	attains the {speechless [and] internally silent} position of <i>nirvana</i> ¹¹⁷ of <i>Parambrahm</i> {here itself}.
---	--

**Labhante brahmanirvaanam rishayah kshiiinakalmashaah.
Chinnadvaidhaa yataatmaanah sarvabhutaah rataah. (Ch.5, shloka 25)**

Rishayah kshiiinakalmashaah chinnadvaidhaah yataatmaanah	The sages who destroy {all} the sins, who are free from dualities, who control the mind and intellect
hiterataah sarvabhuta labhante brahmanirvaanam	{and} are engaged in the welfare of all the living beings {just like the Supreme Father,} attain the position of <i>nirvana</i> of <i>Parambrahm</i> .

**Kaamakrodhaviyuktaanaam yatiinaam yacetasaam.
Abhito brahmanirvaanam vartate viditaatmanaam. (Ch.5, shloka 26)**

Kaamakrodhaviyuktaanaam yacetasaam	{People} who are free from lust and anger {along with greed, attachment [and] ego}, who have a controlled mind and intellect,
yatiinaam viditaatmanaam	{and} the ascetics who know the point of light soul {concentrated in the center of the forehead [or] <i>akaaltakht</i> ¹¹⁸ of the <i>uttamaang</i> ¹¹⁹ (head)}
vartate brahmanirvaanam abhithah	have the position of <i>nirvana</i> of <i>Parambrahm</i> here, {in the <i>Purushottam sangam[yug]</i> } and there, {in 'the abode of Vishnu's heaven} as well.

*{There is joy of *gyaanendriyaan** in the Golden and Silver Age heaven complete with 16 or 14 celestial degrees, [respectively] and super sensuous joy in the abode of Vishnu's *vaikunth**.}

[Shloka 27 to 29: Description of Dhyanyoga along with bhakti]

**Sparshaan kritvaa bahih baahyaan cakshuh ca eva antare bhruvoh.
Praanaapaanau samau kritvaa naasaabhyantaracaarinau. (Ch.5, shloka 27)
Yatendriyamanobuddhih munih mokshaparaayanah.
Vigatecchaabhayakrodho yah sadaa mukta eva sah. (Ch.5, shloka 28)**

Eva kritvaa baahyaan sparshaan bahih	By just keeping the pleasures of the external <i>indriyaan</i> out {of the mind}
ca cakshuh antare bhruvoh samau kritvaa praanaapaanau	and the eye of point soul in the <i>bhrikuti</i> *, by equalizing the <i>praana</i> ¹²⁰ and <i>apaan vaayu</i> {in the form of pure and impure thoughts going in the mind}
naasaabhyantaracaarinau	moving inside and outside the nostrils {through the act of smelling or inhalation and exhalation},
yatendriyamanobuddhih mokshaparaayanah	the one with the mind and intellect with controlled <i>indriyaan</i> , who is dependent on liberation {[and] far away from the world of sorrow}
yah munih vigatecchaabhayakrodhah sah eva sadaa mukta	← the one who is {such} a thinker sage devoid of desire, fear and anger, he is certainly always liberated.

**Bhoktaaram yagyatapasaam sarvalokamaheshvaram.
Suhridam sarvabhutaanaam gyaatvaa maam shaantim ricchati. (Ch.5, shloka 29)**

Gyaatvaa bhoktaaram yagyatapasaam	After knowing the One who experiences {happiness of the soul} of {services for} the <i>yagya</i> {and} the <i>tapasyaa</i> * {of remembrance of the soul},
maam suhridam sarvabhutaanaam	{ <i>Jagatpita</i> (the World Father) who has become equal to} Me in the form of the Friend of all the living beings {in the world [and]}
sarvalokamaheshvaram ricchati shaantim	<i>Trilokinath</i> ¹²¹ * {of [the Abode of] Happiness, Sorrow and Peace}, [he] attains peace. { <i>Amuurt</i> * Shiva is just the Master of the egg-like Universe.}

{The name of personified, corporeal Shankar Mahadev [or] *Jagatpita* alone is added to that of the Supreme Soul Shiva. The name of no other deity, demon, human, living being etc. is added after and along with that of the incorporeal Shiva, the Managing Director, [i.e.] the invisible actor who always stays behind the curtains. This is why because of being corporeal, personified Shankar is the *Trilokinath* of all the three [abodes, i.e.] the Abode of Happiness, Sorrow and Peace.}

¹¹⁷ Liberation, eternal bliss; in the unlimited it means, the stage beyond speech

¹¹⁸ Immortal throne

¹¹⁹ The highest part of the body

¹²⁰ Life-breath or the life force energy

¹²¹ The Controller of all the three worlds

CHAPTER 6

Sixth chapter named 'Aatmasanyamyoga'

[Shloka 1 to 4: The topic of Karmayoga and signs of the man who is elevated in yoga]

**Shri Bhagavaanuvaac: Anaashritah karmaphalam kaaryam karma karoti yah.
Sa sanyaasi ca yogi ca na niragnih na ca akriyah. (Ch.6, shloka 1)**

Yah karmaphalam kaaryam	anaashritah karoti karma	[Shri God said:] The one who doesn't take the support of the fruits of actions [and] performs actions worth performing {according to the directions of the advance [knowledge of] the true Gita},
sa sanyaasi ca yogi		he {is also an unlimited} sanyasi and a yogi {even while performing} actions;
ca na niragnih na akriyah		but he isn't {a karmabhogi ¹²² } devoid of the fire of knowledge and yoga and [he] isn't {idle [or]} inactive {sanyaasyogi ¹²³ either}.

**Yam sanyaasam iti praahuh yogam tam viddhi paandava.
Na hi asanyastasankalpo yogi bhavati kashcana. (Ch.6, shloka 2)**

Paandava yam iti praahuh sanyaasam	viddhi tam yogam hi kashcana	O Pandava! The one who is called a complete renouncer {even through the thoughts of the mind} = sanyasi,
asanyastasankalpa na bhavati yogi		{actually,} consider it to be karmayoga {devoid of the ego of actions}; because {if} someone doesn't completely renounce all the thoughts {while performing or not performing [actions] through the indriyaan*}, [he] isn't a yogi; {he is certainly a worldly bhogi*}.

**Aarurukshoh muneh yogam karma kaaranam ucyate.
Yogaaruudhasya tasya eva shamah kaaranam ucyate. (Ch.6, shloka 3)**

Muneh aarurukshoh yogam karma	ucyate kaaranam tasya shamah	For a sage who wishes to rise in the state of yoga, the actions {[performed] through the mind, words and actions} for yagya, {[the actions] that have become alaukik*}
eva ucyate kaaranam yogaaruudhasya		are said to be the cause {of high [and] avyakt* stage and} peace of his mind {through 'renunciation of the body, wealth etc.}
		itself is said to be the cause {of steadiness} of being elevated in yoga; {'Tyaagaacchaantiranantaram ¹²⁴ ' (Gita ch.12, shloka 12)}

**Yadaa hi na indriyaartheshu na karmasu anushajjate.
Sarvasankalpasannyaasi yogaaruudhah tadaa ucyate. (Ch.6, shloka 4)**

Hi sarvasankalpasannyaasi	na anushajjate karmasu na indriyaartheshu	because when the one who completely renounces all the thoughts {along with the thought of the vice of lust}
tadaa ucyate yogaaruudhah		is neither attached to the actions {of the desirous indriyaan} nor the {various} pleasures {like touch, form, taste etc.} of the indriyaan {through the remembrance of the point soul}, [he] is said to have risen in {the highest avyakt* stage of} yoga.

[Shloka 5 to 10: Inspiration for upliftment of the soul and signs of the man who has found God]

**Uddharet aatmanaa aatmaanam na aatmaanam avasaadayet.
Aatmaa eva hi aatmano bandhuh aatmaa eva ripuh aatmanah. (Ch.6, shloka 5)**

Aatmanaa aatmaanam uddharet		Through your mind and intellect, you should take the point of light soul towards {the hero with} high stage.
------------------------------------	--	--

¹²² The one who experiences the result of actions

¹²³ The one who has yoga through renunciation

¹²⁴ Peace is attained immediately after renunciation

<i>na aatmaanam avasaadayet hi aatmaa eva aatmanah bandhuh</i>	Don't let the soul go downwards {to the corrupt <i>indriyaan</i> }; because the point of light soul itself is our friend {who always helps}.
<i>aatmaa eva aatmanah ripuh</i>	The soul itself is our 'enemy. {Vishwamitra, the hero actor himself is the friend of the world.}

*The living soul is its own friend [and] its own enemy. (Mu.21.03.67, pg.3) {Vishwanath (Controller of the world) alone is always our friend.}

Bandhuh aatmaa aatmanah tasya yena aatmaa eva aatmanaa jitah. Anaatmanah tu shatrutve varteta aatmaa eva shatruvat. (Ch.6, shloka 6)

<i>Yena jitah aatmaa aatmanaa</i>	The one who has conquered the point of light soul through his mind and intellect {that has become sentient},
<i>tasya aatmanah eva bandhuh tu shatruvat</i>	his soul itself is his friend {because of being the conqueror of the mind}, {anyone else isn't [his] friend or enemy}; but just like an enemy,
<i>aatmaa anaatmanah eva varteta shatrutve</i>	the soul {with inconstant mind [and] dull intellect} of a body conscious person who isn't stabilized in the soul itself remains intent on having enmity.

Jitaatmanah prashaantasya paramaatmaa samaahitah. Shiitoshnasukhadukheshu tathaa maanaapamaanayoh. (Ch.6, shloka 7)

<i>Paramaatma jitaatmanah prashaantasya</i>	The supreme actor hero soul (mentioned in the Gita ch.15, shloka 17) of the man who has conquered the soul [and] {has become} an extremely peaceful {point},
<i>samaahitah shiitoshnasukhadukheshu tathaa maanaapamaanayoh</i>	stays contented in heat or cold, happiness or sorrow and respect or disrespect.

Gyaanavigyaanatriptaatmaa kuutastho vijitendriyah. Yukta iti ucyate yogi samaloshtaashmakaanah. (Ch.6, shloka 8)

<i>Iti gyaanavigyaanatriptaatmaa yogi kuutasthah vijitendriyah</i>	It is said that the soul that is satisfied with the knowledge {of Shiva} + special knowledge = yoga, the yogi who is stable on the {high} peak {of <i>Parambrahm</i> *}, who especially conquers the <i>indriya</i> of lust too,
<i>samaloshtaashmakaanah yuktah</i>	[and] who has equal {feelings} for soil, stone, gold etc., is perfect in yoga. {' <i>Yogakshemam vahaamyaham</i> ¹²⁵ ' of such undesirous ones (Gita ch.9, shloka 22)}

Suhrinmitraaryudaasiinamadhyasthadveshyabandhushu. Saadhushu ca paapeshu samabuddhih vishishyate. (Ch.6, shloka 9)

<i>Samabuddhih suhrinmitraaryudaasiinamadhyasthadveshyabandhushu</i>	The one with an equal mind towards the affectionate ones, friends, foes, the indifferent ones, mediators, haters or relatives,
<i>saadhushu ca paapeshu api vishishyate</i>	towards the sages {who regulate the <i>indriyaan</i> } and sinners too, has been considered to be special.

Yogi yunjiita satatam aatmaanam rahasi sthitah. Ekaaki yatacittaatmaa niraashiih aparigrahaah. (Ch.6, shloka 10)

<i>Yogi yatacittaatmaa niraashiih aparigrahaah</i>	The yogi who controls {[his] inconstant} mind and the intellect that decides, [the yogi] who is free from desires [and] who doesn't collect [things]
<i>satatam yunjiita aatmaanam sthitah ekaaki rahasi</i>	should constantly have yoga with the Supreme Soul after stabilizing alone, in a secluded place.

[Shloka 11 to 32: The topic of Dhyaanyoga in detail]

Shuchau deshe pratishthaapya sthiram aasanam aatmanah. Na atyucchritam na atiniicam cailaajinakushottaram. (Ch.6, shloka 11)
Tatra ekaagram manah kritvaa yatacittendriyakriyah. Upavishya aasane yunjaat yogam aatmavishuddhaye. (Ch.6, shloka 12)

¹²⁵ I take the responsibility of making [the constant, complete yogis] attain things that {are precious [and]} haven't been attained and protecting them {during the great destruction at the end of the *kalpa*}.

Shuchau deshe naatiniicam naatyucchritam	In a pure place which is neither too low {in a ditch}, nor {on} too high {place},
cailaajinakushottaram pratishthaapya aatmanah sthiram aasanam	after spreading out deerskin along with {a cotton} cloth on {pure} kusha grass ¹²⁶ , taking his firm sitting [position] {through practice},
upavishya tatraasane ekaagram kritvaa manah	sitting on that seat {after becoming carefree} [and] concentrating the mind {on the star like soul in the center of the forehead},
yunjyaat yogam yatacittendriyakriyah	{special karmayogi ¹²⁷ Brahmin} should have yoga {in this way with} the Controller of the mind, actions of the <i>indriyaan</i> ,
aatmavishuddhaye	{[i.e.] Shiva, present in the chariot of Arjuna alone} for special purification of {the point of light} soul.

**Samam kaayashirogriivam dhaarayan acalam sthirah.
Samprekshya naasikaagram svam dishashca anavalokayan. (Ch.6, shloka 13)
Prashaantaatmaa vigatabhih brahmacaarivrate sthitah.
Manah sanyamya maccitto yukta aasiita matparah. (Ch.6, shloka 14)**

Dhaarayan kaayashirogriivam acalam samam	While keeping the body, head and neck steady in a straight line
ca svam naasikaagram samprekshya	and [while looking] in front of his nose {through the eye of the intellect in the center of the forehead} with completely open eyes, {without blinking,
dishonavalokayan prashaantaatmaa vigatabhih	with an unwavering mind [and]} not looking in [various] directions, by becoming the one with a calm mind, fearless {and}
sthitah brahmacaarivrate sanyamya manah	stabilizing in the vow of celibacy {with the wish to conquer lust, with firm determination} after concentrating [his] mind
matparah maccittah sthirah aasiita yukta	and coming under My shelter along with the mind, {the sanyaasyogi} who has become stable should have yoga {with Baba through the unadulterated <i>indriyaan</i> }.

**Yunjan evam sadaa aatmaanam yogi niyatamaanasah.
Shaantim nirvaanaparamaam matsansthaam adhigacchati. (Ch.6, shloka 15)**

Sadaa yunjan aatmaanam evam	By always connecting {the subtle atom [like]} soul {in the form of a point of light with Me, the Light of Shiva} in the way {that was said just now,
yogi niyatamaanasah adhigacchati paramaam shaantim	a <i>Neminath</i> ¹²⁸ sanyaasyogi with controlled mind attains {the eternal [and] unlimited} supreme peace
nirvaana matsansthaam	of <i>Nirvaandhaam</i> * present in Me {very soon, to a greater or lesser extent according to the <i>purusharth</i> *}.

**Na ati ashnatah tu yogah asti na ca ekaantam anashnatah.
Na ca ati svapnashiilasya jaagrato na eva ca arjuna. (Ch.6, shloka 16)**

Arjuna na tu ati ashnatah asti yogah	O Arjuna, the winner of the wealth of knowledge! Neither the one who eats a lot is able to have yoga {because of feeling too lazy [or] sleepy}
ca na ekaantam anashnatah	nor the one who completely fasts [is able to have yoga] {because hunger troubles all the worldly <i>bhogis</i> *}
ca naati svapnashiilasya ca na eva jaagratah	and neither the one who sleeps a lot, nor the one who stays completely awake {has proper yoga}.

**Yuktaahaaravihaarasya yuktaceshtasya karmasu.
Yuktasvapnaavabodhasya yogo bhavati dukhahaa. (Ch.6, shloka 17)**

Yogah yuktaahaaravihaarasya karmasu yuktaceshtasya	The yoga of the one who has regulated eating and living, the one who performs actions in moderation {according to [the ethics of] the religion},
yuktasvapnaavabodhasya bhavati dukhahaa	{[and] in the same way} the one who {always} sleeps and stays awake in moderation, is remover of sorrow.

**Yadaa viniyatam cittam aatmani eva avatishthate.
Nihsprahah sarvakaamebhyo yukta iti ucyate tadaa. (Ch.6, shloka 18)**

¹²⁶ A sacred grass used in Brahmanical ceremonies, *Poa cynosuroides*

¹²⁷ The one who performs actions in the Father's remembrance

¹²⁸ A person who follows rules and regulations for name sake

Yadaa viniyatam cittam avatishthate eva aatmani	When especially the controlled mind properly stabilizes only in {the point of light} soul {through the ten <i>indriyaan</i> along with the mind},
tadaa ucyate iti yukta	[he] is said to be {a sanyasi or karmayogi} 'absorbed in {easy Raja} yoga (yogayukta)'
nihsprisah sarvakaamebhyah	after becoming completely free from the wish of all {types of elevated and lowly worldly} desires.

**Yathaa diipo nivaatastho na ingate saa upamaa smritaa.
Yogino yatacittasya yunjato yogam aatmanah. (Ch.6, shloka 19)**

Yathaa diipah nivaatasthah nengate aatmanah yatacittasya	Just like the [flame of] a lamp placed in a windless place doesn't waver, {similarly, when} the soul with a controlled mind
yunjatah yogam sopamaa smritaa yoginah	has attachment {to the Supreme Soul}, that metaphor [of the lamp] is remembered for the yogi.

**Yatra uparamate cittam niruddham yogasevayaa.
Yatra ca eva aatmanaa aatmaanam pashyan aatmani tushyati. (Ch.6, shloka 20)**

Yatra niruddham cittam uparamate yogasevayaa	{The <i>avyakt</i> * stage} in which a completely controlled mind becomes detached {[i.e. attached] to the Supreme Soul} through the practice of yoga
ca yatra pashyan aatmaanam	{of the soul with the Supreme Soul} and [the state] in which while seeing {the <i>avyakt</i> } soul {fixed in the form of a point of light in the centre of the forehead}
aatmanaa tushyati eva aatmani	through his mind and intellect, [he] is satisfied only {in the Supreme Soul equal to the Supreme Father Shiva} in the form of soul;

**Sukham aatyantikam yat tat buddhigraahyam atiindriyam.
Vetti yatra na ca eva ayam sthitah calati tattvatah. (Ch.6, shloka 21)**

Yatra ayam vetti tat aatyantikam atiindriyam sukham	{the state} in which {the excellent yogi} knows the most superior super sensuous joy
yat buddhigraahyam ca na eva calati	{beyond the celestial degrees of the abode of Vishnu's <i>vaikunth</i> *} that can be grasped through the intellect {that decides} and is never disturbed
tattvatah sthitah	by the elemental form, {by the 23 inert elements of the world described in the Gita (ch.13, shloka 5)} by becoming stable {there itself};

**Yam labdhvaa ca aparam laabham manyate na adhikam tatah.
Yasmin sthitah na dukhena gurunaa api vicaalyate. (Ch.6, shloka 22)**

Ca labdhvaa yam na manyate aparam laabham	and after receiving that {super sensuous joy of heaven} [he] doesn't consider the other {declining worldly} benefit
adhikam tatah sthitah yasmin	to be {better} than that. After stabilizing in that {happiness of the abode of Vishnu's <i>vaikunth</i> *}
na vicaalyate api gurunaa dukhena	[he] isn't disturbed even by {extremely} great sorrow {of the great death at the end of the <i>kalpa</i> };

**Tam vidyaat dukhasanyogaviyogam yogasangyitam.
Sa nishchayena yuktavyo yogah anirvinnacetasa. (Ch.6, shloka 23)**

Tam dukhasanyogaviyogam vidyaat yogasangyitam	that {super sensuous joy} which separates [us] from receiving sorrow should be known by the name {easy Raja} 'yoga'.
nishchayena yuktavyah sa yogah anirvinnacetasa	You should definitely have that {easy Raja} yoga through the mind free from the pain [and] sorrow {of worldly birth, old age [and] death full of diseases}; {because 'the one with faith in the intellect gains victory' itself is the truth.}

**Sankalpaprabhavaan kaamaan tyaktvaa sarvaan asheshatah.
Manasaa eva indriyagraamam viniyama samantatah. (Ch.6, shloka 24)**

Asheshatah tyaktvaa sarvaan kaamaan sankalpaprabhavaan	{By becoming free from thoughts} after completely renouncing all the desires generated by the thoughts,
viniyama indriyagraamam samantatah manasaa eva	after especially restraining the group of <i>indriyaan</i> from all the sides, through the mind itself,

**Shanaih shanaih uparamet buddhyaa dhrigrihitayaa.
Aatmasantham manah kritvaa na kincit api cintayet. (Ch.6, shloka 25)**

Shanaih shanaih manah uparamet	gradually, {by [making] more or less <i>purusharth</i> * in the <i>Purushottam sangam[yug]</i> * of 100 years,} the mind should become {completely} detached
dhritigrihitayaa buddhya kritvaa aatmanastham	through the patient intellect, after completely stabilizing {the power of the mind and intellect} in {the living} point soul,
na cintayet kincit api	[he] shouldn't think anything {except the <i>nirguna</i> ¹²⁹ Soul, the Light of <i>Sadaa Shiva</i> + <i>sagun</i> ¹³⁰ in the form of the Golden <i>ling</i> }.

**Yato yato nishcarati manah cancelam asthiram.
Tatah tatah niyama etat aatmani eva vasham nayet. (Ch.6, shloka 26)**

Yatah yatah asthiram cancelam manah nishcarati	Wherever the unsteady, {monkey-like} inconstant mind {stubbornly} goes through {its body, bodily relations, any particular place or things},
etat niyama tatah tatah	this {mind} should be restrained from there {properly, by making efforts and patiently}
nayet eva vasham aatmani	[and] brought under the very control of {the star-like living point of light} soul {in the form of an atom};

**Prashaantamanasam hi enam yoginam sukham uttamam.
Upaiti shaantarajasam brahmabhuutam akalmasham. (Ch.6, shloka 27)**

Hi enam yoginam prashaantamanasam shaantarajasam	because this yogi with the mind that has become peaceful properly, calm { <i>raajdhari</i> ¹³¹ } with <i>rajoguna</i> *
upaiti akalmasham uttamam sukham brahmabhuutam	{and <i>taamasi</i> * quality}, attains the flawless [and] the best {super sensuous} joy created by <i>Parambrahm</i> *

**Yunjan evam sadaa aatmaanam yogi vigatakalmashah.
Sukhena brahmasansparsham atyantam sukham ashnute. (Ch.6, shloka 28)**

Sadaa yunjan aatmaanam evam vigatakalmashah yogi	While always connecting the soul {with <i>Shivbaba</i> } in this way, the sinless yogi
sukhena ashnute atyantam sukham brahmasansparsham	happily enjoys the greatest joy with complete contact of <i>Parambrahm</i> {incarnate}.

**Sarvabhuutastham aatmaanam sarvabhuutaani ca aatmani.
Iikshate yogayuktaatmaa sarvatra samadarshanah. (Ch.6, shloka 29)**

Yogayuktaatmaa samadarshanah sarvatra	The soul that is engaged in the remembrance {of the Supreme Father + Supreme Soul} becomes the one with uniform feelings everywhere
iikshate aatmaanam sarvabhuutastham	{[as mentioned in] the Gita ch.5, shloka 18} [and] sees the soul {in the form of a living record filled in the point of light} situated in all the living beings
ca sarvabhuutaani aatmani	or all {the worldly} living beings in the form of {star-like} soul {through the third eye of knowledge in the form of intellect}.

**Yo maam pashyati sarvatra sarvam ca mayi pashyati.
Tasya aham na pranashyaami sa ca me na pranashyati. (Ch.6, shloka 30)**

Yo pashyati maam sarvatra ca pashyati sarvam mayi	The one who sees Me everywhere {like a lover} and sees everyone in Me { <i>Shiv</i> + <i>baba</i> , just like a tree in a seed},
aham na pranashyaami tasya	{i.e. the one who is free from the ignorance of 'every soul is equal to the Supreme Soul'}, I am never distant from him
ca sa na pranashyati me	and he doesn't vanish from My [sight] {either, especially in the <i>Purushottam sangam[yug]</i> }.

**Sarvabhuutasthitam yo maam bhajati ekatvam aasthitah.
Sarvathaa vartamaanah api sa yogi mayi vartate. (Ch.6, shloka 31)**

Yah bhajati maam sarvabhuutasthitam	The {yogi} who worships Me, {the Supreme Father <i>Shiva</i> } present in all the living beings {through more or less energy of yoga}
ekatvam aasthitah sa yogi	[and] is <i>ekvyaapi</i> ¹³² {in the permanent chariot of <i>Arjuna</i> in the <i>Purushottam sangam[yug]</i> }, that {elevated} yogi

¹²⁹ The Incorporeal One; lit. means the one without qualities

¹³⁰ The corporeal one; lit. means the one with qualities

¹³¹ Lit. means the one who holds a kingdom; a king, ruler etc.

¹³² Present in one [being]

varatate mayi api vartamaanah sarvathaa	is present in My {heart in the form of the Supreme Soul, the hero, the Supreme actor} despite performing actions in every way.
--	--

**Aatmaupamyena sarvatra samam pashyati yah arjuna.
Sukham vaa yadi vaa dukham sa yogi paramo matah. (Ch.6, shloka 32)**

Arjuna yah pashyati sukham yadi vaa dukham sarvatra samam	O Arjuna! The one who sees happiness or sorrow in all the living beings {like animals, birds, insects etc.} equally
aatmaupamyena sa yogi matah paramah	with the soul conscious feeling, that yogi {with the soul conscious vision} is considered to be perfect.

[Shloka 33 to 36: The topic of restraining the mind]

**Arjuna uvaac: Yah ayam yogastvayaa proktah saamyena madhusuudana.
Etasyaaham na pashyaami cancelatvaatsthitim sthiraam. (Ch.6, shloka 33)**

Madhusuudana ayam yogah yah tvayaa proktah	[Arjuna said:] O {Shivbaba}, the Killer {of lust as sweet as Madhu (honey)! This yoga that You have narrated
saamyena aham na pashyaami sthitim	through equality, I can't see any stable support
etasya cancelatvaat	for that because of the inconstancy {of my monkey-like mind or my own attachments}. {The inconstant vision for many births is an obstacle in the soul conscious vision.}

**Cancelam hi manah krishna pramaathi balavat dridham.
Tasya aham nigraham manye vaayoh iva sudushkaram. (Ch.6, shloka 34)**

Krishna manah cancelam pramaathi	O Shivbaba, the embodiment of attraction! The mind is inconstant {like a monkey}, it agitates {the indriyaan},
balavat dridham hi aham manye nigraham tasya	it is {very} powerful [and] stubborn, because I consider to stop that {unbridled horse devoid of saatvik* intellect}
sudushkaram iva vaayoh	to be extremely difficult just like the {praan} vaayu {that is stopped with difficulty through hatha yoga*}.

**Shri Bhagavaanuvaac: Asanshayam mahaabaaho mano durnigraham calam.
Abhyaasena tu kaunteya vairaagyena ca grihyate. (Ch.6, shloka 35)**

Mahaabaaho asanshayam calam manah durnigraham	[Shri God said:] O the one with long arms! Certainly, the inconstant {kapidhvaj [like]} mind {that runs fast} is extremely stubborn,
tu kaunteya grihyate abhyaasena ca vairaagyena	but O Arjuna! It is controlled through the practice of yoga and detachment {towards the atomic great destruction}.

**Asanyataatmanaa yogo dushpraapa iti me matih.
Vashyaatmanaa tu yatataa shakyah avaaptum upaayatah. (Ch.6, shloka 36)**

Me matih iti yogo dushpraapa	I believe {for bhogi souls} that attainment of yoga is difficult
asanyataatmanaa tu shakyah avaaptum	for the one with {this} unrestrained {manuaa ¹³³ like} mind {filled with desires}, but it can be attained
vashyaatmanaa yatataa upaayatah	{through unadulterated remembrance of 'Me alone' and constant detachment,} through the mind controlled by [making] efforts [and] the method {told just now}.

[Shloka 37 to 47: The topic of destination of the man with corrupt yoga and glory of the one who performs Dhyaanyoga]

**Arjuna uvaac: Ayatih shraddhayaa upeto yogaat calitamaanasah.
Apraapya yogasansiddhim kaam gatim krishna gacchati. (Ch.6, shloka 37)**

Krishna kaam gatim	[Arjuna said:] O {Shivbaba,} the embodiment of attraction! {If not the best king,} what destination {[between] the position of a medium or an inferior subject}
ayatih upetah shraddhaya yogaat calitamaanasah gacchati	does the ayogi ¹³⁴ = {bhogi person} who is endowed with faith in easy Raja yoga, but whose mind is inconstant {because of vices} attain,
apraapya yogasansiddhim	instead of attaining complete accomplishment of {vaikunth* through} yoga?

¹³³ Manuaa means a monkey or a man

¹³⁴ The one who doesn't have yoga

**Kaccit na ubhayavibhrashtah chinnaabhram iva nashyati.
Apratishthah mahaabaaho vimuurhah brahmanah pathi. (Ch.6, shloka 38)**

Mahaabaaho apratishthah	O Shivbaba, the One with great arms, {the One who holds} the eight personalities {on His head}! The yogi who has {completely} lost his position
vimuurhah pathi brahmanah ubhayavibhrashtah	[and] has forgotten the path to Parambrahm, the one who has fallen from both, {practice and detachment, a dejected person}
na nashyati iva chinnaabhram kaccit	isn't destroyed like a dispersed cloud by any chance {with the condition like that of mad people,} [is he]?

**Etat me sanshayam krishna chettum arhasi asheshtatah.
Tvadanyah sanshayasya asya chettaa na hi upapadyate. (Ch.6, shloka 39)**

Krishna arhasi asheshtatah chettum etat sanshayam me	O the embodiment of attraction! [You] are capable of completely destroying this doubt of mine
hi na upapadyate	{along with the root in such a way that it doesn't arise again}, because I can't find
tvadanyah chettaa asya sanshayasya	{any} other {inexhaustible Treasurer of Knowledge} apart from You {in the entire world} who destroys this doubt {in practice just like You, the Highest of high God}.

**Shri Bhagavaanuvaac: Paartha naiveha naamutra vinaashastasya vidyate.
Na hi kalyaanakritkashcidurgatim taata gacchati. (Ch.6, shloka 40)**

Paartha tasya na vidyate vinaashah iha	[Shri God said:] O lord of the Earth! That {yogi} isn't {completely} destroyed in this {hellish terrestrial} world {or}
na amutra eva hi taata kashcit kalyaanakrit	in the other world, {the world of deities} either, because O taata ¹³⁵ ! Any beneficial {legitimate child of Vivasvat, the Sun of Knowledge}
na gacchati durgatim	who has become <i>Suryavanshi</i> * in the form of the ray of [the light of] soul] doesn't attain degradation.

**Praapya punyakritaam lokaan ushitvaa shaashvatiih samaah.
Shuciinaam shriimataam gehe yogabhrashtah abhijaayate. (Ch.6, shloka 41)**

Yogabhrashtah praapya lokaan punyakritaam	The person with corrupt yoga {doesn't go to the hellish world of sinful souls directly}; [he] attains the worlds of noble souls {here itself},
ushitvaa samaah shaashvatiih abhijaayate gehe	lives {an ordinary life of the subject category which is considered common} for many years [and] is born in the family of
shuciinaam shriimataam	pure prosperous people, {among the householders of an elevated clan who 'stay celibate forever after having one wife (<i>ek naari sadaa brahmacaari</i>)'}

**Athavaa yoginaam eva kule bhavati dhiimataam.
Etat hi durlabhataram loke janma yat iidrisham. (Ch.6, shloka 42)**

Athavaa bhavati kule dhiimataam yoginaam eva	or [he] is born in the {incomplete} clan of intelligent yogis {who have attachment, but have become doubting Brahmins} itself;
hi durlabhataram yat iidrisham janma	but it is more difficult [to have] this kind of birth {in the <i>Suryavanshi</i> family of direct Maaheshwari (the greatest goddess)},
etat loke	in this world {of more intense <i>purusharthis</i> * in the <i>Purushottam sangam</i> [yug]}.

**Tatra tam buddhisanyogam labhate paurvadehikam.
Yatate ca tato bhuuyah sansiddhau kurunandana. (Ch.6, shloka 43)**

Tatra labhate tam buddhisanyogam	There, [he] receives that connection of the intellect {of the <i>Rudragan</i> ¹³⁶ of the advance [knowledge] who have become Brahmins}
paurvadehikam ca tatah kurunandana	received in the previous birth and then O Arjuna, the giver of joy {[or] <i>Prahlad</i> ¹³⁷ for even the <i>vidharmis</i> * like people of Islam, Buddhists etc. who are purely egotistic,} for those belonging to the dynasty of Kurus!
yatate bhuuyah sansiddhau	[He] makes effort again {in the Brahmin family [of] advance [knowledge]} to attain complete accomplishment {of the abode of Vishnu's <i>vaikunth</i> *}.

¹³⁵ Affectionate term of address, especially to a junior person

¹³⁶ The followers of Rudra

¹³⁷ In the Hindu mythology, a staunch devotee of Vishnu born in the family of demon Hiranyakashyap

**Puurvaabhyaasena tena eva hriyate hi avashah api sah.
Jigyasuh api yogasya shabdabrahm ativartate. (Ch.6, shloka 44)**

Tena eva puurvaabhyaasena sah avashah	Through that very practice of the previous birth, that {semi-yogi child of Brahma automatically} becomes helpless
hriyate hi api jigyaasuh yogasya	[and] is attracted {to accomplish yoga and} even the one who wishes to obtain {little} knowledge of Raja yoga
ativartate shabdabrahm	goes {to Parambrahm [i.e.]} beyond {the four-headed} Brahma {of the path of bhakti} with the sound {of cymbals and anklets};

**Prayatnaat yatamaanah tu yogi sanshuddhakilbishah.
Anekajanmasansiddhah tato yaati paraam gatim. (Ch.6, shloka 45)**

Tu yogi yatamaanah prayatnaat anekajanmasansiddhah	but the yogi who practices yoga by [making] efforts becomes completely accomplished after many births,
sanshuddhakilbishah tatah yaati paraam gatim	when all the sins are washed away [and] later on, attains the supreme destination {in the form of Vishnu}.

**Tapasvibhyodhiko yogi gyaanibhyopi matodhikah.
Karmibhyashcaadhikah yogi tasmaat yogi bhavaarjuna. (Ch.6, shloka 46)**

Yogi adhikah tapasvibhyah matah adhikah api gyaanibhyah	A Rajayogi is greater than the <i>tapasvis</i> ¹³⁸ {with physical distress}, [he] is considered superior to even the ones with the knowledge of the soul
ca yogi adhikah karmibhyah tasmaat arjuna	and {an easy} Rajayogi is {certainly} greater than those who perform rituals; so, O Arjuna!
bhava yogi	Become a yogi {superior to even the performers of rituals who are bound in three qualities or the ones who perform <i>tapasyaa</i> * of remembering the soul}.

**Yoginaam api sarveshaam madgatena antaraatmanaa.
Shraddhaavaan bhajate yo maam sa me yuktatamo matah. (Ch.6, shloka 47)**

Api sarveshaam yoginaam yah shraddhaavaan bhajate maam antaraatmanaa madgatena	Even among all the yogis, {the easy Rajayogi with feelings (<i>dil</i>) + intelligence (<i>dimaag</i>),} who has faith and belief remembers Me through the mind and intellect engaged in My {corporeal ' <i>avyaktmuurti</i> ' (Mentioned in] the Gita ch.9, shloka 4), [i.e.] Mahadev*, the hero};
me matah sa yuktatamah	I consider him to be the most elevated {emotional} yogi {along with feelings and sensible with intelligence}.

CHAPTER 7

Seventh chapter named 'Gyaanvigyaanyoga'

[Shloka 1 to 7: The topic of knowledge (gyaan) along with vigyaan]

**Shri Bhagavaanuvaac: Mayi aasaktamanaah paartha yogam yunjan madaashrayah.
Asanshayam samagram maam yathaa gyaasyasi tat shrinu. (Ch.7, shloka 1)**

Paartha aasaktamanaah mayi madaashrayah	[Shri God said:] Lord of the Earth! The one whose mind is attached {to} My {calm form} [and] the one who takes My support {in every way},
yathaa asanshayam gyaasyasi maam samagram	the way in which [you] will become free from doubts [and] know My {vyakt ¹³⁹ + avyakt*} complete {Universal} form {with firm faith}
yunjan yogam shrinu tat	while having yoga {in an easy way}, listen to that {in detail by coming face to face with Me}.

**Gyaanam te aham savigyaanam idam vakshyaami asheshatah.
Yat gyaatvaa na iha bhuyah anyat gyaatavyam avashishyate. (Ch.7, shloka 2)**

Aham vakshyaami idam gyaanam savigyaanam te asheshatah	I will narrate this {advance} knowledge {of the true Gita} along with special knowledge = {yoga} to you completely {in detail,
---	--

¹³⁸ Those who perform *tapasyaa* or intense meditation; ascetics

¹³⁹ Lit. means the one who is visible; corporeal

<i>gyaatva yat anyat na avashishyate iha</i>	through questions and answers}; after knowing it, {anything [like]} the other {Vedas or scriptures etc.} won't remain in this world {that has become useless}
<i>gyaatavyam bhuyah</i>	to be known again {for you, who has become sva + darshan + cakradhaari (the one who rotates the discus of self-realization)}.

Manushyaanaam sahasreshu kashcit yatati siddhaye.

Yatataam api siddhaanaam kashcit maam vetti tattvatah. (Ch.7, shloka 3)

<i>Kashcit sahasreshu manushyaanaam yatati</i>	Any one among thousands of human souls {who have been performing noble deeds for many births} makes {continuous [or] constant} effort
<i>siddhaye api siddhaanaam yatataam</i>	to attain accomplishment. Even among the accomplished ones who make {more or less} effort, {just like sage Kapil}
<i>kashcit vetti maam tattvatah</i>	any {one religious father of the True Ancient [Deity religion]} knows Me, {the incorporeal Light of Shiva who has come in the corporeal form} in reality.

Bhumiha apah analah vaayuh kham mano buddhih eva ca.

Ahankarah iti iyam me bhinnaa prakritih ashtadhaa. (Ch.7, shloka 4)

<i>Bhumiha apah vaayuh analah kham</i>	{Along with all these five inert elements in the form of essence [like]} earth, water, air, fire [and] sky, {the inert intellect,}
<i>mano buddhih ca ahankarah eva iti</i>	{invisible and then living, just like} the mind, intellect and ego {in the form of deity souls} too - in this way,
<i>iyam prakritih me bhinnaa ashtadhaa</i>	this excellent creation (<i>prakrishta kriti</i>) of My {Baba's corporeal + incorporeal Shiva} is divided in eight types.

Apara iyam itah tu anyam prakritim viddhi me param.

Jivabhuutaam mahaabaaho yayaa idam dhaaryate jagat. (Ch.7, shloka 5)

<i>Mahaabaaho iyam apara</i>	O the [one with] {living} long arms! This {chariot of Arjuna} is inferior nature,
<i>tu anyam itah viddhi prakritim me</i>	but apart from this {inert nature in the form of the earth}, consider the nature {of} My {Soul in the form of energy filled through yoga}
<i>jivabhuutaam param idam jagat dhaaryate yayaa</i>	with personification to be superior; this world {[of] every inert and living being} is {easily} held through that {superior nature}.

Etadyoniini bhutaani sarvaani iti upadhaaraya.

Aham kritsnasya jagatah prabhavah pralayah tathaa. (Ch.7, shloka 6)

<i>Upadhaaraya iti etadyoniini</i>	Consider {for yourself} that this {body in the form of a personality that forms the chief part + the soul equal to Shiva} is the origin of
<i>sarvaani bhutaani aham prabhavah tathaa pralayah</i>	all the {inert + living} beings {and} I, {the Light of Sadaa Shiva + Baba} am the Creator and Destroyer
<i>kritsnasya jagatah</i>	of the entire world {[of] every inert and living being only in this Purushottam sangamyug*}, {not in the four ages.}

Matah parataram na anyat kincit asti dhananjaya.

Mayi sarvam idam protam suutre maniganaa iva. (Ch.7, shloka 7)

<i>Dhananjaya asti na kincit anyat parataram matah</i>	O Arjuna, the conqueror of the wealth of knowledge! There is nothing superior than Me {in all the three worlds along with this world}.
<i>iva maniganaah suutre idam sarvam</i>	Just like the beads {of Rudraaksh} strung on the thread {of My love}, this entire {human} world {of five-seven billion [souls], of all the living beings}
<i>protam mayi</i>	is strung on {the thread of} My {love nambarvaar ¹⁴⁰ just according to the unlimited drama}.

{Generally, the light of the soul of Arjuna [or] Aadam that has become equal to the Light of Shiva → [i.e.] the superior nature, the soul + Shankar, [i.e.] the inferior nature in the form of personality, itself is the imperishable basis of the creation, sustenance and destruction of the entire world.} (See the same explanation earlier [in] chapter 7, shloka 5 of the Gita).

[Shloka 8 to 12: Narration of prevalence of God by being the cause of all the materials]

¹⁴⁰ At a lower or a higher position, on the left or right side of the rosary

**Rasah aham apsu kaunteya prabhaa asmi shashisuuryayoh.
Pranavah sarvavedeshu shabdah khe paurusham nrishu. (Ch.7, shloka 8)**

Kaunteya aham rasah apsu	O Arjuna, the son of {the remover of body consciousness, the soul conscious} Kunti! I {am} the liquid in the water {of knowledge}.
asmi prabhaa shashisuuryayoh pranavah	I am the shine of {Vivasvat, the living} Sun {of Knowledge} and {Krishna,} the Moon. [I am] Omkaar {in the form of 'A + U + M'}
sarvavedeshu shabdah khe paurusham nrishu	in all the Vedas, the sound in the sky {in the form of Brahma [and] I, Shiva Myself} am the virility in men {through the Father of the world (Jagatpita)}.

**Punyo gandhah prithivyaam ca tejashca asmi vibhaavasau.
Jiivanam sarvabhuteshu tapashca asmi tapasvishu. (Ch.7, shloka 9)**

Asmi punyah gandhah prithivyaam ca tejah	{Through the unlimited energy of yoga, [I]} am {the object of sense of} pure fragrance in the mother earth and the brilliance {of the energy of yoga and the light of knowledge}
vibhaavasau ca asmi jiivanam	in {the form of the deity} fire and {I, the eternal Light of Shiva alone} am the life force {of oxygen (praan vayu) and the water of knowledge}
sarvabhuteshu ca tapah tapasvishu	in every living being and the power of tapa ¹⁴¹ {of the remembrance of the soul in the form of light that burns body consciousness} in the ascetics (tapasvi).

**Bijam maam sarvabhutaanaam viddhi paartha sanaatanam.
Buddhih buddhimataam asmi tejah tejasvinaam aham. (Ch.7, shloka 10)**

Paartha viddhi maam sanaatanam bijam	O lord of the Earth! Know Me {[as] Shankar [or] Arjuna [or] Aadam,} the ancient seed {of Purushottam sangam[yug]* of the beginning of the Golden Age,}
sarvabhutaanaam asmi buddhih buddhimataam	of all {the superior or inferior} living beings. I, {Shiva, Myself} am {the most elevated} intellect of the intelligent ones {like all the religious fathers and}
tejah tejasvinaam	the brilliance {in the form of more or less energy of yoga} of the brilliant ones {too}.

* They say, Har Har Mahadev, the Remover of sorrow of everyone. I Myself am that as well. It isn't Shankar. (Mu. 04.11.78, beginning of pg.2)

**Balam balavataam ca aham kaamaraagavivarjitam.
Dharmaaviruddho bhuteshu kaamah asmi bharatarshabha. (Ch.7, shloka 11)**

Aham balam kaamaraagavivarjitam	I, {ever Shivbaba, Myself} am the strength [that is] completely free from {the deity of} lust and affection {with attachment and inclination}
balavataam ca bharatarshabha asmi kaamah	of the strong ones. And O the elevated one [in the dynasty of King] Bharat {in the form of Vishnu)! [I] am {the loving, non-violent and giver of happiness} desire {of [being in] the company of a woman}
dharamaaviruddhah bhuteshu	according to the law (dharm) in the living beings {of the abode of Vishnu, [the living beings] with always a stable soul belonging to the beginning of the Golden Age}.

**Ye caiva saattvikaa bhaavaa raajasaah taamasaashca ye.
Matta eva iti taan viddhi na tu aham teshu te mayi. (Ch.7, shloka 12)**

Caiva ye saattvikaa raajasaashca taamasaah bhaavaa	In addition, the saattvik*, raajasi and taamasi* qualities {of the nature's state of descent (avasarpini bhaav)} that are there
viddhi iti taan eva matta	{in the world respectively, according to the ages}, consider that they [have originated] just through My {Mahadev, the resident of [mount] Kailash}.
aham na teshu tu te mayi	I, {Sadaa Shiva, the resident of Brahmalo*} am not {present} in them; but they are present in My {personality [of] Mahadev according to the time series}.

[Shloka 13 to 19: Criticism of those with a demonic nature and praise of the devotees of God]

**Tribhiih gunamayaih bhaavaih ebhiih sarvam idam jagat.
Mohitam na abhijaanaati maam ebhyah param avyayam. (Ch.7, shloka 13)**

Idam sarvam jagat mohitam	This entire world {of the creation facing downwards} that is deluded {out of ignorance}
bhaavaih ebhiih tribhiih gunamayaih	by the emotions full of these three qualities {[i.e.] <i>sat</i> *, <i>raj</i> [and] <i>tam</i> of Aadam, the father of human beings}
na abhijaanaati maam avyayam param ebhyah	doesn't know { <i>Rudraaksh</i> with one mouth who has become equal to} Me, the imperishable, {unique Light of <i>Sadaa Shiva</i> , who is} beyond these {qualities}.

**Daivi hi eshaa gunamayi mama maayaa duratyayaa.
Maam eva ye prapadyante maayaam etaam taranti te. (Ch.7, shloka 14)**

Hi duratyayaa eshaa daivi maayaa gunamayi	It is certainly difficult to get across this divine { <i>Mahaa</i> (great)} <i>maya</i> (illusion) with three qualities
mama ye eva maam prapadyante	{of} My { <i>Mahadev</i> * who became <i>Mayapati</i> ¹⁴² of <i>Mehrauli</i> in <i>Deh</i> + <i>li</i> ¹⁴³ (<i>Delhi</i>)}. Those who just take My { <i>Shiv</i> + <i>baba</i> 's unadulterated} refuge
te taranti etaam maayaam	{in every way, [i.e. through] the body, mind, wealth and so on}, they {[i.e.] the eight personalities, the deity souls} get across this {seed form} <i>maya</i> .

*{What does Shankar do? His part is so wonderful that you can't believe it. (Mu.14.05.70, beginning of pg.2)}

**Na maam dushkritino muurhaah prapadyante naraadhamaah.
Maayayaa apahritagyaanaah aasuram bhaavam aashritaah. (Ch.7, shloka 15)**

Apahritagyaanaah maayayaa aashritaah	Those whose knowledge has been taken away by {this <i>Mahaa</i> } <i>maya</i> , {those dualistic demons, the sons of <i>Danu</i> who} take the support of
aasuram bhaavam dushkritino	demonic traits {of violence at will}, the ones who perform the wicked actions {of violence through the corrupt <i>indriyaan</i> too}
naraadhamaah muurhaah na prapadyante maam	{and similarly,} the lowly human beings [or] foolish people {of hell created by man} don't come under My shelter {easily}.

**Caturvidhaa bhajante maam janaah sukritinah arjuna.
Aarto jigyaasuh artharthi gyaani ca bharatarshabha. (Ch.7, shloka 16)**

Arjuna bharatarshabha caturvidhaah janaah sukritinah	O Arjuna, the great one in the dynasty of [King] <i>Bharat</i> [or] <i>Vishnu</i> ! {From the <i>Copper Age</i> ,} four kinds of people who perform noble deeds,
bhajante maam aartah jigyaasuh	{whose sins have reduced} worship (remember) 'Me {the <i>Incorporeal One</i> + the <i>corporeal one</i> }', [they are] those in distress, those who wish to know something,
artharthi ca gyaani	those who desire wealth and {those who make effort to know and understand everything in all the three worlds} = knowledgeable ones.

**Teshaam gyaani nityayukta ekabhaktih vishishyate.
Priyah hi gyaaninah atyartham aham sa ca mama priyah. (Ch.7, shloka 17)**

Teshaam gyaani nityayuktah	Among those {with the practice of noble deeds performed in the previous birth}, the knowledgeable one, {the one with the third eye, the soul of <i>Mahadev</i> *}, the ever yogi,
ekabhaktih vishishyate hi aham priyah	with {unadulterated} remembrance of the one {hero actor + the Light of <i>Shiva</i> } is especially elevated; because I, {the Light of <i>Shiva</i> } am dear
gyaaninah ca sa atyartham priyah mama	to the knowledgeable one and he, {My unshakable heir of knowledge} is {always} extremely dear to Me.

{Baba says: just (one) knowledgeable soul is (extremely) dear to Me, (*Sadaa Shiva*). It isn't that a yogi isn't dear [to Me]. The (extent to which) someone is knowledgeable, he will certainly be a yogi (to that extent) as well. (Mu. 04.12.88, middle of pg.2)} {'*Gyaani prabhuhin vishesh piyaara* (a knowledgeable one is especially dear to God)'} (Ramayan composed by Tulsidas) {For example,

¹⁴² The husband or controller of Maya

¹⁴³ *Deh*: the body, *li*: to take

‘gyaaninaamagraganyam (the first among the knowledgeable ones)’, [i.e.] Hanuman is also said to be especially dear.)

**Udaaraah sarva eva ete gyaani tu aatmaa eva me matam.
Aasthitah sa hi yuktaatmaa maam eva anuttamaam gatim. (Ch.7, shloka 18)**

Sarva eva ete udaaraah tu gyaani aatmaa eva	{As such} all these four are elevated, but {the completely} knowledgeable one is {just like My own} soul itself,
me matam hi sa yuktaatmaa eva aasthitah maam	{this} is My opinion; because that yogi soul is just ‘dependent on My, {the Light of Sadaa Shiva’s}
anuttamaam gatim	greatest destiny {of the abode of Parambrahm*}. {This is why, Brahma with completely united four heads is also shown as Kaartaviya Arjuna ¹⁴⁴ with thousand arms, but amoghviirya* Shankar isn’t shown with such and these many helpful arms.}

{“Jinke kachu aur adhaar nahi tinke tum hi rakhwaare ho¹⁴⁵.” (Ramayan composed by Tulsidas) Everyone else is Sita who are subordinated to inferior nature + Maya. This is why, as a yaadgaar, today also they sing in the villages, ‘Raja ek Ram, bhikhaari saari duniya¹⁴⁶’.)

**Bahuunaam janmanaam ante gyaanavaan maam prapadyate.
Vaasudevah sarvam iti sa mahaatmaa sudurlabhah. (Ch.7, shloka 19)**

Gyaanavaan maam ante janmanaam	prapadyate bahuunaam	The knowledgeable one {just} finds Me in {the vaanprasth [or] the stage beyond speech} at the end of many, {i.e. 84} births.
sarvam vaasudevah		The entire {inert and living world} is {the creation of that Vaasudev, the son of the Father Shiva =} Vasudev, {the Giver of the wealth of knowledge};
mahaatmaa sa iti sudurlabhah		a great soul like that {Mahadev, the Rudraaksh with one mouth} is very rare {in the entire world}.

[Shloka 20 to 23: The topic of worship of other deities]

**Kaamaiah taih taih hritagyaanaah prapadyante anyadevataah.
Tam tam niyamam aasthaaya prakrityaa niyataah svayaa. (Ch.7, shloka 20)**

Hritagyaanaah taih taih kaamaiah		The ones whose knowledge has been taken away by those particular desires {of the pleasures of the indriyaan}
aasthaaya niyamam tam tam		take the support of the rules {of immature, knowledgeable Brahmin sages converted to} those particular {lower categories from the Copper Age}, [and]
prapadyante anyadevataah		{according to the good or bad deeds performed in the previous birth,} [they] continue to take the refuge of {the Brahmin} deities {of} other {lower categories in every kalpa* according to the shooting}
niyataah svayaa prakrityaa		while being {forcefully} bound to their nature {in the Purushottam sangamyug shooting according to the eternal [and] fixed drama}.

**Yo yo yaam yaam tanum bhaktah shraddhayaa arcitum icchati.
Tasya tasya aalaam shraddhaam taam eva vidadhaami aham. (Ch.7, shloka 21)**

Yah-2 bhaktah icchati arcitum		Whichever {Sita in the form of} devotee {used to the bondage of Ravan} wishes to worship
yaam-2 tanum shraddhayaa aham vidadhaami taam eva		whichever* body {of Brahmin of higher or lower category} with {the feeling} [of] {devotion [and]} faith, I ascertain that very
aalaaam shraddhaam tasya-2		firm faith {of dedication through} that particular {relation, connection or contact in the shooting of Purushottam sangam[yug] in every kalpa}.

*{Whoever worships (cajoles) whomever, they belong to that very religion [of the one whom they worship], don’t they? (Mu.04.05.74, beginning of pg.3) (Gita ch.7, shloka 23 too)}

**Sa tayaa shraddhayaa yuktah tasya aaraadhanam iihate.
Labhate ca tatah kaamaan mayaa eva vihitaan hi taan. (Ch.7, shloka 22)**

¹⁴⁴ A king of an ancient Haihayas kingdom with capital at Mahishmati, current state of Madhya Pradesh

¹⁴⁵ Those who don’t have any other support, You alone are their Protector

¹⁴⁶ Ram alone is the king; [everyone else in] the entire world is a beggar

Sa yuktah tayaa shraddhayaa iihate aaraadhanam tasya	That {devotee} who is attached to that faith wishes for the adoration (the feeling of doing service) of {the Brahmin, so deity of} that {category}
ca hi labhate taan kaamaan	and {in the four ages,} [he] undoubtedly attains those {very} desires {about which he thinks in the mind, [the desires that are]}
vihitaan tatah eva mayaa	created {in the world of thoughts of the <i>Purushottam sangam[yug]</i> } from that {Brahmin diety} just through Me.

**Antavat tu phalam teshaam tat bhavati alpamedhasaam.
Devaan devayajo yaanti madbhaktaa yaanti maam api. (Ch.7, shloka 23)**

Tu tat phalam alpamedhasaam antavat	In fact, the fruits [received] {at will} by those dim-witted people is {certainly temporary [and]} perishable {according to the shooting in the Confluence [Age]};
devayajah yaanti devaan	{because, instead of finding Me} the worshippers of deities find the deity souls {who have become [that] of a higher or a lower category}
madbhaktaah yaanti maam	{and} My devotees just find Me, {Mahadev, the best hero actor who has become equal to Shiva}.

[Shloka 24 to 30: Criticism of those who don't know & glory of the knowers of the power & form of God]

**Avyaktam vyaktim aapannam manyante maam abuddhayah.
Param bhaavam ajaanantah mama avyayam anuttamam. (Ch.7, shloka 24)**

Abuddhayah manyante maam avyaktam aapannam	Ignorant people consider Me, avyakt* {Shiva} to have arrived
vyaktim ajaanantah anuttamam bhaavam	in the vyakt ¹⁴⁷ {temporary chariot [of] Brahma with four heads or [trance] messenger and} are unable to realize the best {maternal} quality {[of] tolerance}
mama avyayam param	of My imperishable <i>Parambrahm</i> {who is always an all-rounder in the cycle of 84 [births]}. {This is why, they just remain subjugated from the Copper Age.}

*{When they make Buddha, Christ and so on with incorporeal countenance themselves to suffer misfortune [for the establishment] of [their] religion because of not recognizing [them], how will they recognize Adidev, [i.e.] 'Allah Avval Diin', the Supreme Shiva, the Founder of the imperishable True Ancient religion in Yogishwar¹⁴⁸ Sanatkumar? The hidden hero will certainly be revealed later on, won't he? The Father is incognito, so Pandavas, the sons of Pandu in the form of the Guide (*Panda*) are also incognito.}

**Na aham prakaashah sarvasya yogamaayaasamaavritah.
Muurhah ayam na abhijaanaati loko maam ajam avyayam. (Ch.7, shloka 25)**

Yogamaayaasamaavritah aham na prakaashah	Covered by yogamaya ¹⁴⁹ , I, {Shiv + baba who has become equal to the Light of Shiva} am not revealed
sarvasya ayam loko muurhah	to all {the human souls}. This world that has become foolish {through the hearsays of the scriptures (ch.2, shloka 53 of the Gita)}
na abhijaanaati maam ajam avyayam	is unable to know Me, {Baba Vishwanath ¹⁵⁰ who has become equal to Shiva}, ajanmaa*, {the One who has divine birth} [and is] imperishable.

**Veda aham samatiitaani vartamaanaani ca arjuna.
Bhavishyaani ca bhuutaani maam tu veda na kashcana. (Ch.7, shloka 26)**

Arjuna aham veda bhuutaani	O Arjuna! {Because of being ajanmaa,} I, {Sadaa Shiva, the inexhaustible storehouse of knowledge,} know all the living beings
samatiitaani ca vartamaanaani ca bhavishyaani	of the past and the present or those who will exist in the future {because of being the Intellect of the intelligent ones};
tu kashcana na veda maam	but no one knows Me, {Mahadev Shankar, the incorporeal + corporeal avayaktmuurti hero}. {Gita ch.7, shloka 25}

¹⁴⁷ Corporeal; the one who is visible

¹⁴⁸ The lord of yogis

¹⁴⁹ The magical power said to be possessed by yogis

¹⁵⁰ The Controller of the world

*{Manasastu paraa buddhi... paratastu sah. (Gita ch.3, shloka 42) It means, Shiva, the Light of Sadaa Shiva is even beyond Shankar, the one with the third eye in the form of intellect.}

***Icchaadveshasamutthena dvandvamohena bhaarata.
Sarvabhuutaani sammoham sarge yaanti parantap. (Ch.7, shloka 27)***

Parantapa bhaarata dvandvamohena	O the one who burns the enemies! O the one belonging to the dynasty of [King] Bharat! Because of the delusion of contrasts {[like] happiness and sorrow etc. that change every moment},
icchaadveshasamutthena sarvabhuutaani	created from desire and hatred, all the living beings {are influenced by the <i>videshi</i>* or <i>vidharmi</i>* religious fathers from the dualistic Copper Age [and]}
yaanti sammoham sarge	attain [the stage of] complete foolishness {at the extreme end of the Iron Age} at the end of the <i>kalpa</i>.

***Yeshaam tu antagatam paapam janaanaam punyakarmanaam.
Te dvandvamohanirmuktaa bhajante maam dridhavrataah. (Ch.7, shloka 28)***

Tu janaanaam punyakarmanaam yeshaam paapam	But {the Brahmin} people who perform noble deeds, whose {storehouse of} sins
antagatam te dridhavrataah	has {completely} exhausted {through My unadulterated remembrance}, those ones with the firm vow {of celibacy, become a <i>karmayogi</i>¹⁵¹ according to the law (<i>dharm</i>)}
dvandvamohanirmuktaa bhajante maam	after becoming free from the delusion of contrasts {[like] happiness and sorrow etc. in the <i>Purushottam sangam</i>[yug] birth [and]} remember Me, {Shivbaba alone}.

***Jaraamaranamokshaaya maam aashritya yatanti ye.
Te brahm tat viduh kritsnam adhyaatmam karma ca akhilam. (Ch.7, shloka 29)***

Ye yatanti aashritya maam	Those who attempt {to make <i>purusharth</i>*} by taking the shelter of Me {alone}
jaraamaranamokshaaya te viduh adhyaatmam	to be liberated from {the sorrow of} old age, death {etc.}, they recognize the record who plays the part in the 84 [births]
tat brahm kritsnam ca akhilam karma	in that {form of} <i>Parambrahm</i>, {[i.e.] Mahadev,} the complete {all-round hero} and all the {good and bad} actions.

***Saadhibhuutaadhidaivam maam saadhiyagam ca ye viduh.
Prayaanakaale api ca maam te viduh yuktacetah. (Ch.7, shloka 30)***

Ye viduh maam aadhidaivam	{In the beginning of the world, in the <i>Purushottam sangamyug</i>,} those who know Me, {Mahadev* equal to Sadaa Shiva,} the Ruler of the deities
saadhibhuuta ca	along with {<i>Bhuutnaath</i>¹⁵²,} the Lord of {all} the living beings and {the inexhaustible Treasurer of knowledge, <i>avyakt</i>* [and] <i>abhoktaa</i> Shiva}
saadhiyagam yuktacetah api viduh maam	along with Shivbaba, the Master of {the <i>Rudra</i>'s} yagya of knowledge, those ones with their mind and intellect engrossed in yoga too, know Me
ca prayaanakaale	{the Light of Sadaa Shiva in the form of Supreme (<i>Param</i>) + soul (<i>aatma</i>)} alone at the time of death {of inert and living [beings]}.

CHAPTER 8

Eighth chapter named 'Aksharbrahmyoga'

[Shloka 1 to 7: Seven questions of Arjuna related to Brahm, adhyaatma, karma etc. and their answers]

***Arjuna uvaac: Kim tat brahm kim adhyaatmam kim karma purushottama.
Adhibhuutam ca kim proktam adhidaivam kim ucyate. (Ch.8, shloka 1)***

¹⁵¹ The one who performs actions in the remembrance of the Father

¹⁵² The Controller of the five elements

<i>Purushottama kim tat brahm</i>	[Arjuna said:] O <i>Sadaa Shiva</i> , the best among the souls! What is that { Supreme } <i>brahm</i> { accepted by everyone }?
<i>kim adhyaatmam kim karma kim proktam adhibhuutam</i>	What is inside the soul? What is <i>karma</i> ? Who is called the lord of the living beings { who holds praan vaayu }?
<i>ca kim ucyate adhidaivam</i>	And who is called the lord of deities { residing in the abode of deities (devlok) }?

**Adhiyagya katham kah atra dehe asmin madhusuudana.
Prayaanakaale ca katham geyah asi niyataatmabhih. (Ch.8, shloka 2)**

<i>Madhusuudana katham kah adhiyagya atra dehe</i>	O { Shivbaba, } the destroyer of lust as sweet as honey! How { and } who is the lord of the <i>yagya</i> in this body?
<i>ca prayaanakaale katham geyosi</i>	And at the time of great death, how is [he] knowable
<i>asmin niyataatmabhih</i>	in this { body } by those with controlled mind and intellect { through family planning [of] the True Gita }?

**Shri Bhagavaanuvaa: Aksharam brahm paramam svabhaavah adhyaatmam ucyate.
Bhuutabhaavodbhavakarah visargah karmasangyitah. (Ch.8, shloka 3)**

<i>Aksharam paramam brahm svabhaavah</i>	[Shri God said:] The imperishable or <i>amoghviirya</i> * { Shivbaba } is <i>Parambrahm</i> *. Our nature { in the record of the soul }
<i>ucyate adhyaatmam visargah</i>	is called <i>adhyaatma</i> { adhi (inside) + atma (the soul) }. To sacrifice { the body, wealth etc. for service of the world }
<i>bhuutabhaavodbhavakarah karmasangyitah</i>	that creates the existence of living beings { through the mind } is called { the best } <i>karma</i> (action) { of service of the yagya }.

**Adhibhuutam ksharo bhaavah purushashca adhidaivatam.
Adhiyagya aham eva atra dehe dehabhritaam vara. (Ch.8, shloka 4)**

<i>Vara dehabhritaam adhibhuutam</i>	O the best { = hero actor } among the bodily beings! { Krishna bound in celestial degrees and a bhogi* in the Golden Age as well } is the lord of the living beings
<i>bhaavah ksharo</i>	with the quality of [being] perishable, { meaning the one who faces downwards from the very beginning of the Golden Age complete with 16 celestial degrees, }
<i>ca adhidaivatam purushah</i>	and Mahadev* { himself } is the lord of the deities, { or Vishnu beyond the celestial degrees } who sleeps comfortably in the body like abode.
<i>ahameva adhiyagya dehe atra</i>	I Myself { am Mahaarudra Shiv + baba, } the master of Rudra's <i>yagya</i> in the { chariot like } body { of Arjuna } here.

**Antakaale ca maam eva smaran muktvaa kalevaram.
Yah prayaati sa madbhaavam yaati na asti atra sanshayah. (Ch.8, shloka 5)**

<i>Yah muktvaa kalevaram smaran maam eva</i>	The one who leaves the body { or body consciousness } while { becoming unadulterated [and] } remembering Me, { one Shivbaba } alone
<i>ca antakaale prayaati sa yaati madbhaavam</i>	even at the time of death [and] departs, that { yogi } attains My quality { of kingship }
<i>ca naasti sanshayah atra</i>	and there is no doubt in it. { He will be a ruler just like Me who gives happiness corresponding to the age. }

**Yam yam vaa api smaran bhaavam tyajati ante kalevaram.
Tam tam eva eti kaunteya sadaa tadbhaavabhaavitah. (Ch.8, shloka 6)**

<i>Kaunteya vaa tyajati kalevaram</i>	O son of Kunti, { who removes body consciousness }! Or [if he] leaves the body { or body consciousness }
<i>ante api smaran yam-2 bhaavam</i>	at the end even while remembering any feeling { of relation with the chariot of Arjuna }, { then }
<i>sadaa tadbhaavabhaavitah eva eti tam-2</i>	[he] is always influenced by that very feeling { in that birth } [and] just attains { the feeling } of that very { relation *}.

•{For example, if he leaves the body in the remembrance of a woman, he will just get a female body. This is why the saying 'ant mate so gate (as are the thoughts at the end, so is the final destination) is famous.}

**Tasmaat sarveshu kaaleshu maam anusmara yudhya ca.
Mayi arpitamanobuddhih maam eva eshyasi asanshayam. (Ch.8, shloka 7)**

Tasmaat sarveshu kaaleshu anusmara maam	This is why, always remember Me, {the Light of Shiva in the highest of the high hero}
ca yudhya asanshayam arpitamanobuddhih mayi	and fight {a non-violent} war {against Maya of vices}. Certainly, {you,} the one whose mind and intellect is surrendered to Me,
eva eshyasi maam	will just attain My {quality of kingship* through this Raja yoga}.

The aim:- •{The kingship of independent kings has continued till the end of the Iron Age only through Raja yoga or connection of the intellect taught by God directly. Otherwise, no vidharmi* religious father gave the knowledge of kingship; everyone has just made [others] subordinate.}

[Shloka 8 to 22: The topic of Bhaktiyoga]

**Abhyaasayogayuktena cetasaa naanyagaaminaa.
Paramam purusham divyam yaati paartha anucintayan. (Ch.8, shloka 8)**

Paartha anucintayan naanyagaaminaa cetasaa	O king of the Earth! While churning the thoughts, through the unadulterated mind and intellect
abhyaasayogayuktena	that has absorbed in yoga through the practice {of this Raja yoga}, {through constant remembrance of 'Me alone' who has entered the chariot of Arjuna,}
paramam purusham divyam yaati	{the embodiment of the Sun of Knowledge,} the Supreme being full of divine light, {the Supreme Father Shiv + baba} is found.

**Kavim puraanam anushaasitaaram anoraniyaamsam anusmaret yah.
Sarvasya dhaataaramacintyaruupam aadityavarnam tamasah parastaat. (Ch.8, shloka 9)
Prayaanakaale manasaa acalena bhaktyaa yukto yogabalena caiva.
Bhruvoh madhye praanam aaveshya samyak sa tam param purusham upaiti divyam. (Ch.8, shloka 10)**

Yah anusmaret puraanam kavim	The {yogi} who remembers {Shivbaba, the Sun of Knowledge,} the most ancient Poet, {the Song Composer,}
anushaasitaaram anoraniyaamsam dhaataaram sarvasya	the Ruler {of all the living beings}, extremely subtle than {even} a subtle atom, the one who imbibes all {the inert and living} [beings],
acintyaruupam	the One with {extremely subtle} unimaginable form, {who has become the Seed of the world in the form of the banyan tree,}
aadityavarnam	the One with {intense} colour {of inexhaustible light of knowledge} like the sun,
parastaat tamasah	[and the One who is] beyond the darkness of ignorance, at the time of pralay {in the Purushottam sangamyug},
samyak aaveshya praanam bhruvoh madhye eva	after properly stabilizing {the form of subtle point absorbed in the light of the soul in the form of} praan in the center of the forehead itself,
yuktah yogabalena manasaa ca bhaktyaacalena	after engaging with the power of yoga through {unadulterated} mind and intellect and with firm and stable feeling of devotion,
sa upaiti tam param purusham divyam	he finds that {greatest hero actor}, the Supreme Soul, the divine light {equal to Shiva}. {It is as if the Father Shiva Himself has become [his] Companion for many births.}

**Yadaksharam vedavido vadanti vishanti yat yatayo viitaraagaah.
Yat icchantah brahmacaryam caranti tatte padam sangrahe na pravakshye. (Ch.8, shloka 11)**

Pravakshye te sangrahe na tatpadam yat vadanti aksharam	[I] will tell you in brief [about] that position {in the abode of Vishnu} which is described as amoghviirya*
vedavidah yat yatayah	by the knowers of the words (vani) of Brahma {with four heads}, the {Parambrahm* facing upwards} in whom {the easy Raja} yogis
viitaraagaah vishanti yadicchanto caranti brahmacaryam	who are free from attachment enter [and] the ones who wish [to attain] it practice celibacy {with knowledge}.

**Sarvadvaaraani sanyamya mano hridi nirudhya ca.
Muurdhni aadhaaya aatmanah praanam aasthito yogadhaaranaam. (Ch.8, shloka 12)**

<i>Sanyamya sarvadvaaraani ca nirudhya manah hridi</i>	After fully controlling all the {nine} gateways of the <i>indriyaan</i> * {in a steady way} and stopping the mind within the soul
<i>aasthitah muurdhni</i>	[and] {constantly} stabilizing in {the center of} the forehead {in the form of the immortal throne (<i>akaaltakht</i>) of the Supreme Soul}
<i>aadhaaya dhaaranaam yoga praanam aatmanah</i>	based on the <i>dhaaranaa</i> * of yoga of the life force of {the point of light} soul {with Shivbaba},

**Om iti ekaaksharam brahm vyaaharan maam anusmaran.
Yah prayaati tyajan deham sa yaati paramaam gatim. (Ch.8, shloka 13)**

<i>Vyaaharan iti ekaaksharam om anusmaran</i>	while chanting the single letter 'Om' {through the mind}, while remembering
<i>maam brahm tyajan deham yah prayaati</i>	Me, <i>Parambrahm</i> * {lovingly and} while leaving the body, the one who attains the great death {at the end of the <i>kalpa</i> *},
<i>sa yaati paramaam gatim</i>	he attains the supreme destiny {of <i>vaikunth</i> * in the form of super sensuous joy beyond the celestial degrees of Vishnu with four united arms}.

**Ananyacetaah satatam yo maam smarati nityashah.
Tasya aham sulabhah partha nityayuktasya yoginah. (Ch.8, shloka 14)**

<i>Yah smarati maam nityashah ananyacetaah</i>	The {yogi} who remembers Me regularly, continuously, {with attachment [and] lovingly} with an unadulterated heart {in the form of the mind and intellect},
<i>partha tasya yoginah</i>	O son of Kunti! That yogi who always {remains} attached [to Me]
<i>nityayuktasya sulabhah aham</i>	constantly according to the rules, finds Me happily. {This is why, the ancient Indian easy Raja yoga is famous in the world.}

**Maam upetya punarjanma dukhaalayam ashaashvatam.
Na aapnuvanti mahaatmaanah samsiddhim paramaam gataah. (Ch.8, shloka 15)**

<i>Upetya mahaatmaanah samsiddhim</i>	maam gataah	After reaching close to My {Mahadev, <i>Parambrahm</i> with five heads,} the great souls who have attained complete accomplishment
<i>paramaam na aapnuvanti punarjanma</i>		{of} the most excellent {resident of <i>vaikunth</i> * in the form of the four-armed Vishnu} aren't reborn {directly}
<i>ashaashvatam dukhaalayam</i>		in {this} perishable Abode of Sorrow {of hell or the Copper and Iron Age}; {they certainly go to the Golden and Silver [Age] Abode of Happiness of 2500 years}.

**Aabrahmabhuvanaat lokaah punaraavartinah arjuna.
Maam upetya tu kaunteya punarjanma na vidyate. (Ch.8, shloka 16)**

<i>Arjuna lokaah aabrahmabhuvanaat</i>	O Arjuna! {Though} all {the seven <i>vidharmi</i> * religious lands of hell and heaven,} including <i>Brahmalok</i> *
<i>punaraavartinah tu kaunteya</i>	are the ones that repeat again and again {every <i>kalpa</i> }; but O son of Kunti {who destroys body consciousness}!
<i>upetya maam na vidyate punarjanma</i>	After reaching Me {in the <i>Purushottam sangam</i> [yug]*}, [they] don't have {hellish} birth again {in this Abode of Sorrow, before the 21 births}.

**{Dvisahastraardhvarshaanaam} aharyat brahmanah viduh.
{Eteshaam pramaanam} raatrim te ahoraatravidah janaah. (Ch.8, shloka 17)**

<i>Ahah brahmanah</i>	The day {[i.e.] <i>uttaraayan maarg</i> ¹⁵³ with the light of knowledge} of Brahma, {the Moon of knowledge}
<i>dvisahastraardhvarshaanaam raatrim</i>	is of 2500 years {[in the form of] the Golden and Silver Age heaven and} the {hellish} night {of the <i>vidharmis</i> in the Copper and Iron Age}
<i>etshaam pramaanam</i>	is also of the same number, {[i.e.] 2500 years}. {The always incomplete Moon of knowledge, Brahma with four united heads himself is the instrument of the * <i>dakshinaayan maarg</i> ¹⁵⁴ filled with the darkness of ignorance. (Gita ch.8, shloka 18, 19, 24, 25).}

¹⁵³ The sun's northwards progress; the summer solstice

¹⁵⁴ The sun's movement towards south of the equator; the winter solstice

viduh yat te janaah ahoraatravidah	Those who know this, they {accept [the reason behind] ‘why shouldn’t Brahma be remembered, [why shouldn’t] the idols and temples [of him] be made?’} The {advance} Brahmins are the knowers of {the real} day and night {of bhogi Brahma}.
---	--

Note: The heavenly day created by Heavenly God the Father is of 2500 years and this night of ignorance in the form of hell created by man through the other religious fathers from the dualistic Copper [Age] of the vidharmis in the practical human history is also of 2500 years.

**Avyaktaat vyaktayah sarvaah prabhavanti aharaagame.
{Raatryaante} praliyante tatra eva avyaktasangyake. (Ch.8, shloka 18)**

Aharaagame sarvaah vyaktayah prabhavanti	When the {heavenly} day {of Brahma} arrives {in the shooting itself}, all the corporeal (vyakt) living beings come here, {in the world one after the other}
avyaktaat {raatryaante}	from the {incorporeal,} Avyaktadhaam ¹⁵⁵ , {i.e. the Soul World}. {Then,} at the end of {Brahma’s} night {of the darkness of ignorance},
praliyante tatraiva avyaktasangyake	{they} merge in that very {Supreme Abode*} named Avyaktadhaam {one after the other in the number of seven billion}.

* This avyakt* Supreme Abode is the common Home of all the incorporeal souls in the form of an atom, in general and the Incorporeal Supreme Father Shiva, in private as well; all these actors come from there and play [their part] on the worldly stage like world by changing the cloth like body again and again in every birth.

**Bhuutagraamah sa eva ayam bhuutvaa bhuutvaa praliyate.
{Raatryaante} avashah paartha prabhavati aharaagame. (Ch.8, shloka 19)**

Sa evaayam bhuutagraamah bhuutvaa-2	That very group of these {human} beings is born again and again {sooner or later in the four ages}
{raatryaante} praliyate avashah	{and} {here,} at the end, {i.e.} pralay of the night {of Brahma with four heads from the world}, it merges completely {in the Avyaktadhaam} helplessly.
paartha prabhavati aharaagame	{And} O son of Pritha! It is revealed {sooner or later} on the arrival of {the Golden Age heavenly} day {with 16 celestial degrees}.

**Parah tasmaat tu bhaavah anyah avyaktah avyaktaat sanaatanah.
Yah sa sarveshu bhuuteshu nashyatsu na vinashyati. (Ch.8, shloka 20)**

Yah anyah sanaatanah bhaavah	The other most ancient {paternal} quality {of the 4.5 lakh real Suryavanshi* living stars of the tree like world}
avyaktah tu parah tasmaat avyaktaat	{of} the invisible {seed form Rudragan}, which is even powerful than those invisible {deity souls},
sa na vinashyati nashyatsu sarveshu bhuuteshu	that [quality] isn’t destroyed {even} after the end of {the time interval of the part} of all the living beings.

{* Just like the 9 lakh inert stars of the sky, there are 4.5 lakh stars of the night with maternal quality, [the stars] like the Golden Age Krishnacandra (Krishna, the Moon) complete with 16 celestial degrees as well that unite with the seed form of the earth, the 4.5 lakh [stars] of the day with paternal quality, the living stars beyond the celestial degrees, of vaikunth* with super sensuous joy.}

**Avyaktah aksharah iti uktaah tam aahuh paramaam gatim.
Yam praapya na nivartante tat dhaama paramam mama. (Ch.8, shloka 21)**

Ityuktah avyaktah aksharah	It is said to be invisible [and] imperishable {‘Parambrahmalok ¹⁵⁶ in the form of ling*}.
tam aahuh paramaam gatim praapya yam	It is called the supreme destiny {of Vishnu’s abode of vaikunth*}. After attaining it, {the seed form* Rudragan}
na nivartante tat mama paramam dhaama	don’t return {to this Abode of Sorrow}; that {one ling with the dominance of [being] the Father} is {also} My *Supreme Abode.

* {It is the stars in the form of Rudraaksh of the Suryavanshi category, the more or less best [souls] selected from all the religions of the world tree who are like diamonds, the deities one greater than the

¹⁵⁵ Avyakt: subtle, incorporeal, dhaam: abode; the Abode of subtle or incorporeal [souls]

¹⁵⁶ The abode of Parambrahma

other, all-rounders and usually continue to be the ones with masculine nature; they are called the ancestors of the human beings.

**Purushah sa parah paartha bhaktyaa labhyah tu ananyayaa.
Yasya antahsthaani bhuutaani yena sarvam idam tatam. (Ch.8, shloka 22)**

Paartha sa parah purushah tu labhyah	O son of Kunti! That hero {of the unlimited world stage} [i.e.] Parambrahm, 'the Supreme Soul can certainly be attained
bhaktyaa ananyayaa bhuutaani antahsthaani	through remembrance with unadulterated feelings. {All} the living beings {in the form of the group of seeds like Rudraaksh} are situated
yasya idam sarvam tatam yena	in that {World Father and} this entire {tree like world} has expanded through that {one human father, the seed of the tree like world}.

{I, Sadaa Shiva, the Supreme Father + Supreme Soul am not present in the seven billion leaves of the world tree. "Na caaham teshu avasthitah..." (Gita ch.9, shloka 4)} *{It is corporeal Mahadev, the only hero actor [whose] soul is equal to the Supreme Soul, who is repeatedly called Param (supreme) + aatmaa (soul) in the Gita. (Gita ch.6, shloka 7; ch.13, shloka 22 and 31; ch.15, shloka 17)} This is why, the name of 'Shankar' alone is combined with [that of] Shiva.

[Shloka 23 to 28: The topic of Shukla & Krishnamaarg]

**Yatra kaale tu anaavrittim aavrittim ca eva yoginah.
Prayaataa yaanti tam kaalam vakshyaami bharatarshabha. (Ch.8, shloka 23)**

Bharatarshabha kaale yatra	O the best in the dynasty of [King] Bharat {in the form of Vishnu)! The period {of the beginning of uttaraayan of Brahma with four heads} in which
prayaataah yoginonaavrittim ca yaanti aavrittim	the excellent travellers, the yogis don't come [back] {to the Abode of Sorrow} or {even if all the non-dualistic deities} come {from the Copper Age},
vakshyaami tam kaalam	{still [I]} will {also} tell [you] {ahead} [about] that {special shooting} period {of 60 years in the Purushottam sangamyug}.

**Agnih jyotih ahah shuklah shanmaasaa uttaraayanam.
Tatra prayaataa gacchanti brahm brahmavido janaah. (Ch.8, shloka 24)**

Jyotirahah shuklah	This bright day of {the morning sun in the form of the ling [of]} fire = {the Golden heavenly Purushottam sangam[yug], [i.e.]} Shukla paksha¹⁵⁷,
shanmaasaah uttaraayanam tatra prayaataah	[and] six months of uttaraayan; {the Suryavanshi} of that place, the excellent deity travellers {of the spiritual race from 1977-78 till 2037-38},
brahmavidah janaah	the knowers of Parambrahm {+ the Supreme Soul}, {the spiritual Brahmin} people {of the advance knowledge of the Gita just}
gacchanti brahm	go to Parambrahmalok {of the seed form Rudragan of the world}. {They are all-rounder actors, aren't they?}

**Dhuumo raatrih tathaa krishnah shanmaasaa dakshinaayanam.
Tatra caandramasam jyotih yogi praapya nivartate. (Ch.8, shloka 25)**

Tathaa dhuumah raatrih krishnah shanmaasaah	And the dim night {=} Krishna paksha¹⁵⁸ {bound in celestial degrees that isn't the side of Suryavanshi Ram}, six months {of}
dakshinaayanam	the dakshinaayan maarg {of the demonic religions [like] the violent Muslim and so on} are {of the four-headed Brahma facing downwards}.
yogi tatra praapya jyotih	The {semi-}yogi {who has attained death compulsorily} there {because of the hearsays of many,} attains the {dim} light
caandramasam nivartate	of Brahma, the Moon of knowledge {bound in celestial degrees, becomes a ghost etc. and} returns {to this very misleading dualistic hell}.*

*{For example, all the Brahmins of lower category [like] BK Prakashmani, BK Jagdish, BK Ramesh and so on who support the four-headed Brahma are taking on a subtle body; they become a ghost or a spirit too, from the Copper [Age] itself according to the Purushottam sangam[yug] shooting.}

**Shuklkrishne gati hi ete jagatah shaashvate mate.
Ekayaa yaati anaavrittim anyayaa aavartate punah. (Ch.8, shloka 26)**

¹⁵⁷ The light half of the month (from new to full moon)

¹⁵⁸ The 'dark half' of a lunar month, period of a waning moon

<i>Ete gati shuklkrishne jagatah hi mate</i>	These two time periods, [i.e.] <i>Shukla</i> and <i>Krishna</i> [<i>paksha</i>] {of 2.5 + 2.5 thousand years} of the world are certainly considered
<i>shaashvate ekayaa anaavrittim</i>	eternal {in the shooting period as well as the four ages}. Through the first one [you] don't go {to hell of 2500 years directly}
<i>anyayaa aavartate punah</i>	[and] through the second one, {[i.e.] the course of darkness,} [you] return again {to this very hell of violent <i>vidharmis</i> , too}.

*Na ete sritii paartha jaanan yogi muhyati kashcana.
Tasmaat sarveshu kaaleshu yogayukto bhava arjuna. (Ch.8, shloka 27)*

<i>Paartha kashcana yogi jaanan ete sriti na muhyati</i>	O king of the Earth! Any yogi who knows both these courses doesn't attain darkness of attachment {of <i>Krishnacandra's</i> ¹⁵⁹ course of darkness}.
<i>tasmaat arjuna bhava yogayuktah</i>	This is why, O Arjuna! Have yoga {with the Light of Shiva, the Supreme Father of all the spirits who has entered Arjuna or Aadam}
<i>kaaleshu sarveshu</i>	in the {shooting} periods {of heaven or hell in} all {the ages}.

*Vedeshu yagyeshu tapahsu caiva daaneshu yat punyaphalam pradishtam.
Atyeti tat sarvam idam viditvaa yogi param sthaanam upaiti ca aadyam. (Ch.8, shloka 28)*

<i>Yat punyaphalam pradishtam vedeshu</i>	The {short-term} fruits of noble deeds that have been mentioned in the Vedas {created by man},
<i>yagyeshu tapahsu ca daaneshu eva</i>	in {the material} <i>yagyas</i> , in the {physical} <i>tapa</i> and in the donation {of wordly things}, too,
<i>yogi atyeti sarvam tat viditvaa idam</i>	a Raja yogi goes beyond all those {human rituals} after knowing this {advance knowledge of the Gita in the <i>Purushottam sangamyug</i> itself},
<i>ca upaiti param sthaanam aadyam</i>	and attains the supreme position {beyond the celestial degrees of the abode of Vishnu's <i>vaikunth</i> *} of the beginning {of the Golden Age, heaven}.

CHAPTER 9

Ninth chapter named 'Raajavidyaaraajguhyayoga'

[Shloka 1 to 6: The topic of knowledge along with effect]

*Shri Bhagavaanuvaac: Idam tu te guhyatamam pravakshyaami anasuuyave.
Gyaanam vigyaanasahitam yat gyaatvaa mokshyase ashubhaat. (Ch.9, shloka 1)*

<i>Vigyaanasahitam pravakshyaami idam gyaanam</i>	[Shri God said:] Along with <i>vigyaan</i> = the special knowledge in the form of yoga, [I] will narrate this {advance} knowledge {of the Gita}
<i>guhyatamam te anasuuyave</i>	[which is] extremely secret {than even the basic knowledge of the B.Ks} to you, the one who doesn't see faults {in divine qualities},
<i>tu gyaatvaa yat mokshyase ashubhaat</i>	so that after knowing it [you] will be liberated from sins or sorrow {in heaven of 2500 years}.

*Raajavidyaa raajaguhyam pavitram idam uttamam.
Pratyakshaavagamam dharmyam susukham kartum avyayam. (Ch.9, shloka 2)*

<i>Idam raajavidyaa raajaguhyam</i>	This {advance knowledge of the Gita} is the royal knowledge of kings, it is the secret of the best kingship,
<i>pavitram uttamam</i>	it is {extremely} pure, it is the best {knowledge in comparison to [the knowledge of] <i>vidharmi</i> * or <i>videshi</i> *},
<i>pratyakshaavagamam susukham kartum</i>	it is known directly {by asking questions to God incarnate who has arrived only in this <i>Purushottam sangam</i> [<i>yug</i>]}, it is extremely comfortable to be {followed easily},
<i>avyayam dharmyam</i>	it is imperishable {among the <i>Suryavanshis</i> * and} it is in accordance with the {True Ancient [Deity]} religion {of the deity souls too}.

*Ashraddhadhaanaah purushaa dharmasya asya parantapa.
Apraapya maam nivartante mrityusansaaravartmani. (Ch.9, shloka 3)*

¹⁵⁹ Krishna, the Moon of knowledge

Parantapa purushaa ashraaddhadhaanaah	O Arjuna, the one who burns enemies! The {genuine vidharmi or videshi} people who don't have faith
asya dharmasya apraapya maam nivartante	in this religion {explained in the true Gita} don't find Me [and] return {again to the abode of hell of 2500 years,}
vartmani mriyusansaara	to {the dakshinaayan¹⁶⁰} path {of violent devils, to the darkness of attachment full of ignorance, with the course of darkness} of the mortal world. {Gita ch.8, shloka 25}

**Mayaa tatam idam sarvam jagat avyaktamuurtinaa.
Matsthaani sarvabhutaani na ca aham teshu avasthitah. (Ch.9, shloka 4)**

Idam sarvam jagat tatam	{Just like the banyan tree,} this entire {inert and living} world has expanded {from the human seed or father}
mayaa avyaktamuurtinaa sarvabhutaani	through {Mahadev*}, My corporeal {form of incorporeal ling* with} avyakt* {stage. Therefore,} all the groups of living beings
matsthaani caaham naavasthitah teshu	are present in My {ling*, the seed}, but I, {Shiva,} am not {omnipresent} in those {living beings}.

'Naaham teshu te *mayi' (Gita ch.7, shloka 12) (It is because the banyan (ashwatth) tree [like] world is eternal, so Adidev or Aadam*, the father, the extremely rare Rudraaksh seed with one mouth is also imperishable. Just like the atom like soul in the body is imperishable, this Viraat purush (the Universal form) too always remains in the world tree.)

**Na ca matsthaani bhutaani pashya me yogam aishvaram.
Bhuutabhrit na ca bhuutastho mama atmaa bhuutabhaavanah. (Ch.9, shloka 5)**

Pashya me aishvaram yogam ca bhutaani	Look at {Mahadev, the incorporeal ling in the form of} My prosperous {energy of} yoga, {where} even {the inert} five elements {[like] sky etc.}
na matsthaani mama atmaa	aren't present in Me. My {ajanmaa*, agarbhaa, akartaa*, abhoktaa, always incorporeal point of light} Soul, {the diamond in Somnath [temple] with the light of soul equal to Shiva [or] the one who doesn't remember the body, the avyaktmuurti with physical body}
bhuutabhaavanah	that creates {physical} living beings {through the food of yoga}, (Gita ch.3, shloka 14)
bhuutabhrit	[and] maintains the living beings {through the advance knowledge of the true Gita},
na bhuutastho ca	isn't present in {those inert and living} beings {filled with the energy of yoga} either.

**Yathaa aakaashasthito nityam vaayuh sarvatrago mahaan.
Tathaa sarvaani bhutaani matsthaani iti upadhaaraya. (Ch.9, shloka 6)**

Yathaa mahaan vaayuh sarvatragah nityam	Just like {Parambrahm*} {[i.e.] the inert [and] invisible} great {deity of praan} vaayu that flows everywhere constantly
aakaashasthitah tathaa sarvaani bhutaani	is present in the sky, similarly, all the living beings {of the Golden and Silver [Age] heaven + the Copper and Iron [Age] hell}
matsthaani upadhaaraya iti	are present in My place, {the corporeal ling, the highest sky (Paramaakaash)}. Have {faith on the world tree from the seed of the banyan tree [to be present] in} this {Mahadev*, the seed of human beings}.

[Shloka 7 to 10: The topic of creation of the world]

**Sarvabhutaani kaunteya prakritim yaanti maamikaam.
Kalpakshaye punah taani kalpaadau visrijaami aham. (Ch.9, shloka 7)**

Kaunteya kalpakshaye sarvabhutaani	O son of Kunti! At the end of the kalpa*, all {the deities and demons, animals and birds, inert and living things [like] trees and plants etc. along with} every living being
yaanti prakritim	merge in {the light of Parambrahm in the form of the highest sky,} the excellent creation

¹⁶⁰ The sun's movement towards south of the equator; the winter solstice

maamikaam	{of} My {diamond with superior light (<i>paraajyoti</i>) equal to [that of] Shiva + the inferior nature in the form of <i>ling</i> and}
kalpaadau aham visrijaami taani punah	in the beginning {of the Golden Age complete with 16 celestial degrees} of the <i>kalpa</i> , I, {Shivbaba,} release them again for creation {in the four ages of the next <i>kalpa</i> }.

Prakritim svaam avashtabhya visrijaami punah punah.
Bhuutagraamam imam kritsnam avasham prakriteh vashaat. (Ch.9, shloka 8)

Avashtabhya svaam prakritim visrijaami kritsnam	I keep My {inferior} nature {in the form of body or <i>ling</i> of corporeal Mahadev} under {My} control [and] release all {the inert and living}
bhuutagraamam imam avasham vashaat prakriteh punah-2	beings {of} this {world} [who are] dependant because of the subjection of {this degrading} nature in every <i>kalpa</i> {through the highest sky in the form of <i>Parambrahma</i> , for creation}.

Na ca maam taani karmaani nibadhnanti dhananjaya.
Udaasiinavat aasiinam asaktam teshu karmasu. (Ch.9, shloka 9)

Ca karmaani na maam aasiinam udaasiinavat	And O Arjuna, the conqueror of the wealth of knowledge! Those actions don't bind Me, { <i>Sadaa Shiva, Akartaa</i> who is stable in the form of the light of soul,}
asaktam teshu karmasu	the One who remains { <i>abhoktaa</i> } like an indifferent [person] {even in the most impure lustful thorn like body}; {because, I} am detached to those actions {because of always being incorporeal, bodiless [and] free from body consciousness}.

Mayaa adhyakshena prakritih suuyate sacaraacaram.
Hetunaa anena kaunteya jagat viparivartate. (Ch.9, shloka 10)

Kaunteya prakritih	O son of Kunti! {In the shooting of the beginning of the <i>kalpa</i> } the nature = {the body or <i>ling</i> + the light of the soul of Arjuna or Aadam or Shankar that has become like diamond equal to Me, Shiva}
suuyate sacaraacaram mayaadhyakshena	creates {the seed form <i>Rudraaksh gan</i> ¹⁶¹ } along with inert and living [beings] under My supervision;
anena hetunaa jagat viparivartate	for this reason, the world {of the human world tree of <i>pipal</i> facing downwards} changes to an opposite' direction {through the power of yoga of the hero actor in the form of the Supreme Soul facing upwards}.

*{Now, everyone will certainly have to climb the ladder upwards in the cycle of 84 births through more or less (*nambarvaar*) power of yoga; because while enjoying the pleasure through the bodily *indriyaan** in the *bhogi** births, all the *bhogi* deities + demons have made their individual point of light soul undergo degradation of gradually more and more intense sorrow. So, you certainly have to recognize *abhoktaa Sadaa Shiva*, the Point of Light in Aadam and remember Him.}

[Shloka 11 to 15: Criticism of those with demonic nature who disgrace God and types of devotees of those with divine nature]

Avajaananti maam muurhaa maanushiim tanum aashritam.
Param bhaavam ajaananto mama bhuutamaheshvaram. (Ch.9, shloka 11)

Muurhaa avajaananti maam bhuutamaheshvaram	Foolish people disregard {Aadam, the corporeal form of} Me, {the Father Shiva,} the Supreme Lord (<i>Maheshwar</i>) of living beings
aashritam maanushiim tanum	who takes the support of {the ordinary human and permanent} body of Arjuna or Aadam;
ajaanantah bhaavam mama param	they don't know the quality of [being] the Supreme Soul [of] My best { <i>Jyotirling</i> ¹⁶² as a <i>yaadgaar</i> * of <i>aditya</i> ¹⁶³ completely either}.

Moghaashaa moghakarmano moghagyaanaa vicetasah.
Raakshasiim aasuriim caiva prakritim mohiniim shrिताah. (Ch.9, shloka 12)

¹⁶¹ The group of *Rudraaksh* (followers of Rudra or the souls who become the beads of the *Rudramaalaa*)

¹⁶² The *ling* shaped form of light

¹⁶³ Sons of Aditi (wife of sage Kashyap)

<i>Moghaashaa moghakarmaanah moghagyaanaa</i>	{Because of receiving free of cost wealth through bribes}, people with useless desires, senseless actions {and} worthless knowledge
<i>vicetasah eva shrिताah raakshasiim aasuriim</i>	[and] people with an opposite intellect {like those belonging to Ravan's community}, just imbibe {the nature of} devilish, demonic
<i>ca mohiniim prakritim</i>	and deluding { <i>taamasi</i> *} nature; {they completely forget the Supreme Soul who has become equal to Shiva}.

{After turning into ruins the more than twenty years old huge, magnificent, multistoried buildings of the world-famous capital like Delhi, dedicated to these very religious and *aadhyaatmik** activities of the true Gita, the ones who wish to extort property tax of lakhs [of rupees] from the same and those who detain more than fifty major girls for four months under the pretext of rescuing them overnight and make deadly attempts to test their virginity despite their refusal, [such ones] become the performers of senseless actions. What will be their condition in the Delhi court of Dharmaraj (the Chief Justice)?}

***Mahaatmaanah tu maam paartha daiviim prakritim aashritaah.
Bhajanti anyamanaso gyaatvaa bhuutaadim avyayam. (Ch.9, shloka 13)***

<i>Tu paartha mahaatmaanah aashritaah</i>	But O king of the Earth! The great souls {in the form of <i>Rudragan</i> , the residents of the highest [mount] <i>Kailash</i> }, dependent on
<i>daiviim prakritim gyaatvaa maam bhuutaadim avyayam</i>	the divine superior nature, {properly} recognize Me, the origin of living beings [and] imperishable { <i>Shivbaba</i> , in the <i>Purushottam sangam[yug]</i> },
<i>bhajanti anyamanaso</i>	{become carefree} [and] remember [Me] with an unadulterated mind.

***Satatam kiirtayanto maam yatantashca dridhavrataah.
Namasyantashca maam bhaktyaa nityayuktaa upaasate. (Ch.9, shloka 14)***

<i>Dridhavrataah yatantah</i>	{They} [are] the ones who stay firm on the vow {of celibacy} while making efforts {by becoming the ones with controlled <i>indriyaan</i> }
<i>ca satatam kiirtayantah maam bhaktyaa ca namasyantah</i>	and constantly singing {resolute} praises for Me with faith and devotion and while being humble,
<i>nityayuktaa upaasate maam</i>	the ever yogis {with such a heart free from the feeling of honour understand the beneficial drama [and]} worship Me, { <i>Mahaakaal</i> * with attachment}.

***Gyaanayagyena ca api anye yajanto maam upaasate.
Ekatvena prithaktvena bahudhaa vishvatomukham. (Ch.9, shloka 15)***

<i>Anye api upaasate maam bahudhaa</i>	Other {ordinary devotees} also worship Me {alone} in many ways {in the personalities of Jesus, Siddharth and so on}
<i>ekatvena ca prithaktvena vishvatomukham</i>	with an unadulterated feeling or {even} with an adulterated feeling, {after recognizing Mahadev with five heads* or Brahma, so Vishnu with five} heads, {accepted} in the world
<i>gyaanayagyena yajantah</i>	through {this imperishable <i>Ashwamedh Rudra</i> 's} yagya of knowledge [and] while performing service of the yagya.

{Brahma with five heads himself is Mahadev with five heads [and] he himself is Vishnu with four hands. Four cooperative souls of Vishnu themselves have been shown in the form of inert arms; but the soul of Adidev, the operator of Brahma with four arms in the form of the fifth head, isn't visible in the *bhrikuti**. As for the rest, *abhoktaa* Shiva, the incorporeal light, is certainly always present in the *Purushottam sangamyug** through the third eye of Shiva of Mahadev with five heads.}

[Shloka 16 to 19: Description of the form of God along with [His] power through the form of all the souls]

***Aham kratuh aham yagyah svadhaa aham aham aushadham.
Mantrah aham aham eva aajyam aham agnih aham hutam. (Ch.9, shloka 16)***

<i>Aham kratuh aham yagyah</i>	I am Yagyaraj (the king of the yagya). I am the yagya of knowledge {of the mind, words etc.}.
--------------------------------	---

aham svadhaa aham aushadham	I, {Shiv + baba Myself} am the burnt offering {in the form of remembrance of the Supreme Soul, that gives strength to the soul}. I am medicine {in the form of knowledge and yoga for the sick or vicious souls}.
aham mantrah aham aajyam	I am the greatest <i>mantra</i> {of <i>manmanaabhav</i> ¹⁶⁴ }. I am clarified butter (<i>ghrit</i>) {in the form of remembrance through the best, unadulterated mind}.
aham agnih aham eva hutam	I am the fire of knowledge and yoga. I Myself am the offering' {in the form of sacrifice of the body, mind, wealth, time, relations [and] connection}.

*{Aadam who has become Adidev himself is the seed of the entire inert and living world, in whom the entire *Viraat purush* or the world tree is merged.}

***Pitaa aham asya jagato maataa dhaataa pitaamahah.
Vedyam pavitram omkaarah rik saama yajuh eva ca. (Ch.9, shloka 17)***

Pitaa asya jagatah	{[I] am} the World Father of this world {through the body of the only seed form Aadam or Arjuna},
maataa dhaataa	the mother {in the form of <i>Parambrahma</i> or Lakshmi, the left arm of Vishnu in the form of the sustainer, through the nectar of the knowledge of the true Gita + Shivbaba}, {Dharmaraj Brahma with four heads in the form of Yudhishtir,} the Ordainer {of the fruits of actions},
pitaamahah aham eva	{similarly, the Seed of all the human beings through} Baba {Aadam} or the Father of the fathers {like Buddha, Christ etc. religious fathers.} I alone am
pavitram omkaarah vedyam	pure 'Omkar' ¹⁶⁵ {[i.e.] Trimurti Shivbaba} worth to be known
ca rik saama yajuh	and {the incorporeal, hence corporeal Shivbaba, 'the Storehouse of knowledge' accepted in} Rigveda, Saamaveda [and] Yajurveda {among the highly famous Vedic religious books}.

***Gatih bhartaa prabhuh saakshi nivaasah sharanam suhrit.
Prabhavah pralayah sthaanam nidhaanam bijam avyayam. (Ch.9, shloka 18)***

Gatih bhartaa prabhuh saakshi	{I, Shivbaba, alone} am <i>gati</i> , {[i.e.] liberation or <i>sadgati</i> *}, the Husband or the Master, a detached Observer,
nivaasah sharanam suhrit prabhavah pralayah sthaanam	{the Supreme} shelter, loving towards a refugee, the Friend, the creation, the destruction [and] continued existence.
nidhaanam avyayam' bijam	{[I] am the corporeal} storehouse {of the entire inert and living world created by Trimurti Shivbaba} = the imperishable seed {of the human <i>Ashwatth</i> (banyan) tree}.

*{Nothing (except Shiv + baba) is permanent in this world. (Murli dated 02.01.75, end of pg.3) *Avyaktmuurt*¹⁶⁶ Mahadev, the hero equal to the Light of incorporeal *Sadaa Shiva* is always present in the four ages, just like at the time of great destruction [and] nobody is able to recognize Him. I, the combination of the Light of Shiva + corporeal Mahadev = *jyoti* (the light) + *ling* Myself am the imperishable seed form Father of the banyan tree in the form of the human world.}

***Tapaami aham aham varsham nigrihnaami utsrijaami ca.
Amritam caiva mrityushca sat asat ca aham arjuna. (Ch.9, shloka 19)***

Aham tapaami	I, {Shiva, the Sun of knowledge, the Storehouse of light Myself} am burning {in the Confluence [Age] by becoming <i>Vivasvat</i> }.
aham utsrijaami varsham ca nigrihnaami	I release the rain {of the water of knowledge} and {I, Kapil or fire, alone churn and} absorb the rain {of knowledge}
ca aham eva amritamca mrityushca	and I Myself am the nectar {of knowledge [obtained] through churning of the ocean} and [I] am {poison in the form of} death as well.
arjuna aham sat asat	{O} Arjuna, {the one who earns knowledge}! I, {Shiv + baba, alone am} the everlasting truth, {and} falsity {too, according to 'tit for tat (<i>shathe shaathyam samaacaret</i>)' }.

{There is nothing (in the world) that isn't applicable to you (the World Father or Aadam). (Murli dated 14.04.68, 05.05.69, end of pg.3)}

[Shloka 20 to 25: Fruit of worship with and without desires]

¹⁶⁴ Merge in My mind

¹⁶⁵ The sacred and mystical syllable *Om*

¹⁶⁶ The corporeal personality with a subtle or incorporeal stage

**Traividyaa maam somapaah puutapaapaa yagyaih ishtvaa svargatim praarthayante.
Te punyam aasaadya surendralokam ashnanti divyaan divi devabhogaan. (Ch.9, shloka 20)**

Traividyaa	{The children of Brahma in the <i>Purushottam sangamyug</i> who are} the knowers of the knowledge of three {constructive} religions, {[namely] the Brahmin, Deity and <i>Kshatriya</i> }
somapaah	drink the nectar {granted by Shiva through the united four heads of Brahma in the form of the Moon of knowledge},
puutapaapaa ishtvaa maam yagyaih	{the Brahmins [who have become]} free from sins {through that very sweet churning of knowledge} please Me, {Shivbaba,} through the services of <i>yagya</i>
praarthayante svargatim	[and] pray {to attain} the elevated heavenly destiny {for half a <i>kalpa</i> in the Golden and Silver Age};
te aasaadya punyam surendralokam divi	they reach the pure heaven among the divine worlds {even for the births in 21 generations},
ashnanti devabhogaan divyaan	{don't suffer even the trace of sorrow and restlessness in the Abode of Happiness [and]} enjoy the divine pleasures of deities {in heaven of <i>Suryavanshi</i> form of Vishnu beyond the celestial degrees and <i>Krishnacandra</i> (Krishna, the Moon) bound in 16 celestial degrees}.

**Te tam bhuktvaa svargalokam vishaalam kshiine punye martyalokam vishanti.
Evam trayiidharmam anuprapannaah gataagatam kaamakaamaa labhante. (Ch.9, shloka 21)**

Te bhuktvaa tam vishaalam svargalokam	Those {children of Brahma who are the knowers of the three knowledges*} enjoy that vast { <i>uttaraayani</i> ¹⁶⁷ } world of heaven {of 2500 years}
punye kshiine	[and] when the noble deeds {of the service of <i>yagya</i> performed in the <i>Purushottam sangam/yug</i> shooting} are reduced,
vishanti martyalokam	[they] enter {the longest dualistic Copper and Iron Age, hellish} mortal world {of 2500 years created by man, just because of their own bad deeds}.
evam anuprapannaah trayiidharmam	Such followers of {the division of these} three religions, {[namely] <i>Kshatriyas</i> and deities from Brahmins*},
labhante kaamakaamaa gataagatam	{in the <i>Purushottam sangamyug</i> ,} achieve the benefit of desirable desires {related to} the past and the future {in the True Ancient [Deity] religion itself}.

**Ananyaah cintayanto maam ye janaah paryupaasate.
Tesdaam nityaabhiyuktaanaam yogakshemam vahaami aham. (Ch.9, shloka 22)**

Ananyaah janaah ye paryupaasate cintayanto	The unadulterated people who are completely surrendered worshippers after becoming engrossed in the remembrance
maam aham vahaami tesdaam nityaabhiyuktaanaam	of My {companionship (<i>pravritti</i>) of the form of light + the <i>ling</i> form}, I carry the burden of [making] those constant, complete yogis
yogakshemam	attain {the precious things} that haven't been attained {according to the rules of the unlimited drama} and their protection {during the 'great destruction at the end of the <i>kalpa</i> }.

*{"By engaging in Baba's service, you will never die of hunger (even during famine etc.)". (Mu.16.10.77, middle of pg.3)} {"The servants of God will be in joy at [the time of] doomsday". (Quran)} (This will happen only when you recognize the Supreme Father + the Supreme Soul.)

**Ye api anyadevataa bhaktaa yajante shraddhayaa anvitaah.
Te api maam eva kaunteya yajanti avidhipuurvakam. (Ch.9, shloka 23)**

Kaunteya api ye bhaktaa	O son of Kunti, {the one who is ' <i>kuntayati daarayati deham</i> ', the destroyer of body consciousness}! Even the devotees of
anyadevataa yajante anvitaah shraddhayaa	{some} other [male] deities {[and] female deities [like] Brahma, Vishnu, Lakshmi and Narayan bound in celestial degrees etc., apart from Shivbaba} who perform service of <i>yagya</i> being filled with faith,
te api avidhipuurvakam	those {weak devotees,} too, {who perform service of Rudra's <i>yagya</i> } devoid of rules and regulations [mentioned in] {the true advance} Gita,
yajanti maam eva	perform the service of <i>yagya</i> {of} My very { <i>vyotirling</i> (the form of light), the bodiless form that has become <i>avyaktmuurt</i> }.

**Aham hi sarvayagyaanaam bhoktaa ca prabhuh eva ca.
Na tu maam abhijaananti tattvena atah cyavanti te. (Ch.9, shloka 24)**

¹⁶⁷ The sun's northwards progress; the summer solstice

<i>Hi aham eva prabhuh ca bhoktaa sarvayagyaanaam</i>	Because I, {Shiva,} alone am the Master and the One who enjoys all the services of <i>yagya</i> {by the Brahmins, so semi-deities of the seven lower categories,}
<i>tu ca te</i>	{through the imperishable personality of Mahadev*}, still, those {incomplete children of Brahma who perform service of <i>yagya</i> by running about through the <i>karmendriyaan*</i> }
<i>na abhijaananti maam tattvena</i>	are unable to recognize Me, {Shivbaba, the one with the ordinary body [of] Adam} in the real form;
<i>atah cyavanti</i>	this is why [they] become impure {among the <i>vidharmis*</i> [like] the dualistic people of Islam, Buddhists and so on from the Copper Age}.

***Yaanti devavrataa devaan pitrin yaanti pitrivrataah.
Bhuutaani yaanti bhuutejyaa yaanti madyaajinah api maam. (Ch.9, shloka 25)***

<i>Devavrataah yaanti devaan pitrivrataah</i>	The devotees of deities {bound in celestial degrees} attain deity souls. The devotees of ancestors {of others apart from the Unlimited Father}
<i>yaanti pitrin bhuutejyaa yaanti bhuutaani</i>	attain {their} ancestors. The worshippers of ghosts and spirits attain the species of ghosts and spirits.
<i>madyaajinah api yaanti maam</i>	Those who perform service {of the <i>yagya</i> of knowledge} for Me just attain {the quality of independent* kingship like} Me.

{*Everyone except One Shivbaba makes us dependent. “*Paraadhiin sapanehu sukh naahii. Kari vicaar dekhahu man maahiin* (the one who is dependent can’t be happy even in his dreams. Think [about it] and see within your mind).”}

[Shloka 26 to 34: Glory of God’s bhakti without desires]

***Patram pushpam phalam toyam yo me bhaktyaa prayacchati.
Tat aham bhaktyupahritam ashnaami prayataatmanah. (Ch.9, shloka 26)***

<i>Yah prayacchati patram pushpam phalam toyam</i>	The {poor or any} person who offers leaves, flowers, fruits, water {or even any kind of ordinary thing that is useful in the <i>yagya</i> or less useful for human beings}
<i>me bhaktyaa aham</i>	to Me with the feelings of the heart, I, {Shivbaba, the One who drinks unlimited poison,
<i>ashnaami tat</i>	<i>happily</i> } accept that {leftover gift filled with faith, according to the time,}
<i>bhaktyupahritam prayataatmanah</i>	brought with feelings by {that} one {filled with faith} who makes effort, {just like [the offering of] Bhilani ¹⁶⁸ that can be accepted by Me}.

***Yat karoshi yat ashnaasi yat juhoshi dadaasi yat.
Yat tapasyasi kaunteya tat kurushva madarpanam. (Ch.9, shloka 27)***

<i>Kaunteya yatkaroshi yadashnaasi</i>	O son of Kunti! {The actions} that {you} perform, [the food] that {you} eat, {drink or}
<i>yat juhoshi yat dadaasi</i>	the service of the <i>yagya</i> {of knowledge} that you perform {with your own zeal and enthusiasm}, whatever [you] give {or}
<i>tapasyasi yat kurushva tat madarpanam</i>	{the highest spiritual} <i>tapa</i> {of the remembrance of the star [like] soul} that [you] perform, offer {all} that to Me, {the <i>avyaktmuurti</i> Shivbaba alone}.

***Shubhaashubhaphalaih evam mokshyase karmabandhanaih.
Sannyaasayogayuktaatmaa vimukto maam upaishyasi. (Ch.9, shloka 28)***

<i>Evam mokshyase karmabandhanaih shubhaashubhaphalaih</i>	In this way, [you] will be liberated from the bondages of actions with auspicious and inauspicious fruits {for half a <i>kalpa</i> in heaven}.
<i>yogayuktaatmaa sannyaasa</i>	The soul that is absorbed in yoga {with Me and} the one who renounces everything {appropriately, [the one who]}
<i>vimuktah upaishyasi maam</i>	is completely liberated {from them} will {just} attain My, {God’s quality of elevated [and] independent kingship}.

{Those who become kings through Raja yoga are independent; they aren’t dependent on anyone. The men who create hell to a greater or a lesser extent (*nambarvaar*) will just make [others]}

¹⁶⁸ A Bhil woman; an untouchable woman in the epic Ramayan who herself tasted the berries first and then offered them to Ram

subordinate! The very meaning of 'sva' is our soul and the Father of the soul [is] the Supreme Father + the Supreme Soul, Rajyogeshwar (the Lord of Raja yoga).}

**Samah aham sarvabhuteshu na me dveshyah asti na priyah.
Ye bhajanti tu maam bhaktyaa mayi te teshu ca api aham. (Ch.9, shloka 29)**

Aham samah sarvabhuteshu	I am the One with equal feeling of soul towards all the living beings, {whether they are superior or inferior}.
na dveshyah me na asti priyah tu ye bhajanti maam bhaktyaa te mayi ca aham api teshu	Neither {anyone with demonic traits} is hateful for Me, nor {the one with divine feelings} is dear; but those who remember Me with the feeling of {faith [and]} devotion, they are present in Me and I too am present in them {through their own feelings or remembrance}.

**Api cet suduraacaaro bhajate maam anyabhaak.
Saadhuh eva sa mantavyah samyak vyavasitah hi sah. (Ch.9, shloka 30)**

Cet api suduraacaaro bhajate maam anyabhaak	If even {an} extremely wicked person {like Ajamil (a great sinner)} remembers Me {faithfully} with an unadulterated feeling,
sa eva mantavyah saadhuh	he {too} is certainly worth being considered a good person {because of being devoted to the One};
hi sah samyak vyavasitah	because he has complete faith {in Shivbaba}. {The rest of those who don't have faith will be destroyed through the body.}

**Kshipram bhavati dharmaatmaa shashvat shaantim nigacchati.
Kaunteya prati jaanihi na me bhaktah pranashyati. (Ch.9, shloka 31)**

Bhavati dharmaatmaa kshipram nigacchati shashvat shaantim	{The one with firm faith} becomes a virtuous soul very soon, [he] {certainly} attains eternal peace {sooner or later (nambarvaar)}
kaunteya prati jaanihi	{in all the four ages too}. O son of Kunti! Know it definitely {that such an unadulterated yogi},
bhaktah me na pranashyati	{that} devotee of Mine isn't destroyed {or [doesn't become the one with] corrupt religion even in the hellish Copper and Iron Age}.

**Maam hi paartha vyapaashritya ye api syuh paapayonayah.
Striyo vaishyaah tathaa shudraah te api yaanti paraam gatim. (Ch.9, shloka 32)**

Hi paartha api ye syuh paapayonayah	Because O lord of the Earth! {In this sorrowful world, even} if they are [of] any sinful species
striyah vaishyaah tathaa shudraah tepi maam vyapaashritya	{like} the women, Vaishya ¹⁶⁹ and Shudra {according to the actions performed in the previous birth}, they too, take My shelter
yaanti paraam gatim	{because of some elevated actions performed in the previous birth} [and] attain the supreme destiny {of vaikunth* in the form of Vishnu, in this very birth}.

**Kim punah braahmanaah punya bhaktaa raajarshayah tathaa.
Anityam asukham lokam imam praapya bhajasva maam. (Ch.9, shloka 33)**

Punah kim punya braahmanaah	Then what {to say} about the virtuous {Suryavanshi*} Brahmin deities
tathaa bhaktaa raajarshayah praapya imam anityam asukham	and {Kshatriyas, the excellent} devotees {or} royal sages (rajarshi)! {This is why,} attain this temporary {and} sorrowful,
lokam bhajasva maam	{hellish, demonic [and] violent} abode [and] remember Me, {avyaktmuurti Shivbaba, the only One who is always the Giver of happiness}.

**Manmana bhava madbhakto madyaaji maam namaskuru.
Maam eva eshyasi yuktvaa evam aatmaanam matparaayanah. (Ch.9, shloka 34)**

Manmana bhava madbhakto	Engage your mind in Me, perform service of the yagya for Me [and] become My devotee.
namaskuru evam aatmaanam	Bow down with faith [in front of] Me, {Shivbaba}! In this way, by attaching the soul {in the form of unadulterated mind and intellect [to Me]}

¹⁶⁹ Those belonging to the merchant class

matparaayanah eva eshyasi	[and] taking the shelter of My {avyaktmuurti}, [you] will just attain {the quality of kingship by Raja yoga through}
maam	Me, {the independent [and] the best Ruler; [you] won't be dependent on any person even in the shooting of Purushottam sangamyug}.

CHAPTER 10

Tenth chapter named 'Vibhuuti yoga'

[Shloka 1 to 7: Narration of the vibhuutis and power of yoga of God & the fruit of knowing them]

**Shri Bhagavaanuvac: Bhuuya eva mahaabaaho shrinu me paramam vacah.
Yat te aham priiyamaanaaya vakshyaami hitakaamyayaa. (Ch.10, shloka 1)**

Mahaabaaho shrinu me vacah paramam eva bhuuya	[Shri God said:] O the one with long arms {in the form of helpers}! Listen to My words excellent {than [that of]} even {the religious fathers or sages and saints} again.
aham vakshyaami yat priiyamaanaaya	I will narrate them [to you, the one] who has become {the best} affectionate {even among the knowledgeable ones in listening, understanding and explaining},
hitakaamyayaa te	with the desire of your benefit. {It is because there is benefit of the entire world tree through your seed form.}

**Na me viduh suraganaah prabhavam na maharshayah.
Aham aadih hi devaanaam maharshiinaam ca sarvashah. (Ch.10, shloka 2)**

Na suraganaah na maharshayah vidu me prabhavam	Neither the group of deities nor {the Copper Age saints or} great sages have realized My excellent birth {capable of divine entrance} (according to ch.11, shloka 54 of the Gita);
hi aham aadih devaanaam	because {through Mahadev *,} I am {Adishwar (the first Lord) of} the beginning of the deities,
ca maharshiinaam sarvashah	{divine sages, Brahmin sages} and great sages, in every way.

**Yo maam ajam anaadim ca vetti lokamaheshvaram.
Asammuurhah sa martyeshu sarvapaapaih pramucyate. (Ch.10, shloka 3)**

Yah vetti maam ajam anaadim ca	The one who knows Me, {Shivbaba} to be ajanmaa*, {agarbhaa,} eternal and {the Almighty avyaktmuurti form,}
lokamaheshvaram sa pramucyate	the great Ruler of [all] the three worlds, {[i.e. the Abode of] Happiness, [the Abode of] Sorrow and the Abode of Peace}, he is properly liberated
sarvapaapaih asammuurhah martyeshu	from all the sins, {from all [types of] sorrow for half a kalpa} after becoming {completely} free from attachment to human beings.

**Buddhih gyaanam asammohah kshamaa satyam damah shamah.
Sukham dukham bhavah abhaavah bhayam ca abhayam eva ca. (Ch.10, shloka 4)**

Buddhirgyaanamasammohah	Power to decide {in the form of the intellect}, entire knowledge of the world, absence of attachment {to everyone except Me},
kshamaa satyam damah shamah sukham dukham	forgiveness, truth, suppressing {the indriyaan*}, peace, happiness [and] sorrow {in the shooting of the new and old world as well},
bhavobhaavo ca abhayameva ca	{and many more worldly} creations, absence, fear {of anyone} and fearlessness, too and

**Ahimsaa samataa tushtih tapah daanam yashah ayashah.
Bhavanti bhaavaa bhuutaanaam matta eva prithagvidhaah. (Ch.10, shloka 5)**

Ahimsaa samataa tushtih	not to make anyone sad {through the mind, words and actions}, [to have] equal feelings, satisfaction {in whatever is obtained without effort},
tapah daanam yashah ayashah prithagvidhaah bhaavaa	tapasyaa* {in the form of remembrance of the star like soul}, donation, success, failure {and so on}, various kinds of {good and bad} qualities

bhuutaanaam bhavanti matta eva	of living beings are {originally} present through {Mahadev,} My {seed of the world} Himself.
---------------------------------------	--

**Maharshayah sapta puurve catvaaro manavah tathaa.
Madbhaavaa maanasaa jaataa yeshaam loke imaah prajaah. (Ch.10, shloka 6)**

Catvaarah puurve manavastathaa sapta maharshayah	{All these} four sons of the beginning born through [the thoughts of] the mind, {[i.e.] the seeds like Sanat etc.} and the group of seven great sages,
madbhaavaa jaataa maanasaa	are the nature of My Soul, [they] are born through [the thoughts of] the mind of Brahma.
imaah yeshaam prajaah loke	{All the religious sects along with} these {deity, Islam, Buddhists and so on religions} are their {variety} subjects, {[i.e.] of these 11 Rudragan} in the world {of heaven and hell}.

**Etaam vibhuutim yogam ca mama yo vetti tattvatah.
Sah avikampena yogena yujyate na atra sanshayah. (Ch.10, shloka 7)**

Yah vetti etaam vibhuutim mama ca yogam tattvatah	The one who {deeply} knows these {special creations, [i.e.]} vibhuuti of Mine and {My} energy of yoga {in the form of Mahadev*} along with {all the 23} elements,
sah avikampena yujyate	he is steadily 'connected {to the Light of Sadaa Shiva, the Father of atom like spirits to a greater or a lesser extent (nambarvaar), just like Shankar}
yogena na sanshayah atra	through the energy of yoga. There is no doubt in this {fact}.

{In the entire world, certainly the name of Shankar Mahadev alone is combined with [that of] Shiva; [the name of] no other deity, demon, human or angel is combined [with that of Shiva]. This is why the social tradition of combining the name of children with [that of] their father is practiced in India today as well. All the good, world benefactor traditions come from the Supreme Soul Himself.}

[Shloka 8 to 11: Narration of Bhaktiyoga along with its fruit and power]

**Aham sarvasya prabhavo mattah sarvam pravartate.
Iti matvaa bhajante maam budhaa bhaavasamanvitaah. (Ch.10, shloka 8)**

Aham prabhavah sarvasya sarvam pravartate	I, {Shiv + baba} am the ancient Creator of the entire {physical world}. All {the good [and] bad tasks in the world} are performed
mattah budhaa bhaavasamanvitaah	through My {very pure feelings}. The intelligent ' people who are enthralled {through the heart}
matvaa iti bhajante maam	{always know and} believe this {in the Brahmin life of Purushottam sangamyug*} [and] remember Me {constantly in the Purushottam sangam[yug]}.

{Otherwise, foolish people just remember other male and female deities of lower categories, religious fathers, angels or ghosts and spirits etc.}

**Maccittaa madgatapraanaa bodhayantah parasparam.
Kathayantashca maam nityam tushyanti ca ramanti ca. (Ch.10, shloka 9)**

Maccittaa nityam madgatapraanaa	Those who engage their mind and intellect in Me, those whose life is always attached to just My {name, form etc.},
tushyanti ca ramanti	{they} attain satisfaction and {always} delight {in super sensuous joy}
parasparam bodhayantah ca kathayantah ca maam	while mutually explaining each other and conversing about just My {activities or life story}.

**Teshaam satatayuktaanaam bhajataam priitipuurvakam.
Dadaami buddhiyogam tam yena maam upayaanti te. (Ch.10, shloka 10)**

Dadaami tam buddhiyogam teshaam satatayuktaanaam	[I] grant that {focussed and unadulterated} connection of the intellect to those constant yogis
priitipuurvakam bhajataam yena te upayaanti maam	with loving remembrance, through which they reach [close to] My {representation here itself}.

**Teshaam eva anukampartham aham agyaanajam tamah.
Naashayaami aatmabhaavastho gyaanadiipena bhaasvataa. (Ch.10, shloka 11)**

Eva anukampartham teshaam aham	Just to have {a long-lasting} mercy on them {in the world} I, {the Father of souls, the Light of Sadaa Shiva,}
gyaanadiipena bhaasvataa	through the lamp of knowledge {who has become <i>Trinetri</i> * just like that} shining {Pole star [who is] always}
aatmabhaavasthah	stabilized in the nature of [considering himself] a star [like] soul {in the <i>Purushottam sangamyug</i> }, {I, Shiva Myself}
naashayaami tamah agyaanajam	destroy the darkness of ignorance {in the Confluence [Age] Brahmins} created {in the Copper and Iron [Age]} through the ignorance* {of Maya-Ravan}. {This is why it was said: 'rite *gyaanaanna muktih (liberation can't be attained without [gaining] knowledge)'}.

*{The Light of Sadaa Shiva, the intellect of the intelligent ones Himself brings corporeal (Shankar), the World Father in the path of knowledge constantly first of all. From the dualistic Copper [Age], just because of the ignorance [spread] by the *vidharmis**, the Indians have attained degradation in the path of *bhakti* full of blind faith in 2500 years. He brings out the World Father, the Father or the seed of the corporeal world alone from this degradation at first.}

[Shloka 12 to 18: Arjuna praises God and requests [Him] to describe the vibhuutis and the power of yoga]

*Arjuna uvaac: Param brahm param dhaama pavitram paramam bhavaan.
Purusham shaashvatam divyam aadidevam ajam vibhum. (Ch.10, shloka 12)*

Bhavaan param brahm param dhaama	[Arjuna said:] You, {Shivbaba Yourself} are <i>Parambrahm</i> *, the best abode or the Supreme Abode,
paramam pavitram shaashvatam divyam purusham vibhum	the purest, the eternal divine <i>purush</i> ¹⁷⁰ {who never becomes extinct and [You]} are revealed in special forms {of the multifaceted one}.
ajam aadidevam	{Because of the divine entrance of You, <i>Trikaalagya</i> in me, Arjuna, because of being} the One who isn't born through the womb, [You] are the first {[and] eternal} deity.

*Aahuh tvaam rishayah sarve devarshih naaradah tathaa.
Asito devalo vyaasah svayam caiva braviishi me. (Ch.10, shloka 13)*

Sarve rishayah devarshih naaradah	All the sages, the divine sage Narad {who travels in the three worlds},
asitah devalah tathaa vyaasah aahuh tvaam ca	[sage] Asita, [sage] Devala and {the world famous sage Kapil = Ved-} Vyas have said {this} about You, Shivbaba and
svayam eva braviishi me	You Yourself tell Me {that You are the highest authority of the entire world.}

*Sarvam etat ritam manye yat maam vadasi keshava.
Na hi te bhagavan vyaktim viduh devaah na daanavaah. (Ch.10, shloka 14)*

Keshava yat vadasi maam manye sarvam etat ritam	O {Shivbaba,} the Ruler of Brahma {and Vishnu}! Whatever [You] tell me, [I] consider all that to be true;
hi bhagavan na devaah na daanavaah	because O God! Neither the deities nor the demons
viduh te vyaktim	know Your {avyaktmuurti Mahadev and} vyakt nature {who has become the hero actor in the beginning of every [cycle of] four ages}.

*Svayam eva aatmanaa aatmaanam vettha tvam purushottama.
Bhuutabhaavana bhuutesha devadeva jagatpate. (Ch.10, shloka 15)*

Purushottama bhuutesha bhuutabhaavana	{Shivbaba,} the best among spirits! O Bhuuteshwar ¹⁷¹ , the Giver of birth to {the subtle bodied part of} ghosts!
devadeva jagatpate eva tvam svayam vettha	O Deity of the deities, the Lord of the world! Just {because of being capable to enter, * <i>ajanmaa</i> [and] <i>agarbhaa</i> ,} You *Yourself know
aatmaanam aatmanaa	the form of Your Soul through Your {permanent chariot of Arjuna, so Aadam}.

*{That Sadguru (true Guru) Himself comes and gives His introduction. (Murli dated 08.10.68, middle of pg.2) No one other than the Father can give His introduction.} *It is because everyone else

¹⁷⁰ *Purush* means a man or a soul

¹⁷¹ The Controller of ghosts

[including] the deities, demons, sages [and] saints forget the previous births because of coming in the cycle of birth and death. Tulsidas, has also said the same in Ramayan: ‘soyi jaanai jehi dehu janaai. Jaanat tumhahi tumhai hui jaai.’ (Ayodhya kaand) {Adam and Khuda is about both these unlimited fathers.}

**Vaktum arhasi asheshena divyaa hi aatmavibhuutayah.
Yaabhih vibhuutibhih lokaan imaan tvam vyaapya tishthasi. (Ch.10, shloka 16)**

Vibhuutibhih yaabhih tvam vyaapya imaan lokaan	{The 11} vibhuutis {along with Rudra mentioned earlier in the Gita ch.10, shloka 6)} through whom You spread these {three} worlds
tishthasi hi arhasi	{[like] heaven, hell etc., become subtle [and]} sit {in the Abode of Peace}, because {You, Trikaalagya, Adishwar alone} are capable
vaktum asheshena divyaa aatmavibhuutayah	to explain all {those elevated} vibhuutis in the form of divine living souls (jiivaatma).

**Katham vidyaam aham yogin tvaam sadaa paricintayan.
Keshu keshu ca bhaaveshu cintyah asi bhagavan mayaa. (Ch.10, shloka 17)**

Yogin katham aham vidyaam tvaam	O Lord of the yogis! {Without Your help} how can I know You, {the unimaginable, invisible form completely}
sadaa paricintayan ca bhagavan	while continuously thinking and churning and O God!
keshu-2 bhaaveshu asi cintyah mayaa	In which {elevated} natures are {You} worth to be thought of {constantly} by {the one with a dull or stone like intellect like} me?

**Vistaren aatmanah yogam vibhuutim ca janaardana.
Bhuuyah kathaya triptih hi shrinvato na asti me amritam. (Ch.10, shloka 18)**

Janaardana kathaya vistaren yogam aatmanah ca	O Avadhardani ¹⁷² Shivbaba! Narrate in detail {this} power {of the energy of} yoga of Yours and
vibhuutim bhuuyah hi me na asti triptih	{this} vibhuuti {of Yours} again; because I am not satisfied
shrinvatah amritam	by listening to {this saankhyayoga,} the nectar of knowledge {full of complete explanation or full of inexhaustible [and] unlimited storehouse}.

*{The Supreme Soul isn't omnipresent in the *vibhuutis* described in ch.10, shloka 6 of the Gita; the yogic energy of Mahadev or Aadam who has become equal to that Light of Sadaa Shiva, the Supreme Father itself is present in them to a greater or a lesser extent (*nambarvaar*). All the living beings of the world are small or big batteries who acquire the power of yoga appropriately according to the *purushaarth**, respectively, from the World Father, the Supreme Soul, the powerhouse in the shooting of *Purushottam sangamyug* at the end of the *kalpa*.}

(See ‘the Supreme Soul’, the powerhouse [in] ch.15, shloka 17; ch.6, shloka 7; ch.13, shloka 22, 31 of the Gita) The naked *ling* idol of Mahadev, the Lord of yogis, the resident of Kashi [and mount] Kailash is said to be the remembrance of this very high stage of yoga that has become the Universal Authority of the entire world.

[Shloka 19 to 42: God describes His vibhuutis and the power of yoga]

**Shri Bhagavaanuvaac: Hanta te kathayishyaami divyaa hi aatmavibhuutayah.
Praadhaanyatah kurushreshtha na asti antah vistarasya me. (Ch.10, shloka 19)**

Kurushreshtha hanta kathayishyaami	[Shri God said:] {O My permanent chariot,} the elevated one among Kurus! To sympathize [with you I] will narrate
praadhaanyatah divyaa aatmavibhuutayah te	{these} main divine vibhuutis of Mine {that haven't been narrated before to anybody,} to you, {the one who is eager to obtain knowledge deeply};
hi na asti antah me vistarasya	because there is no end of My extended [form] {Mahadev or Aadam, the seed form of the banyan tree}.

**Aham aatmaa gudaakesha sarvabhutaashayasthitah.
Aham aadishca madhyam ca bhutaanaam antah eva ca. (Ch.10, shloka 20)**

Gudaakesha aham aatmaa	O Arjuna, the conqueror of sleep! I, the Soul, {the Light of Shiva, the living Treasurer of the light of knowledge just like the inert sun,}
-------------------------------	--

¹⁷² Lit. means a generous donor; a name of Shiva

sarvabhūtaashayasthitah ca ahameva	am present through {the energy of yoga of Mahadev, the Lord of yogis,} the support of all the living beings and I Myself am
aadih madhyam ca antah bhūtaanaam	the beginning, middle and the destroyer of {the personalities of} living beings {every time, during the great destruction at the end of the kalpa}.

**Aadityaanaam aham vishnuh jyotishaam ravih anshumaan.
Mariicah marutaam asmi nakshatraanaam aham shashi. (Ch.10, shloka 21)**

Jyotishaam ravih anshumaan	Among the radiant things [I] am the {living} Sun {of Knowledge} with rays {in the form of the light of soul}.
aadityaanaam aham vishnuh marutaam	Among {the 12 Suryavanshi} Aadityaas ¹⁷³ , [I] am Vishnu. Among the {7x7 = 49} Maruts (deities of wind) {of the seven vidharmis},
asmi mariicah nakshatraanaam aham shashi	I am Marici ¹⁷⁴ , {the ray of sunlight}. Among the constellations {illuminated with knowledge and yoga}, I am the Moon.

**Vedaanaam saamavedah asmi devaanaam asmi vaasavah.
Indriyaanaam manashca asmi bhūtaanaam asmi cetanaa. (Ch.10, shloka 22)**

Vedaanaam asmi saamavedah devaanaam asmi	Among {all the four} Vedas, [I] am {placid knowledge of the Gita in the form of} Saamaveda. Among the Vasudevas [I] am
vaasavah indriyaanaam asmi	Vaasava' or Vaasudeva {Mahendra, the chief Vasu = the son of Shiva}. Among {the eleven powerful} indriyaan* {in the form of Rudra,} [I] am {Hanuman,
manah ca asmi cetanaa bhūtaanaam	the inconstant <i>kapidhvaj</i> in the form of} the mind and {I alone} am the living force {in the form of the energy of yoga} in the living beings {of different communities}.

{'Because of being *ajanmaa*, the Light of *Sadaa Shiva*, the Treasurer of the inexhaustible wealth of knowledge, Himself is Vasu; His elder child the deity Indra himself is 'Vaasava'.'}

**Rudraanaam shankarashca asmi vittesho yaksharakshasaam.
Vasuunaam paavakashca asmi meruh shikharinaam aham. (Ch.10, shloka 23)**

Aham shankarah rudraanaam ca asmi vittesha	I, {the Light of Shiva, Myself} am Shankar, the great Rudra among {the 11} Rudragan and [I] am Kubera ¹⁷⁵ {of the North} of the wealth {of knowledge in practice,
yaksharakshasaam asmi paavakah	among the protectors and stealers of wealth (<i>Yaksha-raakshas</i>), [I] am fire, the purifier {that generally purifies through knowledge and yoga}
vasuunaam ca meruh shikharinaam	among the eight Vasus ¹⁷⁶ and {Shankar Mahadev, the highest topknot Brahmin in the form of} the {symbolic} Everest' peak among the peaks.

{'In the floods during *pralay* at the end of the *kalpa*, the Everest peak, the remembrance of the imperishable corporeal Shankar will survive. "*Himagiri ke uttung shikhar par, baith shilaa kii shiital chaah. Ek purush bhiige nainon se dekh rahaa tha prabal pravaah* (while sitting in the cool shade of a rock on the topmost peak of the Himalayas, a man was seeing the mighty flow with moist eyes)." - (Jai Shankar Prasad)

**Purodhasaam ca mukhyam maam viddhi paartha brihaspatim.
Senaaniinaam aham skandah sarasaam asmi saagarah. (Ch.10, shloka 24)**

Paartha viddhi maam brihaspatim	Lord of the Earth! Know Me as the deity Brihaspati ¹⁷⁷ , {the Sadguru, the Husband of the husbands,}
mukhyam purodhasaam aham asmi skandah	the chief of everyone among the family priests. I am Kartikeya ¹⁷⁸ , {who is nurtured by six Kritikaas ¹⁷⁹ of the seven sages (<i>saptarishi</i>)}
senaaniinaam ca saagarah sarasaam	among the army chiefs {equipped with the weapons of knowledge} and {the vast} ocean {of the water of knowledge in the form of the earth's husband} among the large lakes.

¹⁷³ Sons of Aditi (wife of sage Kashyap)

¹⁷⁴ A prominent deity among the *maruts*; name of one of the ten Prajapatis

¹⁷⁵ The deity of wealth

¹⁷⁶ Name of a class of Vedic gods; lit. means wealth

¹⁷⁷ The guru of deities

¹⁷⁸ The army-chief of deities; the elder son of Shiva and Parvati

¹⁷⁹ The six mothers (wives of the seven sages) who nurtured Kartikeya, the elder son of Shiva and Parvati

**Maharshiinaam bhriguh aham giraam asmi ekam aksharam.
Yagyaanaam japayagyah asmi sthaavaraanaam himaalah. (Ch.10, shloka 25)**

Aham bhriguh maharshiinaam asmi ekam aksharam	I [am] Bhrigu among the great sages [and] I am the single syllable 'Om' ¹⁸⁰ , {the combination of the three deities = 'a' + 'u' + 'ma'}
giraam yagyaanaam japayagyah	among words. Among the {imaginary} yagyas, [I] am chanting {of real concentration of remembrance of the point soul through the mind}
sthaavaraanaam asmi himaalah	{and} among the immovable mountains {with high altitude}, [I] am Himalayaraj or Himavaan {in the form of yudhi + sthir (i.e. stable in war)}.

**Ashvatthah sarvavrikshaanaam devarshiinaam ca naaradah.
Gandharvaanaam citrarathah siddhaanaam kapilo munih. (Ch.10, shloka 26)**

Ashvatthah sarvavrikshaanaam	[I] am {the huge world tree in the form of} the banyan tree among all the trees, {the most famous, excellent devotee,
naaradah citrarathah gandharvaanaam ca	but always unstable} Naara + da among the divine sages, Citrarath among gandharvas ¹⁸¹ , {the semi-deity singers} and
munih kapilo siddhaanaam	sage Kapil, {the knower of 'saankhya' belonging to the city of Kampilya settled by [sage] Kapil himself} among the {thinker} accomplished ones {who have attained all the prosperities}.

**Uccaihshravasam ashvaanaam viddhi maam amritodbhavam.
Airaavatam gajendraanaam naraanaam ca naraadhipam. (Ch.10, shloka 27)**

Viddhi maam uccaihshravasam	Consider Me [to be] Uccaihshravaa ¹⁸² {[who is] focussed through yoga, whose body consciousness has turned into ashes in the Rudra yagya and is}
amritodbhavam ashvaanaam airavatam	born from churning of the nectar {of knowledge,} among the horses {in the form of mind}, Airavat ¹⁸³ , {the son of Iravan ¹⁸⁴ }
gajendraanaam ca naraadhipam naraanaam	among {the fellow great warriors with the roar of Varun (the deity of water) in the form of body conscious} elephants and the emperor {Kashi Vishwanath (Controller of the world) or the World Emperor Narayan} among human beings.

**Aayudhaanaam aham vajram dhenuunaam asmi kaamadhuk.
Prajanaashca asmi kandarpah sarpaanaam asmi vaasukih. (Ch.10, shloka 28)**

Aayudhaanaam aham vajram dhenuunaam asmi kaamadhuk	Among the weapons, I am {the firm purushaarthi*} Vajra ¹⁸⁵ , among the cows, [I] am Kamdhenu ¹⁸⁶ , {the black and white} cow
ca prajanaashca asmi kandarpah	{in the form of the earth that fulfills desires} and among the excellent giver of birth to offsprings, [I] {Myself} am Kaamdev ¹⁸⁷ , {Nandi in the form of a bull}
sarpaanaam asmi vaasukih	{and} among the serpents {that creep}, [I] am {the extremely adulterous snake} Vasuki ¹⁸⁸ {who drinks poison}.

**Anantashca asmi naagaanaam varuno yaadasaam aham.
Pitrinaam aryamaa ca asmi yamah sanyamataam aham. (Ch.10, shloka 29)**

Naagaanaam aham asmi anantah ca	Among the snakes, I am {the endless destroyer} Anantanaag ¹⁸⁹ {that hangs around the neck of Shivbaba} and
varunah yaadasaam pitrinaam	the deity Varun ¹⁹⁰ {of western country} among the {huge} aquatic creatures. Among the ancestors, {the eight deities, the seeds of the eight religions,}
aham asmi aryamaa ca yamah sanyamataam	I am Aryama ¹⁹¹ , {Vivasvat or the Sun of Knowledge} and Yamaraj ¹⁹² , {Yudhishtir, the king of religion} among the makers of all the rules of self-control.

¹⁸⁰ The sacred and mystical syllable Om

¹⁸¹ Celestial musicians in heaven

¹⁸² A mythological white horse of deity Indra

¹⁸³ A mythological white elephant of deity Indra

¹⁸⁴ The king of the ocean

¹⁸⁵ The thunderbolt of deity Indra

¹⁸⁶ A cow produced during the churning of ocean and supposed to yield whatever is requested to her

¹⁸⁷ The deity of lust

¹⁸⁸ Name of the snake around Shankar's neck and was used as a churning rope during the churning of ocean

¹⁸⁹ A thousand headed mythological snake on which Vishnu sleeps

¹⁹⁰ Deity of water

¹⁹¹ One of the Aadityaas and king of the ancestors

¹⁹² Hindu god of death; The Chief Justice

**Prahlaadashca asmi daityaanaam kaalah kalayataam aham.
Mrigaanaam ca mrigendrah aham vainateyashca pakshinaam. (Ch.10, shloka 30)**

Aham asmi prahlaadah daityaanaam ca kaalah	I am {the Giver of} <i>Pra</i> + <i>aahlaad</i> ¹⁹³ among {the <i>vidharmi</i> } demons {of the dualistic age} and Mahaakaal (the greatest death) {of the deaths}
kalayataam ca aham mrigendrah mrigaanaam	among those who count time. And [I] am lion among {the ones with animal like intellect} equal to animals {in the forest like world of thorns}
ca vainateyah pakshinaam	and {Suparna ¹⁹⁴ or Naagaashan ¹⁹⁵ } peacock among the birds {that dance with the tail of body consciousness}.

**Pavanah pavataam asmi raamah shastrabhritaam aham.
Jhashaanaam makarashca asmi srotasaam asmi jaanhavi. (Ch.10, shloka 31)**

Asmi pavanah pavataam aham raamah	[I] am the deity wind, {the friend of deity fire like Sita-Ram, the Purifier of the impure} among the purifiers [and I] am Ram {himself in the form of Kartikeya}
shastrabhritaam jhashaanaam asmi makarah	among the ones who bear weapons {of knowledge}. Among the fishes, [I] am crocodile, {the fish incarnation}
ca asmi jaanhavi srotasaam	and {I Myself} am [the river] Ganga, {the Purifier of the impure [and] Kaveri too}, among {[all] the Indian and foreign} rivers {of the entire world}.

**Sargaanaam aadih antashca madhyam caiva aham arjuna.
Adhyaatmaavidyaa vidyaanaam vaadah pravadataam aham. (Ch.10, shloka 32)**

Arjuna aham eva aadih madhyanca	O Arjuna! I alone am {Adidev,} the beginning, {Adam of the people of Islam [who come in]} the middle and
antah sargaanaam adhyaatmaavidyaa	{Mahaakaal, [i.e.]} the end of {all} the creations. [I] am Raja yoga, {the highest} knowledge {of} <i>aadhyaatmik</i> * {university}
vidyaanaam ca aham vaadah pravadataam	among [all] the knowledges and [I] am the {true} argument of those who debate {on truth and falsity as well}.

**Aksharaanaam akaarah asmi dvandvah saamaasikasya ca.
Aham eva akshayah kaalo dhaataa aham vishvatomukhah. (Ch.10, shloka 33)**

Asmi akaarah aksharaanaam ca dvandvah	[I] am { <i>aham</i> + <i>daa</i> + <i>baadi</i> ¹⁹⁶ } letter 'a' among a + <i>kshars</i> ¹⁹⁷ and conjunction {of} the dual {war between the great opponent Kauravas + Pandavas}
saamaasikasya aham kaalah akshayah	among the conjunctions. [I] am Mahaakaal, {the death of the deaths who is always present in} the imperishable {cycle of time}
ahameva dhaataa vishvatomukhah	[and] I alone {am Mahadev*, the upward facing [or]} <i>Parambrahma</i> * {with five heads} in {all the ten} directions {as well}.

**Mrityuh sarvharashca aham udbhavashca bhavishyataam.
Kiirtih shriih vaak ca naariinaam smritih medhaa dhritih kshamaa. (Ch.10, shloka 34)**

Aham mrityuh sarvharah ca udbhavah	[I] am the great death that makes the entire {world} vanish, {[i.e.] the One who brings about <i>pralay</i> } and [I] am the origin
bhavishyataam ca kiirtih naariinaam	{of those who are born as inert [or] living [beings]} in {the near} future and fame of females {in the form of Lakshmi}
shriih vaak smritih	in <i>Ardhanaariishwar</i> * or <i> jyoti</i> (light) + <i>ling</i> *, Shri Vaakdevi ¹⁹⁸ , {Saraswati in the form of the intellect,} the remembrance of the soul {of <i>Trinetri</i> * Shankar},
medhaa dhritishca kshamaa	the power to understand {in the form of the eye of Shiva}, patience {of Dharmaraj Yudhishtir} and {I, the Light of <i>Sadaa Shiva Myself</i> } am forgiveness.

**Brihatsaama tathaa saamnaam gaayatri chandasaam aham.
Maasaanaam maargashirshah aham rituunaam kusumaakarah. (Ch.10, shloka 35)**

¹⁹³ 'Pra' means in an excellent way and 'aahlaad' means happiness

¹⁹⁴ Lit. means the one with beautiful feathers; another name of Garud (Eagle), the vehicle of Vishnu

¹⁹⁵ The destroyer of snakes

¹⁹⁶ 'Aham' means ego, 'daa' means to give and 'baad' means later on; the one who gives up his ego later on

¹⁹⁷ 'Akshar' lit. means a letter; 'a' means not and 'kshar' means perish, i.e. the one who doesn't perish

¹⁹⁸ The goddess of speech

Tathaa brihatsaama saamnaam gaayatri aham	Similarly, [I] am Brihatsaam ¹⁹⁹ in the {sweet} Saamaveda {originated from Vivasvat, the Sun}. I am Gayatri mantra ²⁰⁰ {of the three female deities}
chandasaam maasaanaam aham maargashirshah	among the verses of the Vedas. Among the months, [I] am [the month of] Maargashirsha ²⁰¹ {of the full moon that is the best guide like the head}
kusumaakarah rituunaam	[and] the spring season {that always gives uniform happiness in the form of Shivbaba, the evergreen hero actor} among the seasons.

Dyuutam chalayataam asmi tejah tejasvinaam aham.

Jayah asmi vyavasaayah asmi sattvam sattvavataam aham. (Ch.10, shloka 36)

Aham dyuutam chalayataam asmi tejah tejasvinaam	I am gamble of {the multifaceted} cheaters, [I] am brilliance {in the form of the Sun of Knowledge} of the brilliant ones {like Vivasvat},
jayosmi vyavasaayah	[I] am the victory {of the only ever victorious Narayan}, {I am} firmly determined {for world renewal}
aham asmi sattvam sattvavataam	[and] I am saatviktaa ²⁰² of {the soul in} the saatvik men {belonging to the time even before the Golden Age complete with 16 celestial degrees}.

Vrishniinaam vaasudevah asmi paandavaanaam dhananjayah.

Muniinaam api aham vyaasah kaviinaam ushanaa kavih. (Ch.10, shloka 37)

Asmi vaasudevah	[I] am {bam-bam ²⁰³ Mahadev, the father of even the Yadavas} = Vaasudeva, {the son of Vasudeva Shiva, the Giver of the wealth of knowledge}
vrishniinaam dhananjayah	among {the European Yadavas} belonging to the dynasty of Vrishni, {who shower the rain of knowledge, but don't imbibe it}. [I] am Arjuna, the conqueror of the wealth of knowledge,
paandavaanaam aham vyaasah muniinaam	the son of Pandu in the form of Panda {who guides to the path of Brahmlok*}, I am [sage] Vyas, {the soul of [sage] Kapil} among {the thinker} sages {of the Copper Age}
kavih ushanaa kaviinaam api	and [I] am} poet Ushana (Shukracarya), {the guru of violent [and] lustful demons and the teacher of the knowledge of sperms} among the poets, too.

Dando damayataam asmi niitih asmi jigiishataam.

Maunam caiva asmi guhyaanaam gyaanam gyaanavataam aham. (Ch.10, shloka 38)

Asmi dandah damayataam asmi niitih jigiishataam	[I] am the right to punish {in the form of Yama or Dharmaraj} among those who enforce discipline, [I] am the politics of those who desire victory {like Adinarayan (the first Narayan)},
asmi maunam guhyaanaam ca	[I] am silence, {the protector of self-respect} of the gops and gopis ²⁰⁴ {who establish a secret relation [with Me]} and
ahameva gyaanam gyaanavataam	I, {Shivbaba} alone {am} the philosopher of the knowledgeable ones {like sage Kapil, the knower of elements [like] the earth etc.}.

Yat ca api sarvabhuutaanaam bijam tat aham arjuna.

Na tat asti vinaa yat syaat mayaa bhuutam caraacaram. (Ch.10, shloka 39)

Caarjuna aham tat yadapi bijam sarvabhuutaanaam	And O Arjuna! I am that {form of jyotirling equal to Shiva} which is the seed {in the form of eternal Father} of every living being {among the 84 lakh species}.
naasti caraacaram bhuutam	There isn't {even a single} movable or immovable living being {in the world}
tat yat syaat vinaa mayaa	like that which is devoid of {Vishwanath, Jagannath or Yogishwar Sanatkumar,} My {human seed}.

{There is nothing in the world that isn't applicable to you, (the seed form). (Murli dated 11.04.74, end of pg.3)} {Just like the power of electricity runs the non-living machines, Yogishwar's power of yoga obtained in the shooting of Purushottam sangamyug through [the thoughts of] the mind runs the

¹⁹⁹ Certain mantras of the Saamaveda (sung in the *brihati* meter); *brihati*: name of a particular metre of thirty-six syllables

²⁰⁰ A sacred verse from the Rigveda

²⁰¹ The Hindu month corresponding to November-December

²⁰² The quality of *sattva*: true, genuine, honest

²⁰³ Greetings in Shiva's name

²⁰⁴ Cowherds and herdgirls

machine in the form of inert bodies of living beings to a greater or a lesser extent according to the purusharth.}

**Na antah asti mama divyaanaam vibhuutiinaam parantapa.
Esha tu uddeshatah prokto vibhuuteh vistaro mayaa. (Ch.10, shloka 40)**

Parantapa naasti antah mama divyaanaam vibhuutiinaam	O the one who burns enemies {like lust etc.}! There is no end to My divine vibhuutis {one higher than the other}.
mayaa tu prokta esha vistarah vibhuuteh uddeshatah	I have just narrated this expansion of {the above mentioned} vibhuutis in brief.

**Yat yat vibhuutimat sattvam shriimat uurjitam eva vaa.
Tat tat eva avagaccha tvam mama tejonshasambhavam. (Ch.10, shloka 41)**

Vaa yadyadeva sattvam vibhuutimat shriimaduurjitam	Or any living being who is {perfect with the specialty of [being]} prosperous, the one with the best intelligence [and] energetic,
tvam avagaccha tat tat mama tejonshasambhavam eva	consider it to have originated from My part of brilliance or energy of yoga itself {in the Purushottam sangamyug}.

{In the Confluence Age shooting, the batteries in the form of point soul receive energy of yoga according to their purusharth through Yogishwar's vibrations full of yoga.}

**Athavaa bahunaa etena kim gyaatena tava arjuna.
Vishtabhya aham idam kritsnam ekaanshena sthito jagat. (Ch.10, shloka 42)**

Athavaa arjuna kim tava gyaatena etena bahunaa	Or O Arjuna! What {is the need} for you to know this much {in detail from the ocean like immense treasure of the water of knowledge}?
aham sthitah vishtabhya idam kritsnam jagat	I, {the Light of Sadaa Shiva} am stable {even in Purushottam sangam[yug]} after stabilizing this entire world
ekaanshena	just through one part {[in the form] of Mahadev, My treasurer of the energy of yoga}.

CHAPTER 11

Eleventh chapter named 'Vishwaruupdarshanyoga'

[Shloka 1 to 4: Arjuna's request to obtain the sight of the Universal form (Vishwaruup)]

**Arjuna uvaac: Madanugrahaaya paramam guhyam adhyaatmasangyitam.
Yat tvayaa uktam vacah tena mohah ayam vigato mama. (Ch.11, shloka 1)**

Ayam mohah mama vigatah tena paramam guhyam vacah	[Arjuna said:] this attachment {to the bodily relatives} of mine has been removed through the most elevated secret
adhyaatmasangyitam yat tvayaa uktam madanugrahaaya	named adhyaatma that You, {the Store of mercy} have narrated [to me] after having mercy on me.

**Bhavaapyayau hi bhuutaanaam shrutau vistarasho mayaa.
Tvattah kamalapatraaksha maahaatmyam api ca avyayam. (Ch.11, shloka 2)**

Hi kamalapatraaksha mayaa shrutau vistarashah	Because O {Shivbaba,} the One with lotus like eyes! {In this Purushottam sangamyug*} I listened in detail
bhavaapyayau bhuutaanaam tvattah	to the creation and destruction of the living beings from You {through Vedavani ²⁰⁵ of Brahma with four heads}
ca api avyayam maahaatmyam	and {then, [I]} also {listened to Your} imperishable greatness {by asking questions through the permanent chariot}.

**Evam etat yathaa aattha tvam aatmaanam parameshvara.
Drashtum icchaami te ruupam aishvaram purushottama. (Ch.11, shloka 3)**

Parameshvara aatmaanam evam etat yathaa tvam aattha	O Parameshvar (Lord)! {If the detail of} Your {vibhuutis with the energy of yoga to a greater or a lesser extent} is just like You have described,
--	--

²⁰⁵ The words of the Vedas

purushottama icchaami drashtum	{then,} O {Shivbaba,} the best among the souls {or} M.D. (Managing Director) of the unlimited stage of the four ages! [I] wish to see {Mahadev*,}
te aishvaram ruupam	Your prosperous {Cosmic} form {through the eyes of knowledge of the intellect}.

*Manyase yadi tat shakyam mayaa drashtum iti prabho.
Yogeshvara tato me tvam darshaya aatmaanam avyayam. (Ch.11, shloka 4)*

Prabho yadi manyase iti mayaa shakyam drashtum tat tatah	O Lord! If [You] think {that} I can see that {miracle} then,
yogeshvara tvam darshaya me aatmaanam avyayam	O Yogeshvara (the Lord of yogis)! Show me Your imperishable {vibhuuti} form.

[Shloka 5 to 8: God describes His Universal form]

*Shri Bhagavaanuvaac: Pashya me paartha ruupaani shatah atha sahastrashah.
Naanaavidhaani divyaani naanaavarnaakritiini ca. (Ch.11, shloka 5)*

Paartha pashya shatah atha sahastrashah divyaani ruupaani	[Shri God said:] O king of the Earth! See hundreds and thousands of divine forms
naanaavidhaani ca naanaavarnaakritiini me	of various types {of species} and of various colors and shapes {of} My {Rudraaksh gan (the group of Rudraaksh) in the form of sons}.

*Pashya aadityaan vasuun rudraan ashvinau marutah tathaa.
Bahuuni adrishtapuurvaani pashya aashcaryaani bhaarata. (Ch.11, shloka 6)*

Bhaarata pashya aadityaan vasuun rudraan	O descendent of [King] Bharat! See the 12 Sun like cakravarti ²⁰⁶ , eight Vasudev, 11 Rudras ²⁰⁷ ,
ashvinau marutah tathaa	two Ashwiniikumars ²⁰⁸ {i.e.} twins, {49 subtle bodied} Marutas ²⁰⁹ {among those living beads of Rudraaksh}. In the same way,
pashya bahuuni aashcaryaani adrishtapuurvaani	see many {wordly} wonders that you haven't {ever} seen before {even in the previous births in the four ages}.

*Iha ekastham jagat kritsnam pashya adya sacaraacaram.
Mama dehe gudaakesha yat ca anyat drashtum icchasi. (Ch.11, shloka 7)*

Gudaakesha adya iha dehe mama	O Arjuna, the conqueror of sleep! Today, in this body {of} My {Aadam [or] Mahadev, the human seed form father,}
pashya kritsnam jagat ekastham sacaraacaram ca	see the entire world situated at just one place {in the symbolic banyan tree} along with inert and living [forms] and
anyat yat icchasi drashtum	whatever else that [you] wish to see, {see it through the third eye of knowledge}.

*Na tu maam shakyase drashtum anena eva svacakshushaa.
Divyam dadaami te cakshuh pashya me yogam aishvaram. (Ch.11, shloka 8)*

Tu na shakyase drashtum maam anenaiva svacakshushaa	But [you] won't be able to see Me, {the Cosmic form situated in this body} through these very eyes of yours.
dadaami te cakshuh divyam	[I] give you {the third} eye {of} the divine {intellect with the advance knowledge of the true Gita},
pashya me aishvaram yogam	{through which [you] will be able to} see {the hero actor full of} My prosperous yogic {energy even in the 84 births}.

[Shloka 9 to 14: Description of the Universal form by Sanjay to Dhritarashtra]

*Sanjay uvaac: Evam uktvaa tato raajan mahaayogeshvaro harih.
Darshayaamaasa paarthaaya paramam ruupam aishvaram. (Ch.11, shloka 9)*

Tatah raajan uktvaa evam mahaayogeshvarah harih	[Sanjay said:] Then, [O] king! After saying so, the great Yogeshvara, the Remover of sins, {God, the Light [of]} Shiva
darshayaamaasa paramam aishvaram ruupam paarthaaya	started to show the most prosperous {hero like} forms of vibhuuti {one greater than the other} to Arjuna.

²⁰⁶ Ruler of a wide region or country; an emperor

²⁰⁷ The fearsome form of Shiva

²⁰⁸ Doctors of the deities; devas of Ayurvedic Medicine

²⁰⁹ Deities of storm or wind

Anekavaktranayanam anekaadbhutadarshanam.
Anekadivyaabharanam divyaanekodyataayudham. (Ch.11, shloka 10)
Divyamaalyaambaradharam divyagandhaanulepanam.
Sarvaashcaryamayam devam anantam vishvatomukham. (Ch.11, shloka 11)

Anantam devam vishvatomukham	{[He] saw} the immense Cosmic Deity of <i>Parambrahm</i> with five heads, {the all-rounder} of the religions of the world {in <i>Purushottam sangam[yug]</i> },
sarvaashcaryamayam divyagandhaanulepanam	full of all {kinds of high} wonders, smeared with fragrance {of <i>alaukik</i> *} divine {virtues},
divyamaalyaambaradharam	wearing clothes {in the form of <i>kancankaayaa</i> ²¹⁰ } and garlands {[of] victory and <i>Rudraaksh</i> [with]} divine {form},
divyaanekodyataayudham anekadivyaabharanam	carrying many divine weapons of knowledge, with many ornaments {of divine qualities},
anekaadbhutadarshanam anekavaktranayanam	with many wonderful sights [and] with many heads and eyes {of different types}.

Divi suuryasahastrasya bhavet yugapat utthitaa.
Yadi bhaah sadrishii saa syaat bhaasah tasya mahaatmanah. (Ch.11, shloka 12)

Yadi bhaah suuryasahastrasya utthitaa bhavet divi yugapat	If the light of thousands of suns arise in the sky together {in one body},
saa bhaasah syaat sadrishii tasya mahaatmanah	{then,} that light can be equal to that great soul {[of] <i>Vivasvat</i> }.

Tatra ekastham jagat kritsnam pravibhaktam anekadhaa.
Apashyat devadevasya shariire paandavah tadaa. (Ch.11, shloka 13)

Tadaa tatra shariire devadevasya paandavah	Then, in that {huge} body of the Deity of the deities (<i>Devaadhidev</i>), {the seed of the world,} Pandav, the son of Panda {named Pandu}
apashyat kritsnam jagat pravibhaktam	saw {the banyan world tree in the form of} the entire world {of seven billion [souls]} divided {into}
anekadhaa ekastham	many forms of { <i>vidharmi</i> * + <i>svadeshi</i> * of the left and right side, [respectively]} situated {completely} in { <i>Adidev</i> ,} one {seed of the world}.

Tatah sa vismayaavishto hrishtaromaa dhananjayah.
Pranamyaa shirasaa devam kritaanjali abhaashata. (Ch.11, shloka 14)

Tatah sa dhananjayah hrishtaromaa vismayaavishtah	Then, that Arjuna, {the son of the Supreme Father Shiva,} who was thrilled after being filled with wonder
pranamyaa shirasaa devam abhaashata kritaanjali	bowed his head before the Deity {[of] the world} [and] started to say while joining the hand [palms].

[Shloka 15 to 31: Arjuna sees the Universal form of God and praises Him]

Arjuna uvaac: Pashyaami devaanstava deva dehe sarvaanstathaa bhuutavisheshasanghaan.
Brahmaanamiisham kamalaasanasthamrishiinshca sarvaanuragaanshca divyaan. (Ch.11, shloka 15)

Deva dehe tava pashyaami sarvaan devaan ca	[Arjuna said:] O Deity of the deities! In the body {surrendered by me that has now become} Yours, [I] see all the deities and
bhuutavisheshasanghaan	special type of {different} groups {of species} of living beings {with energy of yoga to a greater or a lesser extent},
brahmaanam kamalaasanastham ca iisham	<i>Caturaanan</i> ²¹¹ {who has become complete [and is]} seated on the seat of lotus [flower] {of <i>Purushottam sangam[yug]</i> detachment in the personality of Mahadev of this world tree in the form of the banyan tree} and the most elevated Ruler {through the same body},
sarvaan rishiin tathaa divyaan uragaan	all the sages {in the <i>gyaanendriyaan</i> * of Brahma with five united heads} and {sanyasis in the form of} divine snakes {that creep [or] change their place speedily}.

Anekabaahuudaravaktranetram pashyaami tvaam sarvatah anantaruupam.
Na antam na madhyam na punah tava aadim pashyaami vishveshvara vishvaruupa. (Ch.11, shloka 16)

²¹⁰ Lit. means golden body; it also means the rejuvenated body free from diseases

²¹¹ The one with four heads

<i>Pashyaami tvaam anekabaahu</i>	[I] see You, {the seed form of the human world} with many arms {cooperative [through] Raja yoga},
<i>udaravaktranetram</i>	bellies {in the form of Vaishyas belonging to the Kuru dynasty who support actions through the corrupt <i>indriya</i> from the Copper [Age]}, the One with heads in the form of deities {and} eyes {in the form of <i>Rudra + aksha</i> (eyes)}
<i>anantaruupam sarvatah vishveshvara vishvaruupa</i>	[and] {the huge banyan tree [with]} unlimited form in all the directions {in this way}. O the Lord of the world! O the One with the form of universe!
<i>punah na pashyaami antam na madhyam na aadim tava</i>	Still, {I} can neither see the end, nor the middle or {the very} beginning {in} Your { <i>ling</i> * like chariot}.

Kiriitinam gadinam cakrinam ca tejoraashim sarvato diiptimantam.

Pashyaami tvaam durnirikshyam samantaat diiptaanalaarkadyutim aprameyam. (Ch.11, shloka 17)

<i>Pashyaami tvaam kiriitinam gadinam cakrinam</i>	[I] am seeing You, the One who wears the crown {of purity}, the holder of the mace {of firmness}, the One with the cycle (discus) {of 84 births}
<i>ca tejoraashim diiptimantam sarvatah</i>	and the mass of light {in the form of inexhaustible energy of yoga}, the One with brilliance {illuminated} everywhere {through knowledge},
<i>durnirikshyam samantaat</i>	the One who can be seen with difficulty {in the dazzling light of yoga} in all the directions,
<i>arkadyutim diiptaanala aprameyam</i>	the One with the radiance of sun {just like the blazing deity of fire incarnate of} brilliant fire [and] the One who can't be compared.

Tvam aksharam paramam veditavyam tvam asya vishvasya param nidhaanam.

Tvam avyayah shaashvatadharmagoptaana sanaatanah tvam purusho mato me. (Ch.11, shloka 18)

<i>Tvam aksharam paramam veditavyam</i>	You, the One who doesn't fall, {the <i>Amoghviirya</i> *} <i>Param purush</i> * { <i>Shivbaba alone</i> } are worth knowing.
<i>tvam param nidhaanam asya vishvasya tvam avyayah</i>	You are the supreme shelter of this world. You are the soul [of] imperishable {actor in the chariot of Arjuna}.
<i>shaashvatadharmagoptaana me matah tvam</i>	[You] are the Protector of the eternal {True Ancient [Deity]} Religion; {this is why} I believe {that} You,
<i>purushah sanaatanah</i>	are <i>Param purush</i> {through <i>Vivasvat</i> [or] *Sanatkumar, the son of Brahma, [i.e.]} the oldest [or] {the most ancient religious father of the True Ancient Religion}.

*{A religion is named based on the name of its religious father. For example, Buddhism [comes] from Buddha, Christianity [comes] from Christ, the Muslim religion [comes] from Mohammad. Similarly, 'Sanaatan dharma (the Ancient [Deity] Religion' [comes] from Sanatkumar. As for the rest, 'Hindu' is the name given by the western foreigners after spoiling [the name] 'Sindhu'.}

Anaadimadhyaantam anantaviiryam anantabaahum shashisuuryanetram.

Pashyaami tvaam diiptahutaashavaktram svatejasaa vishvam idam tapantam. (Ch.11, shloka 19)

<i>Anaadimadhyaantam anantaviiryam</i>	{O <i>Mahaarudra</i> , the All-rounder} without the beginning, middle and end, {You,} the One with <i>amoghviirya</i> {Yourself [are]}
<i>anantabaahum shashisuuryanetram</i>	the One with countless helping arms, the One with eyes [in the form] of the Moon of knowledge + the Sun of Knowledge { <i>Shiva on the right and left side,</i> }
<i>diiptahutaashavaktram pashyaami tvaam</i>	[and] the One with mouth in the form of blazing fire {of <i>Rudra's</i> knowledge, in the Cosmic form)! [I] am seeing You
<i>tapantam idam vishvam svatejasaa</i>	burning this {extremely sinful, Iron Age and hellish} world through the radiance {of the energy of yoga of} Your {eldest son}.

Dyaavaaprithivyoh idam antaram hi vyaaptam tvayaa ekena dishashca sarvaah.

Drishtvaa adbhutam ruupam ugram tava idam lokatrayam pravayathitam mahaatman. (Ch.11, shloka 20)

<i>Idamantaram dyaavaaprithivyoh ca sarvaah dishah</i>	This distance between sky {in the form of heavenly day} and the Earth {with seven islands} and all {the ten} directions
<i>vyaaptam tvayaa ekena hi mahaatman drishtvaa</i>	have extended through You, {the One with broad intellect} alone. O Great Soul! After seeing
<i>idamadbhutamugram ruupam tava</i>	this wonderful, terrible form of You, { <i>Mahaakaal</i> * that showers the fire of earthquakes [and] bombs that are highly destructive [and] bring the end of the <i>kalpa</i> * (<i>kalpaantakaari</i>)},

lokatravam pravyathitam	{the living beings of} all the three worlds {[i.e. the Abode of] Happiness, [the Abode of] Sorrow [and] the Abode of Peace} are trembling a lot {because of fear within the soul}.
------------------------------------	--

Amii hi tvaam surasangaah vishanti kecidbhiitaah praanjalayo grinanti.

Svastiityuktvaa maharshisiddhasangaah stuvanti tvaam stutibhih pushkalaabhih. (Ch.11, shloka 21)

Hi amii surasangaah vishanti tvaam	Actually, these groups of {Brahmins so} deities {of nine categories} merge in You, {the Cosmic form}.
kecit bhiitaah praanjalayah grinanti	{Therefore,} some {devotees} become afraid, join their hand [palms and] sing praises.
maharshisiddhasangaah stuvanti stutibhih tvaam	The groups of great sages and the accomplished ones {with the feeling of [bringing] benefit to the world} sing praises for You
pushkalaabhih uktvaa iti svasti	in many ways {through Veda mantras, prayers and so on approved by the scriptures,} by saying: 'may [everyone] be benefitted'.

Rudraadityaa vasavo ye ca saadhyaa vishve ashvinau marutashca ushmapaashca.

Gandharvayakshaasurasiddhasangaah viikshante tvaam vismitaah caiva sarve. (Ch.11, shloka 22)

Ye rudraadityaa vasavah	The 11 Rudra, the 12 Sun {like cakravarti}, {Your eight personalities [like] Indra, Kuber and so on in the form of} eight Vasu,
ca saadhyaa vishve ashvinau marutah	and every deity [among] the deities of the world, two Ashwiniikumars, {[i.e.] Ram + Krishna}, {the son like subtle bodied Brahma+} 49 Marudgan ²¹²
ca uushmapaah ca	and {the other seed form Rudragan ²¹³ belonging to the ancient period} who drink the brilliance of the energy of yoga and
gandharvayakshaasurasiddhasangaah	the gandharva ²¹⁴ , the group of Yakshas ²¹⁵ {and the Iron Age} demons or the group of {tantrik [who are] the knowers of} supernatural powers (riddhi-siddhi),
sarve vismitaah eva viikshante tvaam	[they] all are struck with wonder [and] just looking {fixedly the fearsome form} of You, {the Ocean of love}.

Ruupam mahat te bahuvaktranetram mahaabaaho bahubaahuuruupaadam.

Bahuudaram bahudanshtraakaraalam drishtvaa lokaah pravyathitaah tathaa aham. (Ch.11, shloka 23)

Mahaabaaho lokaah tathaaham pravyathitaah	O the one with great arms {in the form of eight helpers}! Everyone {in the world} and I {too,} are trembling a lot
drishtvaa te mahat ruupam bahuvaktranetram	after seeing Your great {terrible [and] fearsome} form with many mouths {in the form of conch and} the eyes {of knowledge},
bahubaahuuruupaadam bahuudaram	with many arms {in the form of Kshatriyas*}, feet {in the form of Shudras} extended {to the Iron Age}, with many bellies {in the form of Vaishyas and}
bahudanshtraakaraalam	dreadful jaws {of} numerous {atom bombs above and below}.

Nabhahsprisham diiptam anekavarnam vyaattaananam diiptavishaalanetram.

Drishhtvaa hi tvaam pravyathitaantaraatmaa dhritim na vindaami shamam ca vishno. (Ch.11, shloka 24)

Hi vishno drishhtvaa tvaam nabhahsprisham	Because O {Shivbaba,} the One who can enter* {! Gita ch.11, shloka 54} After seeing Your {fearsome form} that touches the sky,
diiptam anekavarnam vyaattaananam diiptavishaalanetram	that shines with various colours, with {fearsome} mouth opening wide [and] very big glowing eyes {glaring fiercly},
pravyathitaantaraatmaa na vindaami	{I,} the one with extremely frightened spirit don't attain
dhritim ca shamam	patience and peace {in this body with taamasi (degraded), Iron Age weak heart}. {"The entire knowledge related to the advance [knowledge] of the true Gita is available on UTube.}

*{[The word] Vishnu is derived from 'Vish dhaato praveshanaat'} {See page no.119 to 152 in 'Aadiishwar caritra'; (Adhyatmik Vidyalaya on UTube)}

Danshtraakaraalaani ca te mukhaani drishhtva eva kaalaanalarasannibhaani.

Disho na jaane na labhe ca sharma prasiida devesha jagannivaasa. (Ch.11, shloka 25)

Devesha jagannivaasa eva drishhtvaa te mukhaani danshtraakaraalaani	O Mahadev*, the Ruler of deities! O Jagannath! Just by seeing Your mouths with dreadful jaws {in the form of bombs above and below}
--	---

²¹² Deities of wind or storm

²¹³ The followers of Rudra

²¹⁴ Heavenly minstrel or musicians

²¹⁵ A kind of demigod attending Kuvera and guarding his garden and treasures

ca kaalaanalasannibhaani	and {with revolutionary words} just like spitting out fire at the time of pralay (in the Purushottam sangam/yug/)
na jaane dishah na labhe sharma ca	[I] have {even} forgotten the directions; {then,} [I] don't feel relaxed all the more {by thinking about those words}.
prasiida	Be pleased. {Show [me] the same gentle form of Vishnu with four arms.}

Amii ca tvaam dhritaraashtrasya putraah sarve saha eva avanipaalasanghaih.

Bhiishmo dronah suutaputrah tathaa asau saha asmadiiyaih api yodhamukhyaih. (Ch.11, shloka 26)

Saha asmadiiyaih yodhamukhyaih amii putraah dhritaraashtrasya	Along with our chief warriors, these {Congressmen Kauravas,} the sons of {capitalist} Dhritarashtra,
ca bhiishmah	{who drinks the blood of innocent Bhaaratvaasi* subjects} and Bhishma [like] sanyasi {who give the dangerous poison of '[God is] omnipresent'},
dronah tathaa saha asau suutaputrah	Drona, {the Iron Age scholar} and along with this Karna, the son of a charioteer [or] {Adhirath, the best servant like the sun}
sarve eva avanipaalasanghaih api tvaam	all the groups of {wordly} protectors of the earth {[i.e.] ministers + officers of democracy in the country and abroad} as well in you [...]

Vaktraani te tvaramaanaa vishanti danshtraakaraalaani bhayaanakaani.

Kecit vilagnaah dashanaantareshu sandrishyante cuurnitaih uttamaangaih. (Ch.11, shloka 27)

Tvaramaanaa vishanti te vaktraani bhayaanakaani	[...] are {agreed [and]} hastily entering Your mouths {with long tongue, [the mouths] that speak frightening,} terrible {words and}
danshtraakaraalaani	have dreadful jaws {of atomic [bombs and] missiles}.
kecit sandrishyante cuurnitaih uttamaangaih	Some {simple and ordinary folk like this among the Indians}, are clearly seen {in practice} with crushed heads {in the form of intellect}
vilagnaah dashanaantareshu	stuck between [Your] teeth, {in false beliefs [or] traditions}.

Yathaa nadiinaam bahavah ambuvegaah samudram eva abhimukhaah dravanti.

Tathaa tava amii naralokaviiraa vishanti vaktraani abhivijvalanti. (Ch.11, shloka 28)

Yathaa bahavah ambuvegaah nadiinaam eva dravanti	Just like various streams of rivers {like Ganga etc. with non-living water} just run
abhimukhaah samudram tathaamii naralokaviiraah	towards the ocean, in the same way, these brave men of the human world {who fight the battle of knowledge}
vishanti vaktraani tava abhivijvalanti	are {rapidly} entering the mouths of You, {the Sun of Knowledge} blazing from all the sides.

Yathaa pradiiptam jvalanam patangaa vishanti naashaaya samriddhavegaah.

Tathaiva naashaaya vishanti lokaah tava api vaktraani samriddhavegaah. (Ch.11, shloka 29)

Yathaa patangaah samriddhavegaah vishanti pradiiptam jvalanam	Just like the moths {are pulled} with full speed [and] go to fall into {blazing} bright fire
naashaaya tathaa eva naashaaya lokaah api vishanti	in order to die, in the same way, in order to destroy {their body consciousness}, people {are} also {influenced [and]} enter
tava vaktraani samriddhavegaah	Your mouths {spitting fire while agreeing} with full speed.

Leliyase grasamaanah samantaat lokaan samagraan vadanaih jvaladbhih.

Tejobhih aapuurya jagat samagram bhaasah tava ugraah pratapanti vishno. (Ch.11, shloka 30)

Vishno leliyase samagraan lokaan grasamaanah	O {Shivbaba,} the One who can enter! {You} are licking up all the people by {merging [or]} swallowing [them]
samantaat vadanaih jvaladbhih ugraah bhaasah tava pratapanti	from all the sides through [Your] mouths burning {in anger}. The terrible flames {of} Your {sharp words} are burning
samagram jagat aapuurya tejobhih	the entire world rapidly by filling it up with radiance.

Aakhyaahi me ko bhavaan ugraruupah namah astu te devavara prasiida.

Vigyaatum icchaami bhavantam aadyam na hi prajaanaami tava pravrittim. (Ch.11, shloka 31)

Devavara aakhyaahi me kah bhavaan ugraruupah	O Mahadev, the elevated one among the deities! Tell me, who are You with {such } a fearsome form {like [that of] Mahaakaal}?
namah astu te prasiida icchaami vigyaatum bhavantam	Salutations to You. Be pleased. [I] wish to know Your {ancient vyakt + avyakt* form of Jyotirling}
aadyam hi na prajaanaami tava pravrittim	of the beginning, because {O mysterious Shivbaba! I} don't know Your {surprising, astonishing and multifaceted} activities at all.

[Shloka 32 to 34: God describes His power and encourages Arjuna for the war]

Shri Bhagavaanuvaac: Kaalosmi lokakshayakritpravridhho lokaansamaahartumiha pravrittah. Ritepi tvaam na bhavishyanti sarve yevasthitaah pratyaniikeshu yodhaah. (Ch.11, shloka 32)

Asmi pravridhah kaalah lokakshayakrit	[Shri God said:] I am the dreadful death, the One who brings about the great destruction of the world {at the end of the kalpa}
pravrittah samaahartum lokaan iha	{and} [I] am engaged in gathering {the elevated} people {of the abode of Vishnu's vaikunth* from all the religions} here, {in the 100 years shooting of Purushottam sangamyug}.
ye yodhaah avasthitaah pratyaniikeshu	The warriors who are standing {considering themselves to be very knowledgeable} in the armies {of} opposite {religions},
sarve na bhavishyanti api tvaam rite	all {of them} won't survive even if you aren't present {in the religious war}; {they will definitely die the death of [having] doubt}.

Tasmaat tvam uttishtha yasho labhasva jitvaa shatruun bhunkshva raajyam samriddham. Mayaa eva ete nihataah puurvam eva nimittamaatram bhava savyasaacin. (Ch.11, shloka 33)

Tasmaat tvam uttishtha labhasva yasho jitvaa shatruun samriddham bhunkshva raajyam ete nihataah mayaa	This is why stand up. Attain glory. After conquering enemies {like lust and so on born from body consciousness within yourself, become victorious over the world} full of prosperity [and] enjoy the kingdom {of the entire world}.
puurvam eva savyasaacin	These {Duryodhan, Dushaasan and so on, the corporeal forms of lust etc.} were killed {in body consciousness} by My {corporeal form} in the previous {kalpa} too; {hence, now also} O the left-handed archer {through} vaamaang ²¹⁶ {Jagdamba in the form of Shikhandi}!
eva bhava nimittamaatram	{Have courage [and]} just become an instrument. {It is as if you have already gained victory over the world exactly just like in every kalpa'.

*{Kalpa kalpa lagi prabhu avataaraa (God incarnates in every kalpa). (Ramayan created by Tulsidas) It is also said: 'History repeats itself'.

Dronam ca bhiishmam ca jayadratham ca karnam tathaa anyaan api yodhaviiraan. Mayaa hataan tvam jahi maa vyathishthaa yudhyasva jetaasi rane sapatnaan. (Ch.11, shloka 34)

Tvam jahi dronam ca bhiishmam ca jayadratham	Destroy Drona {with pot like intellect of scriptures} and {the ones who renounce the happiness of heaven just like} Bhishma, the sanyasi {who are duurbaaz-khushbaaz ²¹⁷ from the battle of the indriya* of lust} and Jayadrath, {who gains victory over other religions through bodily ego of [having] a huge body of Arabian Yavanas ²¹⁸ }
ca karnam tathaa anyaan yodhaviiraan api	and Karna, {the son of the Sun of Knowledge who has become Adhirath, the best charioteer} [and] in the same way, {the increase of} other brave {videshi [and] vidharmi} warriors {who came from the dualistic Copper [Age]} too,
hataan mayaa maa vyathishthaa	killed by My {son, [i.e.] corporeal Mahadev 5000 years ago in the shooting a kalpa ago}; don't fear {the ones who are partial to the sins of hell}.
yudhyasva jetaasi sapatnaan	Fight {the religious} war; {because you alone} are going to conquer {these tyrant lustful and angry} enemies {born from body consciousness,
rane	through the power of knowledge and yoga and the king of all the qualities, [i.e.] the power of tolerance,} in the religious war {of the immediate massive war of Mahabharat}.

[Shloka 35 to 46: Frightened Arjuna praises and requests God to appear before him as the four-armed form]

Sanjay uvaac: Etacchrutvaa vacanam keshavasya kritaanjaliirvepamaanah kiritii. Namaskritvaa bhuuya evaaha krishnam sagadgam bhiitabhiitah pranamya. (Ch.11, shloka 35)

Shrutvaa etat vacanam keshavasya kiritii kritaanjaliirvepamaanah	[Sanjay said:] After listening to this point {of 'non-violence is the greatest religion (ahimsaa paramdharma)'} of {Shivbaba,} the Master of Brahma, Arjuna, the one who wears the crown {of the responsibility of creation of the world} joined his trembling hand [palms] {like intellect},
--	---

²¹⁶ The one who sits at her husband's left; a wife

²¹⁷ Those who stay happy by staying away from the household

²¹⁸ Muslims, Europeans, Greeks or barbarians

namaskritvaa bhuyya eva bhiitabhiitah	bowed {and} still, by being afraid {of the play of unnecessary bloodshed connected to the Mahabharat},
pranamyaa aaha sagadgam krishnam	while bowing completely {in a humble way}, said {this} with a restrained voice to {Shivbaba}, the embodiment of attraction.

**Arjuna uvaac: Sthaane hrishiikesha tava prakiirtyaa jagatprahrishyatyanurajyate ca.
Rakshaansi bhiitaani disho dravanti sarve namasyanti ca siddhasanghaah. (Ch.11, shloka 36)**

Hrishiikesha sthaane jagat prahrishyati	[Arjuna said:] O the Master of {my horse like inconstant [and] unbridled} <i>indriyaan</i> ! It is correct that the groups [of people in] the world are pleased
tava prakiirtyaa caanurajyate	by Your praises [or] singing excellent glories [for You] and have love {for glories}. {This is the only reason for which}
bhiitaani rakshaansi dravanti dishah ca	the frightened demons {in the form of anger and so on are afraid [and]} are running away in [various] directions and
sarve siddhasanghaah namasyanti	all the groups of { <i>purushaarthi</i> *} accomplished ones {who have attained success} are {bowing before You with a humble heart [and]} greeting [You] {with folded hands}.

**Kasmaat ca te na nameran mahaatman gariiyase brahmanah api aadikartre.
Ananta devesha jagannivaasa tvam aksharam sat asat tatparam yat. (Ch.11, shloka 37)**

Mahaatman devesha ananta jagannivaasa	O the great Soul! The Deity of the deities {with} unlimited {qualities}! O the Support of the world!
kasmaat te na nameran	How will those { <i>videshi</i> , <i>vidharmi</i> and powerful, violent [or] wicked ones} not bow {through the intellect} before {Trimurti Shiva,}
aadikartre api brahmanah ca gariiyase yat aksharam	the first creator of even Brahma and the Jagadguru (World guru) of everyone? {You alone} who are {always} <i>Amoghviirya</i> *
tatparam sat asat tvam	[and] beyond both, truth and falsity, {deities and demons,} You, {Shivbaba Yourself} are {that}.

**Tvam aadidevah purushah puraanah tvam asya vishvasya param nidhaanam.
Vettaa asi vedyam ca param ca dhaama tvayaa tatam vishvam anantaruupa. (Ch.11, shloka 38)**

Tvam aadidevah param dhaama puraanah purushah	You are the first deity (Adidev). [You] are the One with the most beyond abode {of <i>Parambrahma</i> *}. [You] are the ancient man.
tvam param nidhaanam asya vishvasya ca vettaa ca asi vedyam	You are the Supreme shelter of this world and { <i>Trikaaldarshu</i> *} who knows {everything} and [You] are worth to be known
anantaruupa	{in the form of the everlasting Treasurer of inexhaustible knowledge in the Confluence [Age]}. O {Shivbaba, [the One with]} the form of infinite qualities!
vishvam tatam tvayaa	{Just like the world tree [expands] from the banyan seed form,} the world has expanded through {the World Father (<i>Jagatpita</i>), the seed form of} You {who has become incorporeal and viceless}.

**Vaayuh yamah agnih varunah shashaankah prajaapatih tvam prapitaamahashca.
Namah namah te astu sahastrakritvah punashca bhuyyah api namah namah te. (Ch.11, shloka 39)**

Tvam vaayuh yamah agnih varunah shashaankah	You are the deity of wind, the deity of death, the deity of fire, the deity of water, the moon [or]
prajaapatih	Prajapati {of all the <i>digpaa</i> ²¹⁹ [like] Devendra ²²⁰ etc. as well who is the only Jagatpita of the seven billion [people] of all the religions in <i>Purushottam sangamyug</i> at the end of the Iron Age}
ca prapitaamah	and You {the Supreme [Father] Shiva,} are paternal grandfather (<i>Pitaamah</i> or <i>daade</i>) {of even that Jagatpita};
sahastrakritvah namah-2 astu te ca api namah-2 te punah	{this is why} thousand times salutations to {just} You! Salutations [to You]! And still, greetings to You again and again {even by mistake}.

**Namah purastat atha prishthatah te namah astu te sarvata eva sarva.
Anantaviirya amitavikramah tvam sarvam samaapnoshi tatah asi sarvah. (Ch.11, shloka 40)**

Namah te purastat atha prishthatah	Salutations to You {truly} in front and from behind. {This isn't just artificial respect.}
---------------------------------------	--

²¹⁹ Guardians of the ten directions of the world

²²⁰ A name of Lord Indra

sarvata sarva namah astu te eva	O everything of every living being! Salutations to You alone {from everywhere in all the ten directions}.
anantaviirya tvam amitavikramah samaapnoshi sarvam	O the One with unlimited power (Anantviirya)! You are extremely valiant. {It is because You Yourself} are present in everyone
tatah asi sarvah	{to a greater or a lesser extent through the energy of yoga of almighty Mahadev}. Therefore, {You alone} are everything {for every living being}.

Sakhaa iti matvaa prasabham yat uktam he krishna he yaadav he sakhe iti.
Ajaanataa mahimaanam tava idam mayaa pramaadaat pranayena vaa api. (Ch.11, shloka 41)

Ajaanataa idam mahimaanam tava he sakhe he krishna he yaadav yat uktam mayaa prasabham iti	Because of not knowing this {incomparable} glory of Yours, O Friend! O the embodiment of attraction! O Yaduvanshi ²²¹ bam ²²² Mahadev! Whatever has been said by me disrespectfully in this way
pramaadaat vaa pranayena api iti matvaa sakhaa	out of foolishness or love too, {[and] even by mistake}, by considering {You} [my] friend

Yat ca avahaasaartham asatkritah asi vihaarashaiyyaasanabhojaneshu.
Ekah athavaa api acyuta tatsamaksham tat kshaamaye tvaam aham aprameyam. (Ch.11, shloka 42)

Ca yadasatkritah asi vihaarashaiyyaasanabhojaneshu	and disregarded [You] while playing, while lying on bed or while sitting, while eating,
ekah athavaa avahaasaartham tatsamaksham api acyuta aprameyam	in private or {disrespectfully} as a joke in front of others too, O Amoghviirya*! O the One who is incomparable!
aham kshaamaye tat tvaam	I, {a worthless [person]} seek forgiveness for that from You.

Pitaasi lokasya caraacarasya tvamasya puujyashca gurugariyaan.
Na tvatsamostyabhyadhikah kutonyo lokatrayepyapratimaprabhaava. (Ch.11, shloka 43)

Tvam asi pitaa asya caraacarasya lokasya	You are the {Seed form} Father of this {physical} living and inert world {through Mahadev}
ca puujyah gariyaan guruh	and [You] are the best, worship worthy {only True} Guru {of the world in the corporeal form through the same imperishable body as well}.
apratimaprabhaava api asti na tvatsamah lokatraye	O the One with incomparable power! Certainly, there isn't {any soul Trikaalagya} like You in all the three worlds,
kutah anyah abhyadhikah	then how {will there be} anyone else more {powerful than You}?

Tasmaat pranamya pranidhaaya kaayam prasaadaye tvaam aham iisham iidyam.
Pitaa iva putrasya sakhaa iva sakhyuh priyah priyaayaah arhasi deva sorhum. (Ch.11, shloka 44)

Tasmaat pranidhaaya kaayam pranamya aham prasaadaye tvaam	This is why, by properly offering [my] body {truthfully} [and] becoming very humble, I please You,
iisham iidyam deva	the Lord [who is] worth being praised {[and] glorified in many ways}. O Deity!
iva pitaa putrasya sakhaa sakhyuh	Just like {among the dear relations,} a father {tolerates, forgives the offences} of [his] son, a friend of [his] friend
priyah priyaayaah iva arhasi sorhum	{and} a husband of [his] wife {or any dear relative}, similarly, {You} are capable of tolerating, {forgiving my offences}.

Adrishtapuurvam hrishitah asmi drishtvaa bhayena ca pravyathitam mano me.
Tat eva me darshaya deva rupam prasiida devesha jagannivaasa. (Ch.11, shloka 45)

Asmi hrishitah drishtvaa adrishtapuurvam	[I] have become happy after seeing {the form} that [I] have never seen before {through the third eye in the form of intellect},
ca me manah pravyathitam bhayena deva	still, my mind is extremely disturbed with fear {after seeing the fearsome form}. {This is why,} O the Giver of Knowledge!
darshaya me tadeva rupam	{Through the third eye of intellect} show me the same {earlier} form {of Vishnu, the resident of vaikunth* which is calm [and] gives happiness}.
devesha jagannivaasa prasiida	O {Shivbaba,} the Deity of the deities! The {ever inexhaustible} support of the world! {Now I have recognized [You];} be pleased.

Kiriitinam gadinam cakrahastam icchaami tvaam drashtum aham tathaiva.
Tena eva rupena caturbhujena sahastrabaaho bhava vishvamuurte. (Ch.11, shloka 46)

²²¹ The one who belongs to the dynasty of Yadu

²²² The word uttered in the praise of 'Shiva'

Kiriitinam gadinam	The One who wears the crown {of the responsibility of world renewal that becomes complete}, the holder of mace {in the form of firmness in the thoughts},
cakrahastam aham icchaami drashtum tvaam	the One who holds the discus {of 84 births} in the hand {like intellect through Mahadev}, I wish to see You
tathaiva vishvamuurte sahastrabaaho	in that very form. O Cosmic [and] Universal personality! O the One with thousand helper arms {of Brahma with four heads}!
bhava tena eva ruupena caturbhujena	Become the same {corporeal, sweet} form {of Vishnu again} with the four-armed form {just like before}.

[Shloka 47 to 50: God narrates the glory of having the sight of His Universal form and shows His four-armed and gentle form]

Shri Bhagavaanuvaa: Mayaa prasannena tavaarjunedam ruupam param darshitamaatmayogaat. Tejomayam vishvamanantamaadyam yanme tvadanyena na drishtapuuvam. (Ch.11, shloka 47)

Arjuna mayaa prasannena darshitam tava idam param tejomayam vishvam ruupam	[Shri God said:] O Arjuna! I have pleasingly shown you this most brilliant Cosmic form
aadyam anantam aatmayogaat	{of Purushottam sangamyug,} of the beginning, with unlimited qualities {through the third eye of intellect for accomplishment of the task} through My energy of yoga {accumulated in every kalpa for the child like you},
me yat na drishtapuuvam tvadanyena	{the Cosmic form} of Mine that wasn't {ever} seen before {in the world in this way} except your {present, taamasi [and] impure form}.

Na vedayagyaadhyayanaih na daanaih na ca kriyaabhih na tapobhih ugraih.

Evamruupah shakyah aham nriloke drashtum tvadanyena kurupraviira. (Ch.11, shloka 48)

Kurupraviira na vedayagyaadhyayanaih	O the best brave {hero even} in the Kuru clan {egotistic of the karmendriyaan*}! Neither through the Veda{vani}, yagyas* {and} self-study
na daanaih na kriyaabhih ca na ugraih tapobhih tvadanyena	nor through donations; neither through the acts {of rituals} nor through severe tapasya* {that tortures the body}, no one except you
nriloke shakyah drashtum aham evamruupah	in the human world {of five billion [human beings]} is capable to see Me, the One with such {wonderful} form {accessible through the intellect, through the intellect that attains knowledge}. {There is no question of blind faith in this at all.}

Maa te vyathaa maa ca vimuurhabhaavo drishtvaa ruupam ghoram iidrik mama idam.

Vyapetabhih priitamaanaah punah tvam tat eva me ruupam idam prapashya. (Ch.11, shloka 49)

Te maa vyathaa drishtvaa iidrik idam ghoram ruupam mama	You {are My friend,} don't fear after seeing this fearsome form {that brings about pralay} of Mine
ca maa vimuurhabhaavah vyapetabhih tvam	and don't be confused {like a fool} either. After giving up fear {born from body consciousness}, you,
priitamaanaah prapashya tat eva idam ruupam me punah	the one with a happy mind {that is stable in the soul}, see that very this {gentle} form of Mine again.

Sanjay uvaac: Ityarjunam vaasudevastathoktvaa svakam ruupam darshayaamaasa bhuuyah.

Aashvaasayaamaasa ca bhiitamenam bhuutvaa punah saumyavapurmahaatmaa. (Ch.11, shloka 50)

Iti vaasudevah uktvaa tathaa arjunam	[Sanjay said:] In this way, Vaasudeva, {the son of Vasudeva Shiva, the Giver of inexhaustible wealth of knowledge} said this {lovingly} to {Dhananjaya} Arjuna,
darshayaamaasa svakam ruupam bhuuyah	showed His form {[of] Vishnu with four arms = Shankar-Parvati + Brahma-Saraswati} again
ca bhuutvaa saumyavapuh punah mahaatmaa	and after becoming the form of peace again, the Great Soul, {the Supreme Father Sadaa Shiva + Mahadev}
aashvaasayaamaasa enam bhiitam	reassured this {Arjuna} frightened {because of body consciousness while encouraging [him] just like before}.

[Shloka 51 to 55: Narration of the preciousness of having the sight of the four-armed form without unique bhakti and unique bhakti along with fruits]

Arjuna uvaac: Drishtvaa idam maanusham ruupam tava saumyam janaardana. Idaaniim asmi samvrittaah sacetaah prakritim gatah. (Ch.11, shloka 51)

<i>Janaardana drishtvaa idam saumyam maanusham</i>	[Arjuna said:] O {Shivbaba,} the Listener of the cries of distress of human beings! After seeing this {complete moon like} calm human
<i>ruupam tava sacetaah idaaniim samvrittah</i>	form of Yours, [I] have come to [my] senses now; {otherwise, I was certainly getting confused. Now,} [I] have become completely stable.
<i>gatah asmi prakritim</i>	[I] have attained my natural {soul conscious} stage.

Shri Bhagavaanuvaa: *Sudurdarsham idam ruupam drishtavaan asi yat mama. Devaa api asya ruupasya nityam darshanakaankshinah. (Ch.11, shloka 52)*

<i>Sudurdarsham yadruupam mama idam drishtavaanasi</i>	[Shri God said:] It is very difficult to see the form of Mine that [You] have seen {through the eye of knowledge}.
<i>api devaa nityam darshanakaankshinah asya ruupasya</i>	Even the {worship worthy} deity souls are always eager to see this form.

Na aham vedaih na tapasaa na daanena na ca ijjayaa. Shakyam evamvidho drashtum drishtavaan asi maam yathaa. (Ch.11, shloka 53)

<i>Evamvidhah yathaa drishtavaanasi maam aham na shakyah drashtum</i>	Thus, the form in which {you} have seen Me {through the third eye,} I can't be {ever} seen {in that form}
<i>vedairna tapasaa</i>	through the Vedas {that have three qualities [and are] created by men}, neither through {physical} tapa,
<i>na daanena ca na ijjayaa</i>	'nor by [giving] donations and not through yagyas {of just [uttering] 'svaaha-2' without concentration of the mind either};

{ I can't be found by performing yagyas, tapa, [giving] donations and so on. (Murli dated 08.02.68, beginning of the middle part of pg.3) } {I} can't be found by writing and reading scriptures either. }

Bhaktyaa tu ananyayaa shakya aham evamvidhah arjuna. Gyaatum drashtum ca tattvena praveshtum ca parantapa. (Ch.11, shloka 54)

<i>Tu arjuna parantapa bhaktyaa ananyayaa</i>	but O Arjuna, the one who burns enemies {[like] lust and so on}! Through bhakti {full of} unadulterated {remembrance of 'maamekam (Me alone)'},
<i>aham shakyah gyaatum evamvidhah</i>	I am capable to be known and recognized in this manner {through the advance [knowledge of] the true Gita and in the same way,}
<i>drashtum tattvena ca praveshtum ca</i>	to be seen {properly in the permanent chariot} along with the elements and enter {him} too.

Matkarmakrit matparamo madbhaktah sangavarjitah. Nirvairah sarvabhuteshu yah sa maam eti paandava. (Ch.11, shloka 55)

<i>Paandava yah matkarmakrit</i>	O Arjuna, the son of Shiva, Pandaa (Guide) {named Pandu, the Supreme leader of pilgrimage place}! The one who performs actions for {the service of} My {yagya},
<i>matparamah madbhaktah sangavarjitah</i>	considers Me to be the Supreme destination {in person} [and] worships Me after becoming free from the company of others,
<i>sa nirvairah sarvabhuteshu eti maam</i>	he becomes free from enmity towards all {the superior or inferior} living beings [and] finds Me, Shivbaba.

CHAPTER 12

Twelfth chapter named 'Bhaktiyoga'

[Shloka 1 to 12: Conclusion between the superiority of the worshippers of the corporeal one and the Incorporeal One and the topic of the method of attaining God]

Arjuna uvaac: *Evam satatayuktaa ye bhaktaah tvaam paryupaasate. Ye ca api aksharam avyaktam tessaam ke yogavittamaah. (Ch.12, shloka 1)*

<i>Tessaam ye bhaktaah evam paryupaasate tvaam</i>	[Arjuna said:] In between those {worshippers of saguna [and] nirguna, [i.e.]} the devotees like this who worship Your {corporeal, gentle form} in every way
<i>satatayuktaa ca ye</i>	{through the body, mind, wealth, relations etc.} while always being engrossed in yoga and those who {always remember}
<i>aksharam avyaktam api ke yogavittamaah</i>	the imperishable, invisible, {incorporeal light of Shiva} too, who knows the essence of yoga more?

Shri Bhagavaanuvaac: Mayi aaveshya mano ye maam nityayuktaa upaasate. Shradhdhayaa parayaa upetaah te me yuktatamaa mataah. (Ch.12, shloka 2)

Ye nityayuktaah aaveshya manah mayi	[Shri God said:] Those who are always engrossed in yoga after stabilizing {their inconstant} mind in Me {in an unadulterated way}
upaasate maam upetaah parayaa shradhdhayaa	[and] remember Me, {the Light of Shiva in the permanent chariot of particularly Arjuna} by being filled with extreme faith,
te me mataah yuktatamaa	they, {the eight personalities placed on} My {head} have been considered the best among all the {16108} yogis {in the Purushottam sangam[yug]*};

Ye tu aksharam anirdeshyam avyaktam paryupaasate. Sarvatragam acintyam ca kuutastham acalam dhruvam. (Ch.12, shloka 3)

Tu ye paryupaasate aksharam	but {the yogis with quiet mind and intellect} who properly remember the One who doesn't {ever} become impure {because of being abhoktaa},
anirdeshyam sarvatragam	[the One who] can't be described {because of being extremely or equally subtle}, [the One who] reaches everywhere {because of being Trikaaldarshii*},
acintyam avyaktam ca	[the One who is] unthinkable {by all the deities in general}, the incorporeal, {hence always abhoktaa Light of Shiva} and
acalam dhruvam kuutastham	the immovable, {unshakable [and] living} Pole star on {the Everest} mountain peak {[or] the topknot Brahmin highest in [making] purushaarth*},

Sanniyamya indriyagraamam sarvatra samabuddhayah. Te praapnuvanti maam eva sarvabhoothahite rataah. (Ch.12, shloka 4)

Te rataah sarvabhoothahite samabuddhayah	those {bodiless yogis} who are engaged in the welfare of all {the inferior or superior} living beings, who have an equal vision
sarvatra sanniyamya indriyagraamam	{with the mind and intellect that has become stable} for all {the current circumstances} after completely controlling all the eleven indriyaan*,
eva praapnuvanti maam	just find Me, {Ekling God with an unadulterated feeling for many births}.

Kleshah adhikataarah teshaam avyaktaasaktacetasaam. Avyaktaa hi gatih dukham dehavadbhiih avaapyate. (Ch.12, shloka 5)

Teshaam avyaktaasaktacetasaam adhikataarah kleshah	Those {yogis} who are attached to the avyakt*, incorporeal {subtlest atom [with] an unthinkable form} experience more difficulty,
hi avyaktaa gatih avaapyate	because the incorporeal stage {through bodily ego} is attained
dehavadbhiih dukham	by {all} the body conscious {vidharmi*, videshi* or irreligious (adharmi) religious fathers} sorrowfully {[and] with great effort after suffering misfortune for [the establishment of] the religion};

Ye tu sarvaani karmaani mayi sannyasya matparaah. Ananyena eva yogena maam dhyayanta upaasate. (Ch.12, shloka 6)

Tu ye matparaah sannyasya	but {the yogis} who {don't desire the fruits of [offering their] body, wealth etc. [and]} are dependent {on} My {personified Shankar}, completely offer
sarvaani karmaani mayi dhyayantah	all the actions {along with the mind and intellect} to Me, {Yogishwar, the Father of the yagya}, absorb in the meditation [of] {avyaktmuurti}
ananyena yogena upaasate maam eva	with an unadulterated remembrance [and] worship [Him] {easily [and] constantly because of being} My very {personality (muurti) whom [I] enter},

Teshaam aham samuddhartaa mrityusansaraagaraat. Bhavaami naciraat paartha mayi aaveshitacetasaam. (Ch.12, shloka 7)

Teshaam aaveshitacetasaam mayi	those who engage their mind and intellect in Me {alone [according to] 'madbhakto ... maam namaskuru' (Gita ch.9, shloka 34)},
paartha aham bhavaami samuddhartaa saagaraat	O king of the Earth! I, {the Ocean of Happiness} am the One who completely uplift [them] from the ocean {of vices in the form of}
mrityusansaraat naciraat	the world {with the sorrow} of {birth, old age [and]} death {to half a kalpa of the Golden and Silver [Age] without the trace of sorrow} 'very quickly, {[i.e.] within 50-60 years itself}.

*{'Kshipram bhavati dharmaatmaa'} (Gita ch.9, shloka 31) {'Kshipram...siddhirbhavati'} (Gita ch.4, shloka 12) {'...hi aashu buddhih paryavatishtate'} (Gita ch.2, shloka 65)

*Mayi eva mana aadhatsva mayi buddhim niveshaya.
Nivasishyasi mayi eva ata uurdhvam na sanshayah. (Ch.12, shloka 8)*

Aadhatsva mana mayi eva	Engage [your] mind in Me, {the Point of light Shiva, who has entered the body of vyakt (corporeal) Aadam [or] Arjuna} alone.
niveshaya buddhim mayi ata	Stabilize {your mind [and]} intellect {that has become inconstant} in Me. In this way, {with attachment in the heart [you]}
nivasishyasi mayi eva uurdhvam na sanshayah	will reside {for many births as well} in Me alone, {the form of Pancaanan* Parambrahm*} facing upwards; there is no doubt {in this}.

*Atha cittam samaadhaatum na shaknoshi mayi sthiram.
Abhyaasayogena tato maam iccha aaptum dhananjaya. (Ch.12, shloka 9)*

Dhananjaya atha na shaknoshi samaadhaatum cittam	O the conqueror of the wealth of knowledge! If [you] are incapable of {always} engaging the mind
mayi sthiram tatah iccha aaptum maam	in My {form [of] subtle atom, the avyakt* form constantly,} firmly, then have the wish to find Me, {the avyakt Light of Shiva very easily in the permanent chariot}
abhyaasayogena	through the practice of yoga {of repeated remembrance along with detachment out of the immediate atomic great destruction}.

*Abhyaase api asamarthah asi matkarmaparamo bhava.
Madartham api karmaani kurvan siddhim avaapsyasi. (Ch.12, shloka 10)*

Asi asamarthah abhyaase api bhava matkarmaparamah	{If you} are incapable of {this} practice {of yoga} as well, {then} become the one who performs actions for Me, {the Supreme Father + Supreme Soul}
api kurvan karmaani	in the form of Mahaarudra, the Deity of the deities + the Lord of the Rudra yagya who have paired up}. Even while performing actions
madartham avaapsyasi siddhim	for My {corporeal form}, [you] will attain {the abode of Vishnu's} accomplishment {of the super sensuous joy in vaikunth*}.

*Atha etat api ashaktah asi kartum madyogam aashritah.
Sarvakarmaphalatyaagam tatah kuru yataatmavaan. (Ch.12, shloka 11)*

Atha asi ashaktah kartum api etat	{Because of the heart becoming weak out of inferiority complex,} if [you] are incapable to do even this much {for the accomplishment of vaikunth},
tatah aashritah madyogam	then take the shelter {of all the relationships [like that of] a father, a son, a wife and so on} related to Me [and]
kuru sarvakarmaphalatyaagam yataatmavaan	renounce {the desire of} all the fruits of actions while controlling your {mind from the perishable world}.

*Shreyo hi gyaanam abhyaasaat gyaanaat dhyaanam vishishyate.
Dhyaanaat karmaphalatyaagah tyaagaat shaantih anantaram. (Ch.12, shloka 12)*

Gyaanam shreyo abhyaasaat	The knowledge {of the Gita [given] by the basic [knowledge] Brahmins, obtained from Brahma with four heads} is superior than the practice {of yoga without knowledge of the ignorant ones}.
dhyaanam vishishyate gyaanaat	To churn {the advance knowledge of the Gita [given] by the living Ocean of Knowledge} is superior [to] {listening and reading the basic} knowledge.
karmaphalatyaagah dhyaanaat	Complete {alaukik*} renunciation of the fruits of action {of the service of yagya in the Brahmin birth obtained} through thinking {is superior};
hi shaantih anantaram tyaagaat	because {definite} peace {of the future position} is attained {in the soul conscious stage} immediately after renouncing.

[Shloka 13 to 20: Signs of men who have attained God]

*Adveshtaa sarvabhutaanaam maitrah karuna eva ca.
Nirmamo nirahankarah samadukhasukhah kshamii. (Ch.12, shloka 13)
Santushtah satatam yogii yataatmaa dridhanishchayah.
Mayi arpitamanobuddhih yah madbhaktah sa me priyah. (Ch.12, shloka 14)*

Yah adveshtaa sarvabhutaanaam	The one who is free from the feeling of hatred towards all the living beings {including} the wrathful, violent, non-violent or innocent,
maitrah ca karuna eva nirmamah nirahankarah	has friendliness and sympathy {and} doesn't have attachment {towards bodily relatives, things etc.}, who is egoless,

<i>samadukhasukhah kshamii santushtah</i>	uniform in sorrow and happiness, who is {tolerant [and]} forgiving {towards everyone}, who is satisfied {even with small amount [of something]},
<i>satatam yogi yataatmaa dridhanishcayah</i>	who is a constant yogi, who controls [his] mind, who has firm faith {in Me, [My] family and My directions},
<i>arpitamanobuddhih mayi sa madbhaktah priyah me</i>	who is devoted to Me through the mind and intellect, that one with faith and devotion for Me {in this way} is dear to Me.

*Yasmaat na udvijate loko lokaat na udvijate ca yah.
Harshaamarshabhayodvegaih muktah yah sa ca me priyah. (Ch.12, shloka 15)*

<i>Yasmaat lokah na udvijate ca</i>	The one by whom people aren't troubled {even at the time of the great destruction} and {in the same way,}
<i>yah na udvijate lokaat ca yah muktah</i>	the one who isn't troubled {like a mother} by the people {in the entire world like family} and the one who is free
<i>harshaamarshabhayodvegaih sa priyah me</i>	from happiness, anger, fear {and} excitement {after becoming 'icchaamaatram avidyaa' forever}, he is dear to Me, {the form of Shiva}.

*Anapekshah shucih dakshah udaasiino gatavyathah.
Sarvaarambhaparityaagi yo madbhaktah sa me priyah. (Ch.12, shloka 16)*

<i>Yah anapekshah shucih</i>	The one who doesn't need {anyone else except My personality}, who is pure {through the body, mind and wealth},
<i>dakshah udaasiinah gatavyathah</i>	who is skillful, impartial {to his relatives and strangers, [to] the dear and hated ones}, free from distress {of his body, mind etc.}
<i>sarvaarambhaparityaagi sa madbhaktah priyah me</i>	[and] the one who properly gives up all {worldly} tasks, that devotee of Mine is dear to Me.

*Yo na hrishyati na dveshti na shocati na kaankshati.
Shubhaashubhaparityaagi bhaktimaan yah sa me priyah. (Ch.12, shloka 17)*

<i>Yah na hrishyati na dveshti na shocati</i>	The one who is neither pleased {by [something] dear}, nor is displeased {by [something that] he hates}, [the one who] neither grieves {for anything},
<i>na kaankshati yah shubhaashubhaparityaagi</i>	nor does [he] wish {for any person or [any] thing and} [the one] who {always} properly renounces auspicious and inauspicious,
<i>bhaktimaan sa priyah me</i>	the one who has {firm} faith and devotion {in 'yogakshemam' (Gita ch.9, shloka 22) through Me in this way}, he is dear to Me.

*Samah shatrau ca mitre ca tathaa maanaapamaanayoh.
Shiitoshnasukhadukheshu samah sangavivarjitah. (Ch.12, shloka 18)
Tulyanindaastutih mauni santushto yena kenacit.
Aniketah sthiramatih bhaktimaan me priyo narah. (Ch.12, shloka 19)*

<i>Samah shatrau ca mitre tathaa maanaapamaanayoh</i>	[The one who is] uniform towards {the hated} enemies and {loving} friends, similarly, in {any kind of} honour and dishonour,
<i>samah shiitoshnasukhadukheshu ca sangavivarjitah</i>	uniform in {the contrasts [like]} cold and heat, happiness and sorrow and is completely free from attachment,
<i>tulyanindaastutih mauni</i>	[who is] uniform in criticism {by the foes} and praise {by the flatterers}, [who is] introspective {through the mind as well},
<i>santushtah yena kenacit aniketah</i>	[the one] who is satisfied with anything {that [he] effortlessly [and] easily gets or not, according to his own actions}, {a completely homeless [or] a beggar} who doesn't have a house,
<i>sthiramatih narah bhaktimaan priyah me</i>	[the one with] a stable intellect {free from inconstant mind}, {such} a human being with {firm} feeling of devotion is {always} dear to Me;

*Ye tu dharmyaamritam idam yathaa uktam paryupaasate.
Shraddhadhaanaa matparamaa bhaktaah te atiiva me priyaah. (Ch.12, shloka 20)*

<i>Tu ye shraddhadhaanaah matparamaa paryupaasate</i>	but the ones with faith who are dependent {on} My {head [of]} Param{brahma* alone}, who are proper worshippers
<i>idam yathaa uktam dharmyaamritam</i>	of this above mentioned nectar of dhaaranaa*, {'tumhahin chaadi gati duusari naahiin (there is no destiny other than You)' in this way},
<i>te bhaktaah atiiva priyaah me</i>	those devotees are extremely dear to Me {like a legitimate, obedient and honest son [is dear] to his father}.

CHAPTER 13

Thirteenth chapter named 'Kshetra-Kshetragyavibhaagyoga'

[Shloka 1 to 18: Topic of kshetra and kshetragya along with knowledge]

**Shri Bhagavaanuvaac: Idam shariiram kaunteya kshetram iti abhidhiyate.
Etat yah vetti tam praahuh kshetragya iti tadvidah. (Ch.13, shloka 1)**

Kaunteya shariiram abhidhiyate	idam	[Shri God said:] O Arjuna! This {permanent <u>chariot</u> like} body {of yours
iti kshetram yah vetti etat		itself} is called {the land of religion and actions}
tam praahuh iti kshetragya tadvidah		by the name 'field' {of the religious war of Mahabharat}. The one who knows this {extraordinary chariot of the end of the Iron [Age] + beginning of the Golden Age}, he is called as 'the Knower of the field' {like body} by those learned {sages and saints of the Copper [Age]}.

Kshetragyam ca api maam viddhi sarvakshetreshu bhaarata.

Kshetrakshetragyayoh gyaanam yat tat gyaanam matam mama. (Ch.13, shloka 2)

Bhaarata kshetragyam sarvakshetreshu	viddhi maam	O the descendant of [King] Bharat! {In this way,} consider Me, {Shiva + baba} to be the {real} Knower of fields in the bodies {of} all {the living beings}
api ca yat gyaanam kshetrakshetragyayoh		as well {in this <i>Purushottam sangam</i> [yug]*} and the knowledge of {this} body and {the Light of Shiva,} the Knower of [this] body,
tat gyaanam matam		that {alone} is the {true} knowledge {of the rider and the charioteer in this world}, {this} is My opinion.

Tat kshetram yat ca yaadrik ca yadvikaari yatashca yat.

Sa ca yo yatprabhaavashca tat samaasena me shrinu. (Ch.13, shloka 3)

Yat kshetram ca yadvikaari	yaadrik tat	How that field like body {of Arjuna} is {the most impure [and] adulterous} and how {lustful, extremely} vicious [he] is {among the great vicious ones [as said by] Tulsidas, 'I am the king of the impure'},
ca yat yatah		and {he has also written his autobiography in his scriptures,} he is the one {with hairless, flexible body like that of a child,} [he] is from {the village* <i>Aham + da + gand</i> (i.e. Ahmedgand) ([in] <i>Kaayamgand taalukaa</i> ²²³)},
ca sa yah ca		and that {son of Brahma with bodily ego from birth} who is {from <i>Aham + daa* + baad</i> itself}, and {[he is] obstinate and shameless marshal
ca yatprabhaavah		like Dhrishtadyumna with revenging nature like that of a snake} and the power {of settling karmic accounts} that [he] has;
shrinu tat samaasena me		listen to all that in brief {face to face} from Me, {Shivbaba, the One with many forms (<i>bahuruupi</i>)}. {The Father alone can give His introduction.}

{Proofs in murlis: **The village lad** - "(When) he is fair, he should have a crown. [When] he is dark, how will he have a crown? [...] A village lad will certainly be poor, won't he?" (Murli dated 08.02.70, middle of pg.2) **Dirty village** - "The Highest of the high Father comes in such a dirty village {[called] *Aham + da + gand*)." (Murli dated 06.07.84, middle of pg.2) × **The resident of Farrukhabad** - "The Father is called the Master. In Farrukhabad {towards *Kaayam + gand*}, they believe in the Master. (It is because), the father himself is the master of a home. The children will just be called children. When they too grow up ([become] intelligent), give birth to (*alaukik*) children, they become the masters. All these secrets are to be understood." (Murli dated 11.04.68, end of pg.3) **The resident of Ahmedabad [is] the seed of all the centers** - "Ahmedabad has to do more service than everyone else because Ahmedabad is the seed form of all the (lakhs of) centers." (Avyakt vani dated 24.01.70, middle of pg.190) **20-25 years age of the body** - "Those (who were number one in Om Mandali,) who died in the past ([in] 1942-47), would have grown up again [and] just reached [the age of] 20-25 [years]. They can take knowledge as well." (Murli dated 16.02.67, end of pg.1)} Two *shlokas* of [the epic] Mahabharat mentioned here are also related to the age of 32 years of the unlimited father's body in '1976, the year of revelation.'}

²²³ An administrative district

‘*Dvaatrinshadavarshayasi bhautikshariiram parityajya parbrahmani liinamasiit*’ (Kalpadrum in Amarkosh, word ‘Shankar’)

‘*Dvaatrinshadasyojvalakiirtiraasheh samaavyatiiyuh kil shankarasya*’ (Mahabharat/3-228-6) (Mangalkaarake trikaandshesh)

Apart from this, you will also find numerous real proofs in the advance course on ‘U TUBE, ADHYATMIK VIDYALAYA’.

***Rishibhih bahudhaa giitam chandobhih vividhaih prithak.
Brahmasuutrapadaishca iva hetumadbhih vinishcitaih. (Ch.13, shloka 4)***

Rishibhih bahudhaa	{It is also mentioned} by the sages {in Rigveda 1-164-46, ‘eko sadvipraa bahudhaa vadanti (there is just one true Brahmin who is praised in various forms)’} in many ways {in the scriptures}
giitam prithak vividhaih	{that Shivbaba alone} has been described in different ways through various kinds of {praises, prayers, thousand names, caalisaa ²²⁴ etc. or}
chandobhih ca	Vedic mantras {in all the Vedas and holy books} or
vinishcitaih brahmasuutrapadaih	through definite {subhaashit (aphorisms), poems or songs [or]} verses of Brahmasutra ²²⁵
hetumadbhih eva	along with proofs {of puranas ²²⁶ like Mahabharat etc. or aaranyakas ²²⁷ , Braahmanas ²²⁸ , Smritis ²²⁹ , Sutragranthaas ²³⁰ , Upanishads etc. or by the forecasters of the country and abroad} as well.

***Mahaabhuutaani ahankaaro buddhih avyaktam eva ca.
Indriyaani dasha ekam ca panca ca indriyagocaraah. (Ch.13, shloka 5)***

Mahaabhuutaanyahankaarah buddhih ca eva	The {five inert} elements {[namely,] earth, water and so on}, ego {of the body}, the intellect, similarly,
dasha indriyaani ekamavyaktam	{the five gyaan [indriyaan like] eyes etc. + five karma} indriyaan {[like] hands, feet etc., along with} the one {extremely powerful,} subtle mind {that creates good and bad thoughts}
ca panca indriyagocaraah ca	and the {very} five sensual pleasures of the gyaanendriyaan {[i.e.] speech, touch, form, taste [and] smell [which are] the means of procreation in heaven} and

***Ichhaa dveshah sukham dukham sanghaatah cetanaa dhritih.
Etat kshetram samaasena savikaaram udaahritam. (Ch.13, shloka 6)***

Ichhaa dveshah sukham dukham cetanaa dhritih sanghaatah	desire, hatred, happiness, sorrow, sentience, the power to assimilate {and the always imperishable} collective {form of everything}
etat samaasena	among the above mentioned 23 elements altogether in the form of the body of Arjuna in Purushottam sangamyug*, this has been briefly
udaahritam kshetram savikaaram	called the kshetra {like body} along with {the intensely impulsive} vices {[like] lust, anger, greed and so on in the world}.

***Amaanitam adambhitvam ahimsaa kshaantih aarjavam.
Aacaaryopaasanam shaucam sthairyam aatmavinigrahaah. (Ch.13, shloka 7)***

Amaanitam adambhitvam ahimsaa	Humility, absence of deceitfulness, not to give sorrow to any {worldly} living being {whether [it is] inferior or superior},
kshaantih aarjavam aacaaryopaasanam	forgiveness, simplicity, to sit (aasanaa) + close (upa) to {the corporeal, hence incorporeal} Shivaacaarya {with the awareness of the soul},
shaucam sthairyam aatmavinigrahaah	cleanliness {of the thoughts, words [and] actions}, stability {of the mind and} special control over the soul {in the form of the mind and intellect};

***Indriyaartheshu vairaagyam anahankaara eva ca.
Janmamrityujaraavyaadhidukhadoshaanudarshanam. (Ch.13, shloka 8)***

²²⁴ A collection of forty verses

²²⁵ A Sutra work treating of the knowledge of Brahma

²²⁶ A class of voluminous work in Sanskrit dealing with aspects of ancient Indian history, legend, mythology or theology

²²⁷ A treatise resembling a Brahmana but to be read or expounded by anchorites in the quiet of the forest

²²⁸ Prose works attached to the Samhitas instructing the Brahmins to perform the very elaborate sacrificial rituals

²²⁹ A body of Hindu texts usually attributed to an author, traditionally written down

²³⁰ A book of (collection of) sutras

Vairaagyam indriyaartheshu anahankarah	detachment towards the senses of the <i>indriyaan</i> {of knowledge [like] speech, touch, form, taste etc.}, feeling of [being] egoless [and] bodiless
ca eva janmamrityujaraavyaadhi	and in the same way, {the sorrow of} birth, death and old age {etc., any} illness {etc. of the body, mind etc. considered [to be present] in the last birth at the end of the <i>kalpa</i> [or] the great destruction},
dukhadoshaanudarshanam	to see the faults of {these} sorrow {of others} properly, as if they belong to us;

**Asaktih anabhishvangah putradaaragrihaadishu.
Nityam ca samacittatvam ishnaanishtopapattishu. (Ch.13, shloka 9)**

Asaktih anabhishvangah putradaaragrihaadishu	to be detached, free from attachment towards {the bodily relations [like]} the son, the wife, the home etc.
ca nityam samacittatvam ishnaanishtha upapattishu	and to be always uniform in {many small and big day to day} desirable and undesirable events,

**Mayi ca anyayogena bhaktih avyabhicaarinii.
Viviktadeshasevitvam aratih janasansadi. (Ch.13, shloka 10)**

Avyabhicaarinii bhaktih mayi anyayogena	{everlasting} unadulterated feeling of {faith [and]} devotion {with attachment} to Me {alone} through unique relationship,
viviktadeshasevitvam	to live {away from the surrounding perishable world} in {the Abode of <i>Parambrahm</i> ,} secluded place {through the mind and intellect}
ca aratih janasansadi	and [to have] disinterest in {any kind of} crowd of people, {whether they are liked ones, disliked ones, close ones or not};

**Adhyaatmagyaananityatvam tattvagyaanaarthadarshanam.
Etat gyaanam iti proktam agyaanam yat atah anyathaa. (Ch.13, shloka 11)**

Adhyaatmagyaananityatvam tattvagyaanaarthadarshanam	to be always engaged in thinking about <i>adhyaatma</i> , to recognize the five elements along with [its] meaning in the knowledge {of God},
etat gyaanam proktam iti	this is ‘knowledge’ {in brief}. It has been said so {by the very old <i>satvapradhaan</i> * scholars like [sage] <i>Kapila</i> of <i>Purushottam sangam</i> [yug]}.
yat anyathaa atah agyaanam	Any other {knowledge of the human gurus or religious fathers of the country or abroad} apart from this is ignorance.

*{Here, from *shloka* 1 to 11 of the *Gita*, the Incorporeal *Shiva* has briefly explained the signs of all the details of the chariot [or] field like body of *Arjuna* [or] *Aadam* and the qualities, bad traits, powers and *sanskaars* in his soul from the beginning of the world till the end of the *kalpa*.}

**Gyeyam yat tat pravakshyaami yat gyaatvaa amritam ashnute.
Anaadimat param brahm na sat tat na asat ucyate. (Ch.13, shloka 12)**

Tat pravakshyaami yat gyeyam gyaatvaa yat	{I} tell [you] about {the Light of the Supreme Father <i>Shiva</i> + Supreme Soul} who is worth knowing [and] after knowing Him
ashnute amritam tad param brahm	{[a human being] always} experiences immortality. That <i>Parabrahm Parameshwar</i> (the Supreme Lord), {[i.e.] both, the Supreme Soul + <i>Aadam</i> together}
anaadimat ucyate na sat na asat	without [any] origin, is [neither] called true, nor untrue {in the world according to the time series}.

**Sarvatahpaanipaadam tat sarvatokshishiromukham.
Sarvatahshrutimat loke sarvam aavriya tishthati. (Ch.13, shloka 13)**

Tat sarvatahpaanipaadam akshishiromukham	He, the One with hands and legs {in the form of the intellect} in every direction, the One with {the third} eye, head {in the form of focused mind} [and] face
sarvatah shrutimat sarvatah	in all the directions {through His strength in the <i>Purushottam sangam</i> [yug] too}, the One with { <i>gyaanendriyaan</i> [like]} ears, {nose etc.} in every direction,
aavriya sarvam loke tishthati	{ <i>Shankar</i> [who becomes] equal to <i>Shiva</i> } covers everyone in the world {through [His] energy of yoga} and stays {firm in the form of the hero itself}.

**Sarvendriyagunaabhaasam sarvendriyavivarjitam.
Asaktam sarvabhrit caiva nirgunam gunabhoktri ca. (Ch.13, shloka 14)**

Sarvendriyagunaabhaasam	The qualities of all the <i>indriyaan</i> are experienced {in the chariot of <i>Arjuna</i> }. {Still, the One with always an incorporeal stage of being}
--------------------------------	--

<i>sarvendriyavivarjitam sarvabhrit</i>	devoid of all the <i>indriyaan</i> , {as if he has forgotten [them] through the mind and intellect} is the One who nurtures every {living being}
<i>caiva asaktam ca nirgunam gunabhoktri</i>	despite being detached {from everyone} and {He} is <i>nirguna</i> {still}, He is <i>bhoktaa</i> ²³¹ of qualities {through the permanent chariot},

Bahih antashca bhuutaanaam acaram caram eva ca.

Suukshmatvaat tat avigyeyam duurastham ca antike ca tat. (Ch.13, shloka 15)

<i>Tat bahih caantah bhuutaanaam</i>	He is present outside and inside the living beings {through the current like energy of yoga itself} [and]
<i>acaram caram eva tat avigyeyam</i>	is {always} firm {through the mind and intellect}. He is movable {through the inert body} as well, He can't be {seen or} recognized
<i>suukshmatvaat ca tat duurastham</i>	{by the ignorant ones} because of being extremely subtle and He is settled far away {from the corporeal world,} in {the Soul World or Arsh}
<i>ca tadantike</i>	still, {despite living in the abode of <i>Parambrahm</i> ' or skull like <i>Sahastraasaar</i> (the crown <i>cakra</i>),} He is close {to the knowledgeable ones to a greater or a lesser extent through [their] remembrance}.

*{The head facing upwards of Brahma with five heads itself is *Parambrahm*, who is always detached in the *Purushottam sangam*[yug] too. It is because the part of Mahadev is also of Shiva.}

Avibhaktam ca bhuuteshu vibhaktam iva ca sthitam.

Bhuutabhartru ca tat geyam grasishnu prabhavishnu ca. (Ch.13, shloka 16)

<i>Tat avibhaktam ca sthitam iva vibhaktam</i>	That {Parabrahm} is indivisible {through the power of yoga} and He lives as if [He is] divided
<i>bhuuteshu ca bhuutabhartru ca</i>	among {all the different types of} living beings and {in <i>vaikunth</i> * too,} He is Vishnu, the one who maintains the living beings and
<i>grasishnu ca geyam prabhavishnu</i>	[He] is <i>Mahaarudra</i> , the destroyer {in <i>Purushottam sangamyug</i> } and He is known as Brahma, the creator {in the scriptures}.

{This is why the corporeal form of Shankar, the resident of Kashi [or mount] Kailash who has become equal to the Light of *Sadaa Shiva* is certainly always incognito in the world in the form of four ages.}

Jyotishaam api tat jyotih tamasah param ucyate.

Gyaanam geyam gyaanagamyam hridi sarvasya vishthitam. (Ch.13, shloka 17)

<i>Tat jyotishaam api jyotih</i>	That Brilliant One is even the light of {living human} heavenly bodies (<i>nakshatra</i>) {of the earth}, {so He is the Sun of Knowledge,}
<i>ucyate param tamasah gyaanam</i>	He is said to be beyond the darkness {of ignorance}. {Because of being <i>ajanmaa</i> He is the inexhaustible Storehouse of} knowledge,
<i>geyam gyaanagamyam</i>	He is worth knowing {despite being ' <i>guhyaat guhyataram</i> (the deepest or the most secret)'}, He can be attained through knowledge {and in the <i>Purushottam sangam</i> [yug],}
<i>vishthitam sarvasya hridi</i>	He is {always} seated in everyone's heart {through remembrance with the energy of power of yoga obtained according to the shooting of the Confluence Age}.

Iti kshetram tathaa gyaanam geyam ca uktam samaasatah.

Madbhakta etat vigyaaya madbhaavaaya upapadyate. (Ch.13, shloka 18)

<i>Iti kshetram tathaa gyaanam ca geyam</i>	This field {in the form of the physical body of Arjuna} and {the immense} knowledge {of God in practice} and {Shivbaba [who is]} worth knowing
<i>uktam samaasatah vigyaaya etat</i>	{in the Confluence [Age]} have been described in brief. After knowing this {field, the owner of the field (<i>kshetri</i>) [and] the Knower of the field},
<i>madbhaktah upapadyate madbhaavaaya</i>	My {faithful} devotee {full of feelings} attains My { <i>Ishwariya</i> [or] majestic} quality {of kingship}.

[Shloka 19 to 34: Topic of prakriti (nature) and purush (soul) along with knowledge]

Prakritim purusham caiva viddhi anaadii ubhau api.

Vikaaraan ca gunaan caiva viddhi prakritisambhavaan. (Ch.13, shloka 19)

²³¹ The one who enjoys pleasure, a pleasure seeker

Eva viddhi ubhau prakritim	Definitely consider both, {the seed form Supreme Soul + icy <i>ling</i> in the form of a body, [i.e.] <i>aparaa</i> (inferior)} nature {in the form of <i>Mahaakaal*</i> in the body of Arjuna}
ca purusham api anaadii ca viddhi	and { <i>paraa</i> (superior) nature in the form of} the soul as well to be eternal, {imperishable [and] all-rounder} and consider
vikaaraan ca gunaan eva	the vices and {these eternally created} three qualities, {[namely] <i>sat*</i> , <i>raj</i> etc. that increase and decrease} as well
prakritisambhavaan	to be born from {eternal and imperishable} nature {in the form of <i>ling</i> with 23 elements like the bodily elements etc.}.

Kaaryakaranakartritve hetuh prakritih ucyate.

Purushah sukhadukhaanaam bhoktritve hetuh ucyate. (Ch.13, shloka 20)

Prakritih ucyate hetuh kaaryakaranakartritve	{This seed form} nature is said to be the cause for the creation of means in the form of { <i>gyaan + karma</i> } <i>indriyaan</i> [and] effect in the form of body {through Aadam, the creator}.
ucyate hetuh purushah	{According to the Confluence [Age] shooting, the imperishable record of its own actions} are said to be the cause for the soul
bhoktritve sukhadukhaanaam	experiencing happiness and sorrow {according to the efforts of living beings in different ages};

Purushah prakritistho hi bhunkte prakritijaan gunaan.

Kaaranam gunasangah asya sadasadyonijanmasu. (Ch.13, shloka 21)

Hi purushah bhunkte gunaan prakritijaan	it is because the {living} soul enjoys the three qualities {[like] <i>satva</i> etc. gradually,} born from nature
prakritisthah gunasangah	present in {the inferior (<i>aparaa</i>)} nature {in the form of body}. Attachment [or] affection towards {these very} qualities
kaaranam asya sadasadyonijanmasu	{like <i>satva</i> and so on of the world} is the {only} reason behind this {soul} having birth in the true [and] untrue species {of deities, devils, demons etc.}.

Upadrashtaa anumantaa ca bhartaa bhoktaa maheshvarah.

Paramaatmaa iti ca api uktah dehe asmin purushah parah. (Ch.13, shloka 22)

Asmin dehe parah purushah uktah iti upadrashtaa	In this { <i>taamasi*</i> } body {of Arjuna}, <i>Paramapurush*</i> , {the light of <i>Sadaa Shiva</i> } is called as a close observer {in the center of the forehead}
ca anumantaa bhartaa	and the One who gives permission [to perform] {elevated} tasks, the One who sustains {the living beings through the form of great Vishnu},
bhoktaa ca maheshvarah paramaatmaa api	the One who enjoys pleasure and the Great Lord 'Shiva' + 'the Supreme Soul' { <i>Maheshwar</i> ²³² } as well.

Ya evam vetti purusham prakritim ca gunaih saha.

Sarvathaa vartamaanah api na sa bhuuyah abhijaayate. (Ch.13, shloka 23)

Ya vetti purusham ca prakritim	The one who recognizes the {hero} <i>purush</i> (man) and nature {in the form of a female}
saha gunaih evam sa na abhijaayate bhuuyah	along with {those three} qualities {[like] <i>satva</i> etc. through the form of Vishnu} in this way, he doesn't {return and} have {the next} birth again
api vartamaanah sarvathaa	{in the sorrowful world of dualistic [and] violent demons} despite behaving {in the soul conscious stage} in every way.

Dhyaanena aatmani pashyanti kecit aatmaanam aatmanaa.

Anye saankhyena yogena karmayogena ca apare. (Ch.13, shloka 24)

Kecit pashyanti aatmaanam aatmani aatmanaa	Some people see {the point of light} soul in their {completely filled <i>bhrikuti*</i> } through their mind and intellect
dhyaanena anye saankhyena yogena	by thinking {about the beginning, middle and end of the world}, others [see it] through complete explanation {of knowledge}, through {unique} yoga
ca apare karmayogena	and [some] others [see it] while performing the task {of the service of <i>yagya</i> } in the remembrance {of Shivbaba}.

Anye tu evam ajaanantah shrutvaa anyebhyah upaasate.

Te api ca atitaranti eva mriyuma shrutiparaayanaah. (Ch.13, shloka 25)

²³² Lit. means the great lord

<i>Tu anye ajaanantah evam shrutvaa anyebhyah</i>	But some others don't know [it] in this way, {[they] don't listen from Shivbaba face to face,} listen to others [and]
<i>upaasate ca api te shrutiparaayanaah</i>	worship {through remembrance of the mind} and even {if there is difference in the words [of others],} those ones who rely or depend on the narrators
<i>eva atitaranti mrityum</i>	certainly cross the mortal world {and go to heaven}.

**Yaavat sanjaayate kincit sattvam sthaavarajangamam.
Kshetrakshetragyasanyogaat tat viddhi bharatarshabha. (Ch.13, shloka 26)**

<i>Bharatarshabha yaavat kincit sattvam</i>	O the elevated one in the dynasty of [King] Bharat! Any thing {of the inferior (<i>aparaa</i>) [and] superior (<i>paraa</i>) nature in the form of}
<i>sthaavarajangamam sanjaayate viddhi tat</i>	non-living [and] living [things] that are created {in the world}, consider {all of} them to have {originated in the last birth}
<i>kshetrakshetragyasanyogaat</i>	from the union of {the World Father in the form of} <i>ling</i> + the light of the soul, Shiva, {[i.e.] the Sun of Knowledge who is detached in the shooting of <i>Purushottam sangam</i> [yug] through [the thoughts of] the mind}.

**Samam sarveshu bhuuteshu tishthantam parameshvaram.
Vinashyatsu avinashyantam yah pashyati sa pashyati. (Ch.13, shloka 27)**

<i>Yah pashyati avinashyantam parameshvaram</i>	The one who sees the imperishable Supreme + Lord [or] {the Light of Shiva + <i>avyaktmuurti</i> ,}
<i>samam tishthantam</i>	who sits with an equal feeling {through the energy of yoga in the rehearsal of all the four ages}
<i>sarveshu bhuuteshu vinashyatsu sa pashyati</i>	in all {the elevated or lowly} living beings {of different shapes} attaining great death {at the end of the <i>kalpa</i> }, he alone sees {correctly};

**Samam pashyan hi sarvatra samavasthitam iishvaram.
Na hinasti aatmanaa aatmaanam tato yaati paraam gatim. (Ch.13, shloka 28)**

<i>Hi pashyan iishvaram sarvatra samavasthitam</i>	it is because while seeing the Lord, who is present everywhere {through} equal {energy of yoga according to the <i>purusharth</i> * ,}
<i>samam na hinasti aatmanaa aatmanaa</i>	{with} an equal {feeling}, {the <i>purusharthi</i> *} doesn't kill [or] destroy the soul {while committing sins} through his mind ([as explained in] the Gita ch.6, <i>shloka</i> 5);
<i>tatah yaati paraam gatim</i>	it is then that [he] attains the Supreme destination {of <i>vaikunth</i> * of Vishnu, who is beyond the celestial degrees [and] holds the Supreme position}

**Prakrityaa eva ca karmaani kriyamaanaani sarvashah.
Yah pashyati tathaa aatmaanam akartaaram sa pashyati. (Ch.13, shloka 29)**

<i>Ca yah pashyati karmaani kriyamaanaani sarvashah eva</i>	and the one who sees the actions to have been performed in every way just according to
<i>prakrityaa tathaatamanam</i>	{their individual} traits {by nature in the Confluence [Age] shooting and} in the same way, {considers} himself
<i>akartaaram sa pashyati</i>	<i>Akartaa</i> * {like the Supreme Father Shiva + the Supreme Soul}, he sees {correctly}. {As for the rest, no one is always <i>Shivoham</i> (I am Shiva) or <i>Brahmaasmi</i> (I am Brahma) here.}

**Yadaa bhuutaprithagbhaavam ekastham anupashyati.
Tata eva ca vistaaram brahm sampadyate tadaa. (Ch.13, shloka 30)**

<i>Yadaa anupashyati bhuutaprithagbhaavam</i>	When [he] sees the difference {in shapes} of living beings, {the <i>Viraat purush</i> (the Universal form of Vishnu)} to be present in {Aadam,}
<i>ekastham ca vistaaram tat eva</i>	the one {seed of the world} and {knows} the expansion {of various religions of the world} through him alone,
<i>tadaa brahm sampadyate</i>	it is then that {he} finds {the upward facing} <i>Parambrahma</i> {incarnate who is surrendered to the entire world in every way}.

**Anaaditvaat nirgunatvaat paramaatmaa ayam avyayah.
Shariirasthah api kaunteya na karoti na lipyate. (Ch.13, shloka 31)**

<i>Kaunteya anaaditvaat nirgunatvaat</i>	O son of Kunti, {the destroyer of body consciousness}! Because of being eternal {and} devoid of the three qualities
<i>ayam paramaatmaa</i>	{as a result of stabilizing in the constant remembrance of <i>Sadaa Shiva</i> who is beyond the three qualities}, this {hero actor,} the Supreme Soul {along with <i>Parambrahm</i> , the unique element}

avyayah na karoti na lipyate	is amoghviirya* ; [he] neither performs [any] action, nor is he smeared [with its effect] {in the shooting of the Purushottam sangamyug}
api shariirasthah	despite living in the body {because of becoming completely stable in the soul like the Light of Sadaa Shiva}. {He continues to be akartaa.}

**Yathaa sarvagatam saukshmyaat aakaasham na upalipyate.
Sarvatra avasthitah dehe tathaa aatmaa na upalipyate. (Ch.13, shloka 32)**

Yathaa aakaasham sarvagatam na upalipyate	Just like the {great} sky that extends everywhere {can't be caught at all,} is unreachable
saukshmyaat tathaa	because of being subtle {like the soul 'subtler than an atom (anoraniyaansam)' ([mentioned in] Gita ch.8, shloka 9),} similarly,
aatmaa avasthitah sarvatra dehe nopalipyate	{the highest sky in the form of the subtle point of light, Supreme +} Soul situated everywhere in the body {through the energy of yoga} isn't approachable.

**Yathaa prakaashayati ekah kritsnam lokam imam ravih.
Kshetram kshetrii tathaa kritsnam prakaashayati bhaarata. (Ch.13, shloka 33)**

Bhaarata yathaikah prakaashayati imam kritsnam lokam	O the one who is engaged in the light of knowledge! Just like one {inert} sun illuminates this entire world
tathaa kshetrii	{full of the moon, stars [and] heavenly bodies from one place}, similarly, the soul {of Vivasvat who has become the living Sun of Knowledge}
prakaashayati kritsnam kshetram	illuminates the entire {huge} body {in the form of the banyan tree from the center of the forehead in the Confluence [Age] too}.

**Kshetrakshetragyayoh evam antaram gyaanacakshushaa.
Bhuutaprakritimoksham ca ye viduh yaanti te param. (Ch.13, shloka 34)**

Ye viduh antaram kshetrakshetragyayoh	Those who know the difference between the kshetra in the form of the body {of Arjuna} and Kshetragya {[i.e.] Sadaa Shiva [as mentioned in] (the Gita ch.13, shloka 2)},
bhuutaprakritimoksham gyaanacakshushaa	the liberation of living beings from [their] {bodily} nature and {Shiva} through the eye of knowledge
evam te yaanti param	{of Mahadev*, the one with the third eye who has become complete} in this way, they attain {the most beyond} Abode of Parambrahm {of the form of the Supreme hero actor}.

CHAPTER 14

Fourteenth chapter named 'Gunatrayavibhaagyoga'

[Shloka 1 to 4: Glory of knowledge and creation of the world through prakriti & purush]

**Shri Bhagavaanuvaa: Param bhuuyah pravakshyaami gyaanaanaam gyaanam uttamam.
Yat gyaatvaa munayah sarve paraam siddhim itah gataah. (Ch.14, shloka 1)**

Gyaanaanaam pravakshyaami param uttamam gyaanam	[Shri God said:] among all the knowledges {created by the seven categories of vidharmi* Brahmins}, [I] narrate Parambrahm* {Parameshvari's (of the Supreme Lord)} most elevated knowledge {of the first Brahmin category}
bhuuyah yajgyaatvaa sarve munayah	once again; after knowing it, {in the previous kalpa* as well,} all the {pondering sages [and]} holy men
gataah paraam siddhim itah	went {to the Abode of Heaven (Vaikunthadhaam) of the world of Vishnu} in the form of the supreme attainment, from this hell {while being alive}.

**Idam gyaanam upaashritya mama saadharmyam aagataah.
Sarge api na upajaayante pralaye na vyathanti ca. (Ch.14, shloka 2)**

Aagataah saadharmyam mama	[The ones] who have attained the characteristics {of viceless [and] egoless Parambrahm} like Me
upaashritya idam gyaanam na upajaayante sarge	after taking the support of this knowledge, {[they] go to heaven of the Golden and Silver [Age, they]} aren't born in {this sorrowful} world
ca na vyathanti pralaye api	and [they] don't become distressed {in the great destruction*} at the end of pralay either, {they just stay happy in most of the births.}

{The servants of God will stay joyful even at the time of doomsday (*qayaamat*).} (Quran--)
{‘*Yogakshemam vahaamyaham*’; see chapter 9, *shloka* 22 of the Gita}

***Mama yonih mahat brahma tasmin garbham dadhaami aham.
Sambhavah sarvabhuutaanaam tato bhavati bhaarata. (Ch.14, shloka 3)***

Bhaarata mahadbrahma	O Bhaarata, {the one who is always engaged in the light of advance knowledge [of] the true Gita)! Mahadbrahm²³³, {the field like womb of Arjuna’s chariot in the form of inferior nature}
mama yonih aham dadhaami garbham	is My {mother in the form of} womb {as well}; I place the embryo, {of atom like or point of light seed in the form of knowledge of the soul}
tasmin tatah	in that {inert personality of <i>ling</i> in the form of an imperishable body at the end of the <i>kalpa</i>}. {Because of the rise in the World Father’s thinking about his own soul,} through that {womb of advance knowledge with <i>saankhya yoga</i> in the form of complete + explanation},
sarvabhuutaanaam bhavati sambhavah	all the living beings {in the form of <i>Rudraaksh</i>, seed form or ancestors} are created {by the Great Brahma through [His] mind in the <i>Purushottam sangamyug</i>[*], through the energy of yoga with the Supreme Father Shiva}.

{‘*Annaadbhavanti bhuutaani*’, [it means] the living beings of the world of thoughts are created through the food of love of Brahma (with five united heads).} (Gita ch.3, *shloka* 14)

***Sarvayonishu kaunteya muurtayah sambhavanti yaah.
Taasaam brahma mahat yonih aham bijapradah pitaa. (Ch.14, shloka 4)***

Kaunteya muurtayah sambhavanti	O son of Kunti! The {physical} personalities {created by nature} that are born
sarvayonishu	in all the species {of different religions of every human being, the deities, the demons and so on}, {the chariot of Arjuna with motherly <i>sanskaars</i> in the form of}
yonih brahm mahat taasaam	womb [of] {the inert [or] bodily element} <i>Brahm</i> {made of 23 imperishable elements himself} is <i>Mahatbrahm</i> (the great element <i>Brahm</i>), the huge {seed of the earth} of all those [personalities].
aham pitaa bijapradah	{In this way, in the <i>Purushottam sangam[yug]</i>[*],} I, {the incorporeal Sun of Knowledge, Shiva} am {originally} the Supreme Father, the Giver of the seed of knowledge {through the World Father}.

[*Shloka 5 to 18: Topic of all the three qualities, [i.e.] sat, raj and tam*]

***Sattvam rajah tamah iti gunaah prakritisambhavaah.
Nibadhnanti mahaabaaho dehe dehinam avyayam. (Ch.14, shloka 5)***

Mahaabaaho rajah tamah iti gunaah	O the one with long arms {in the form of helpers)! <i>Satvaguna</i>²³⁴, <i>rajo</i>[*] {and} <i>tamoguna</i>, all these three qualities
prakritisambhavaah	that have originated from {the body of this very corporeal Mahadev[*] as well as the forms of} nature {that continue to possess the three qualities according to the time series}
nibadhnanti dehinam dehe	bind the imperishable soul to {the imperishable mass in the form of} the body {[made of] elements} properly.

***Tatra sattvam nirmalatvaat prakaashakam anaamayam.
Sukhasangena badhnaati gyaanasangena ca anagha. (Ch.14, shloka 6)***

Anagha	O sinless! {Bright or white Arjuna! Though the entire world disgraces you or doesn’t fail to even defame you,}
tatra nirmalatvaat sattvam	{still, when the truth is revealed} there, {in the Golden <i>Purushottam sangam[yug]</i>,} because of being pure {through its qualities}, <i>satvaguna</i>,
prakaashakam anaamayam badhnaati	ca which illuminates the light of knowledge and is free from diseases binds {the Supreme Soul who has become incorporeal from corporeal,
sukhasangena gyaanasangena	[i.e.] Adidev who has become completely <i>satvastha</i>²³⁵ to {the best} attachment to happiness through attachment to knowledge.

²³³ The greatest element *brahm*

²³⁴ The quality of *satva*: goodness, purity, trueness, genuineness etc.

²³⁵ Stable in the quality of *satva*

**Rajo raagaatmakam viddhi trishnaasangamudbhavam.
Tat nibadhnaati kaunteya karmasangena dehinam. (Ch.14, shloka 7)**

Kaunteya viddhi rajah raagaatmakam	O Kaunteya! Consider <i>rajoguna</i> in the form of {show off of} passion
trishnaasangamudbhavam tat nibadhnaati	to have originated from greed {and} attachment {in the hell of dualistic demons created by men}. That { <i>rajoguna</i> } binds
dehinam karmasangena	the {extremely <i>bhogi</i> *} soul {which is egotistic about [its] actions} properly because of {gradual} increase in attachment to the actions {of the violent <i>karmendriyaan</i> *}.

**Tamah tu agyaanajam viddhi mohanam sarvadehinaam.
Pramaadaalasyanidraabhih tat nibadhnaati bhaarata. (Ch.14, shloka 8)**

Bhaarata tu viddhi tamah	O the one belonging to the dynasty of Vishnu [or King] Bharat! Just consider <i>tamoguna</i> {of the sinful hellish Iron Age}
sarvadehinaam mohanam agyaanajam	that makes all the bodily beings foolish, to have originated from the ignorance {of 'omnipresence' created by Shankaracharya, the one who commences the Iron Age}.
tat nibadhnaati	{According to the imperishable drama} that { <i>tamoguna</i> } completely binds {the soul that has become extremely <i>bhogi</i> to the horrible hell}
pramaadaalasyanidraabhih	through carelessness, laziness {and} sleep {because of dilatory trait in the demonic Iron Age}.

**Sattvam sukhe sanjayati rajah karmani bhaarata.
Gyaanam aavriya tu tamah pramaade sanjayati uta. (Ch.14, shloka 9)**

Bhaarata sattvam sukhe rajah	O the one belonging to the dynasty of [King] Bharat! {Heavenly} <i>satvaguna</i> [engages the bodily beings] in happiness [and] <i>rajoguna</i>
sanjayati karmani tu tamah aavriya	engages [them] in the actions {of corrupt <i>karmendriya</i> through attraction towards the body from the Copper Age}; but <i>tamoguna</i> {rapidly} covers
gyaanam sanjayati pramaade uta	{even} the knowledge {of the Iron Age kings like Prithviraj properly, through constant fire of lust} [and] makes [them] careless too.

**Rajah tamashca abhibhuuya sattvam bhavati bhaarata.
Rajah sattvam tamashcaiva tamah sattvam rajah tathaa. (Ch.14, shloka 10)**

Bhaarata bhavati sattvam	O Bhaarata! {In the Golden and Silver Age heaven, the pleasure of <i>saatvik gyaanendriyaan</i> } creates <i>satvaguna</i>
abhibhuuya rajah ca tamah	by suppressing <i>rajo</i> and <i>tamoguna</i> . {In the Copper [Age] of the dualistic religious fathers, the pleasure of corrupt <i>karmendriya</i> [increases]}
rajah sattvam ca tamah tathaa	<i>rajoguna</i> {by suppressing} <i>satva</i> and <i>tamoguna</i> and {because of the intensity of the fire of lust in the sinful Iron Age,}
sattvam rajah eva tamah	{the excited mind suppresses} <i>satva</i> and <i>rajo</i> [and] just {increases} <i>tamoguna</i> {by means of the temporary pleasure of wasting [energy] of all the <i>indriyaan</i> }.

**Sarvadvareshu dehe asmin prakaashah upajaayate.
Gyaanam yadaa tadaa vidyaat vivridham sattvam iti uta. (Ch.14, shloka 11)**

Yadaa prakaashah gyaanam upajaayate	When the light of {advance} knowledge {of the only true Gita} is generated {through churning}
sarvadvareshu asmin dehe tadaa iti vidyaat uta	in all the gate {[like] <i>indriyaan</i> } of this body {which discharges dirt}, {certainly} know that definitely,
sattvam vivridham	<i>satvaguna</i> has especially increased {for the new Golden Age world of Brahma's children in the shooting of <i>Purushottam sangamyug</i> }.

**Lobhah pravrittih aarambhah karmanaam ashamah sprihaa.
Rajasi etaani jaayante vivridhe bharatarshabha. (Ch.14, shloka 12)**

Bharatarshabha rajasi vivridhe	O the best {hero} in the dynasty of [King] Bharat! {Because of gradually falling by [enjoying] the pleasure of <i>gyaanendriyaan</i> * in the 2500 years of heaven in the Golden and Silver Age,} when <i>rajoguna</i> especially increases,
etaani aarambhah lobhah karmanaam	all these [things like] the beginning of the tendency of greed in actions {of the Muslim demons from the end of the middle of the Copper Age},
sprihaa ashamah jaayante	desire [and] restlessness are {just} created {through rapidity in the activities of corrupt <i>indriyaan</i> }.

**Aprakaashah apravrittishca pramaadah moha eva ca.
Tamasi etaani jaayante vivridhe kurunandana. (Ch.14, shloka 13)**

Kurunandana	O {Prahlaad,} the giver of joy to {even such} Kurus (Kauravas), {the descendants of king [named] Kuru who is proud of karmendriyaan}!
tamasi vivridhe pramaadah	When tamoguna especially increases {in the Iron Age}, {because of} carelessness {in the elevated actions themselves},
etaani aprakaashah ca apravrittishca mohah	all these {bad traits [like] deep} darkness of ignorance {in the path of life} and disinterest {in acts of benefit} and {bodily or mental} attachment
eva jaayante	{especially towards our own body, relatives and things [related to the body]}, are just created {in the taamasi*, sinful Iron Age}.

**Yadaa sattve pravridhe tu pralayam yaati dehabhrit.
Tadaa uttamavidaam lokaan amalaan pratipadyate. (Ch.14, shloka 14)**

Yadaa dehabhrit yaati pralayam	{At the end of the kalpa,} when a bodily being {child of Brahma} attains great death {in great destruction} at the time of pralay
pravridhe sattve tu tadaa pratipadyate	after an extreme rise of satvaguna {of Brahminism through yoga}, then {he} has {birth in the divine generations}
amalaan lokaan vidaam uttama	of the pure {heavenly} worlds of the ones who know the Purushottam {from the Purushottam sangam[yug] itself}.

**Rajasi pralayam gatvaa karmasangishu jaayate.
Tathaa praliinah tamasi muurhayonishu jaayate. (Ch.14, shloka 15)**

Gatvaa pralayam jaayate	After attaining great death in the rajoguni stage at the time of pralay, {according to the very nature in the Confluence Age shooting,} [he] is born
karmasangishu	among the ones with attachment to the actions {full of violence through the corrupt karmendriya of the dualistic Copper Age demons},
tathaa praliinah tamasi	similarly, the one who has attained great death {among the people with} tamoguni²³⁶ {nature in the shooting period of the Confluence Age}
jaayate muurhayonishu	is born among {adulterous} demons with {the Iron Age} foolish intellect {according to exactly the same shooting in every kalpa}.

**Karmanah sukritasya aahuh saattvikam nirmalam phalam.
Rajasah tu phalam dukham agyaanam tamasah phalam. (Ch.14, shloka 16)**

Nirmalam saattvikam phalam	{Heavenly satvapradhaan* Golden Age or satva saamaanya* Silver [Age]} pure [and] saattvik fruits
aahuh sukritasya karmanah tu	are called [the fruits] of good actions {as a result of the Confluence Age noble deeds of the elevated actions of the service for the Rudra gyaan yagya}; but
phalam rajasah dukham	the fruit {of} raajasi {actions created through the violent rule among the dualistic religious followers of the Copper [Age]} is sorrow.
agyaanam phalam tamasah	{Deep darkness of} ignorance {with the trait of foolishness} is the fruit of taamasi {& adulterated actions of the sinful Iron Age}.

**Sattvaat sanjaayate gyaanam rajaso lobha eva ca.
Pramaadamohau tamaso bhavatah agyaanam eva ca. (Ch.14, shloka 17)**

Gyaanam sattvaat ca lobha eva sanjaayate	The power of intelligence {to judge [and take] decision} [is created] through the [quality of] satva and greed, {longing and eager desire} alone is created
rajasah eva agyaanam ca pramaadamohau	through rajoguna. Only ignorance and carelessness and foolishness {in the form of 'krodhaatbhavati sammohah' (Gita ch.2, shloka 63)}
bhavatah tamaso	are created through {the intellect full of} tamoguna {generated from the Iron Age adulteration}.

**Urdhvam gacchanti sattvasthaa madhye tishthanti raajasaah.
Jaghanya gunavrittisthaa adho gacchanti taamasaah. (Ch.14, shloka 18)**

Sattvasthaah gacchanti urdhvam	{At the end of the kalpa on the earth, the people who have} stabilized in satvaguna go above, {in the high stage, to the Golden and Silver [Age]} abode of heaven},
raajasaah tishthanti madhye	the rajoguni* [people] settle in the middle, {[i.e.] the abode of hell created by men in the Copper Age}.

²³⁶ Those with tamo quality

taamasaah gunavrittisthaah	{And} the {decrepit} taamasi people {equal to animals with demonic attitude,} who have stabilized in the {violent} traits [and] vibrations
jaghanya gacchanti adhah	{of} grievous {sinners,} go downwards {to the intolerable torments of horrible hell in the Iron Age}.

[Shloka 19 to 27: Method of attaining God and signs of men who are beyond the qualities]

**Na anyam gunebhyah kartaaram yadaa drashtaa anupashyati.
Gunebhyashca param vetti madbhaavam sah adhigacchati. (Ch.14, shloka 19)**

Yadaa drashtaa naanupashyati anyam kartaaram	When the observer doesn't see any other {superior or inferior living being} as the doer {[of something] good or bad}
gunebhyah ca vetti param	except {the sat*, raj etc.} qualities {in nature} and knows the Supreme + Soul, {the hero of the stage like world who has become equal to Shiva,} who is beyond
gunebhyah sah	the combination of qualities {in the inert nature that transforms gradually according to the ages}, {then} he
adhigacchati madbhaavam	{certainly} attains My {always satvastha} quality {of the Light of Shiva just in the Golden Purushottam sangamyug to a greater or a lesser extent}.

**Gunaan etaan atiitya triin dehii dehasamudbhavaan.
Janmamrityujaraadukhah vimuktah amritam ashnute. (Ch.14, shloka 20)**

Dehii atiitya etaan triin gunaan	{In the Purushottam sangam[yug],} the {star like point} soul crosses all these three qualities {[like] satva and so on, one by one in a reverse direction}
dehasamudbhavaan ashnute amritam	that are created through the body [and] enjoys the immortal position {in 1 [generation] beyond the celestial degrees + 20 generations bound in celestial degrees of deities}
vimuktah janmamrityujaraadukhah	after becoming properly liberated from {many [kinds of]} sorrow of birth, death, old age etc.

**Arjuna uvaac: Kaih lingaih triin gunaan etaan atiitah bhavati prabho.
Kimaacaarah katham ca etaan triin gunaan ativartate. (Ch.14, shloka 21)**

Prabho kaih lingaih bhavati atiitah	[Arjuna said:] O Lord! {A man endowed with} what characteristics goes beyond
etaan triin gunaan kim aacaarah	these three qualities {of inert bodily nature}? How is {his} behavior {in the Purushottam sangamyug}
ca katham ativartate etaan triin gunaan	and how does he cross all these three qualities {in nature together through purushaarth while living in this very world}?

**Shri Bhagavaanuvaac: Prakaasham ca pravrittim ca moham eva ca paandava.
Na dveshti sampravrittaani na nivrittaani kaankshati. (Ch.14, shloka 22)**

Paandava eva sampravrittaani	[Shri God said:] O {Arjuna,} the son of {Shiva, the Leader of pilgrimages in the form of} Panda [or] Pandu! Despite the creation of
prakaasham ca pravrittim ca	light {of the Suryavanshi soul of satvaguni ²³⁷ Vivasvat} and involvement {in actions with rajo[guna] of vidharmis from the dualistic Copper [Age]} and
moham na dveshti ca na kaankshati	foolishness {because of the Iron Age taamas (darkness, ignorance etc.)}, {the one who} neither hates {such ones} nor does [he] {ever} desire [anything]
nivrittaani	{even in the shooting of the Purushottam sangamyug} on being refrained {from their company, by becoming 'saakshi drishtaa nirguno kevalah ²³⁸ ' in this way},

**Udaasiinavat aasiinah gunaih yah na vicaalyate.
Gunaa vartanta iti eva yah avatishthati na ingate. (Ch.14, shloka 23)**

Aasiinah udaasiinavat yah na vicaalyate	while being [impartial] like a neutral, the one who doesn't shake
gunaih yah na ingate	because of {these raj [and] tam} qualities {created by Maya that are merged or emerged in nature and} the one who {never} wavers
iti gunaiva	{in his purushaarth under [any] circumstance considering} that {the illusive (mayaavi) three} qualities {[like] satva, raj etc.} themselves

²³⁷ Having the quality of satva: trueness, genuineness, honesty, sincerity etc.

²³⁸ A detached observer is completely the one without [any] qualities

varanta avatishthati	{always} rotate {consecutively in the four ages as well}; [the one who] remains stable {properly with a <i>saatvik</i> intellect like Himavaan ²³⁹ , Yudhishtira ²⁴⁰ },
-----------------------------	---

**Samadukhasukhah svasthah samaloshtaashmakaanah.
Tulyapriyaapriyo dhiirah tulyanindaatmasanstutih. (Ch.14, shloka 24)**

Svasthah samadukhasukhah	{the one who} is stable in the self, {in the point of light soul like <i>Sadaa Shiva</i> }, in happiness and sorrow {of the hellish world}
samoshtaashmakaanah tulyapriyaapriyah	[the one who] has an equal vision for {anything like} soil, stone [or] gold, [the one who is] {free from attachment, hatred [and]} uniform in pleasant [and] unpleasant [events],
dhiirah tulyanindaatmasanstutih	[the one who] is patient {in happiness [and] sorrow which comes and goes}. [The one who] stays uniform in his defamation [and] praise,

**Maanaapamaanayoh tulyah tulyah mitraaripakshayoh.
Sarvaarambhaparityaagii gunaatiitah sa ucyate. (Ch.14, shloka 25)**

Maanaapamaanayostulyah tulyah mitraaripakshayoh	{the one who} is uniform in [his] honour and dishonour, [and] is {always} equal to both the parties, [i.e.] friends and foes {who keep changing};
sarvaarambhaparityaagii	{except [the actions for] <i>yagya</i> } [the one who] has completely renounced all the actions {that bind [us] to the worldly bondages};
sa ucyate gunaatiitah	he is said to be {equal to Vishnu, the resident of <i>vaikunth</i> *} beyond the combination of qualities. {Gita ch.2, shloka 45 & ch.3, shloka 9}

**Maam ca yah avyabhicaarena bhaktiyogena sevate.
Sa gunaan samatiitya etaan brahmabhuuyaaya kalpate. (Ch.14, shloka 26)**

Ca yah sevate maam avyabhicaarena bhakti	And the one who does service of Me, {Shivbaba, the Father of <i>Rudra gyaan yagya</i> } with an unadulterated feeling {of ' <i>maamekam</i> (Me alone)}
yogena sa samatiitya etaan gunaan	[by] always} being absorbed in yoga, he completely crosses these {difficult to cross} qualities {of nature very easily through <i>shrimat</i> }
kalpate brahmabhuuyaaya	[and] is worthy of [attaining] {the always <i>satvastha</i> [and] the only} <i>Parambrahm</i> {who faces upwards};

**Brahmano hi pratishthaa aham amritasya avyayasya ca.
Shaashvatasya ca dharmasya sukhasya ekaantikasya ca. (Ch.14, shloka 27)**

Hi aham pratishthaa avyayasya brahmanah	because I, {Shiva + Baba alone} am the {sole} honour of imperishable <i>Parambrahm</i> {here, [in] the <i>Purushottam sangam</i> [yug]},
ca amritasya ca shaashvatasya dharmasya	and the immortal world {of heaven} and the eternal {True Ancient <i>Deity</i> } Religion {in the Iron Age too,}
ca ekaantikasya sukhasya	and extreme {super sensuous} joy {of Vishnu in the entire world of 84 births}.

CHAPTER 15

Fifteenth chapter named 'Purushottamyoga'

[Shloka 1 to 6: Narration of the world tree and the method of attaining God]

**Shri Bhagavaanuvaac: Urdhvamuulam adhahshaakham ashvattham praahuh avyayam.
Chandaansi yasya parnaani yah tam veda sa vedavit. (Ch.15, shloka 1)**

Yasya urdhvamuulam	[Shri God said:] The {world tree} that has roots {in the form of root souls like <i>Siddharth, Jesus</i> } [facing] upwards,
adhahshaakham	branches {of the <i>vidharmi</i> * and <i>videshi</i> * religions on the right and left} facing downwards,
parnaani chandaansi	[and] {seven billion living} leaves {of different types} in the form of verses {of ' <i>tunde tunde matirbhinnaa</i> ' thoughts (every head has a different opinion)},

²³⁹ The king of all the mountains; the father of Parvati

²⁴⁰ The eldest brother among the Pandavas

ashvattham	{such} Ashvattha, {[i.e.] <i>Ficus bengalensis</i> [or] banyan tree with the meditative ancient man, Aadam's inconstant <i>Piipal</i> [leaf] like mind, that has become stable through the knowledge of the true Gita and yoga}
praahuh avyayam yah veda tam	is said to be imperishable. The one who knows {the beginning, middle and end of} that {Bengali world tree properly [and] deeply},
sa vedavit	he, {the Brahmin of <i>Purushottam sangamyug</i> * alone} is the knower of the Vedas {narrated through the mouth of Brahma with four heads in practice}.

Adhashca uurdhvam prasritaah tasya shaakhaa gunapravridhaa vishayapraavaalaah. Adhashca muulaani anusantataani karmaanubandhiini manushyaloke. (Ch.15, shloka 2)

Shaakhaa tasya vishayapraavaalaah	The {native and foreign} branches of that {human banyan world tree} with excellent shoots {of vicious religious followers from the Copper Age},
gunapravridhaa	that grow {in this world of happiness and sorrow facing downwards} in an excellent way with {these three types of} qualities, {[namely] <i>satva, raj</i> [and] <i>tam</i> },
prasritaah adhashca uurdhvam	are spread downwards {in hell of the nether world} and {[the part] with the main stem of the True Ancient Deity Religion} [is spread] above {in the abode of heaven of Ram [and] Krishna just in the merged form}
ca muulaani	and {the byplot (secondary)} roots {of Brahma's root soul children like Siddharth [and] Jesus in the shooting period of the <i>Purushottam sangam</i> [yug]* as well}
karmaanubandhiini	which bind the actions {that have become elevated in heaven and corrupt in hell after being influenced by the mixed human opinion or directions of the Gita
anusantataani adha	by Krishna with a child like intellect worshipped in temples}, are totally spread downwards
manushyaloke	in {the dualistic Copper and Iron Age hellish} human world {of violent demons on the right and left branches who split and tear}. {This is why, because of the presence of all the <i>vidharmis</i> at the end of the Iron Age itself, it is said in ch.18, <i>shloka</i> 66 of the Gita: " <i>sarvadharmaan parityajya maamekam sharanam vraja.</i> " [It means,] renounce all the religions and come under the shelter of Me alone}.

Na ruupam asya iha tathaa upalabhyate na antah na ca aadih na ca sampratishthaa. Ashvattham enam suviruudhamuulam asangashastrena dridhena chittvaa. (Ch.15, shloka 3)

Tathaa ruupam asya na upalabhyate iha	That form {of <i>Brahmalok</i> * [or] the Supreme [Abode]} of this {eternal} tree isn't available here, {on the earth}
ca na aadih na sampratishthaa ca naantah	and neither the beginning, nor the middle, or {even} the end {of <i>Adidev</i> , the seed of this banyan [tree]} is {visible in reality}.
enam ashvattham suviruudhamuulam	{For} the stability of this {inconstant} horse like mind {attached to lust} with very strong roots {of the three female deities ²⁴¹ },
chittvaa asangashastrena dridhena	after cutting with {the <i>sudarshan cakra</i> ²⁴² }, the weapon of detachment {or with the mace of} firmness {in the <i>Purushottam sangam</i> [yug]*},

Tatah padam tat parimaargitavyam yasmin gataah na nivartanti bhuuyah. Tam eva ca aadyam purusham prapadye yatah pravrittih prasrita puraani. (Ch.15, shloka 4)

Parimaargitavyam tat	{now itself, in the age of missiles in the form of pestles,} [you] should search for that
padam tatah	supreme position [of] {the abode of Vishnu which is beyond the celestial degrees [and] gives super sensuous joy} in that {extremely beneficial <i>Purushottam sangamyug</i> };
gataah yasmin na nivartanti bhuuyah	after going to that { <i>vaikunth</i> *}, {the <i>Suryavanshi</i> Brahmins of the first [category] among the nine categories} don't return {here, in <i>nara + ka</i> (hell) created by man} again.
ca prapadye tam eva aadyam purusham	[You] should certainly take the shelter of that very first {deity [or] <i>Ardhanaarishwar</i> * ,} <i>Parampurush</i> * , {the hero actor}
yatah pravrittih puraani prasrita	from whom the events {of} the old {True Ancient householder Deity Religion} have [begun and] spread.

Nirmaanamohaa jitasangadoshaa adhyaatmanityaa vinivrittakaamaah. Dvandvaih vimuktaah sukhaduhkhasangyaih gacchanti amuurhaah padam avyayam tat. (Ch.15, shloka 5)

²⁴¹ In the Hindu mythology, Parvati, Lakshmi and Saraswati are considered to be the three main female deities

²⁴² The weapon of Vishnu; in knowledge, it means the discus of self-realization

Nirmaanamohaa jitasangadoshaah	Those who are free from honour and attachment, those who conquer the influence of bad company {of body conscious ones through soul consciousness},
adhyaatmanityaah	those who are always engaged in the depth of the knowledge of the soul, {the ones who sit near the Supreme Soul, the ones who renounce materialism,}
vinivrittakaamaah vimuktaah dvandvaih	those who are especially detached from the {worldly} desires {and} are especially liberated from the dualities {created by the body}
sukhadukhasangyaih amuurhaah	named happiness and sorrow, {heat and cold, regard and disregard etc.}, the knowledgeable ones who are free from attachment,
gacchanti tadavyayam padam	go to {the abode of Parambrahm* of Vishnu's position with super sensuous joy of} that imperishable supreme position {with an atmosphere of peace, of always [being] absorbed in joy [and] filled with spirituality}.

**Na tat bhaasayate suuryo na shashaanako na paavakah.
Yat gatvaa na nivartante tat dhaama paramam mama. (Ch.15, shloka 6)**

Na suuryah na shashaankah na paavakah bhaasayate tat	Not the sun, neither the moon nor fire {which is always radiant among the five elements} illuminate that {abode of Parambrahm}.
gatvaa yat na nivartante	After going there, {to vaikunth*}, [you] don't come back {to hell for 2500 years},
tat paramam dhaama mama	that {abode of Parambrahm} is the {most illuminated} Supreme Abode {created through the energy of yoga of} My {paraa prakriti (superior nature)}. {I am not omnipresent.}

[Shloka 7 to 11: The topic of the soul of living being]

**Mama eva anshah jiivaloke jiivabhuutah sanaatanah.
Manahshashthaani indriyaani prakritisthaani karshati. (Ch.15, shloka 7)**

Mama eva sanaatanah anshah	My very ancient part {of Yogishwar with the eye of Shiva in the form of intellect, created through purusharth* [made] in the previous kalpa*}
jiivaloke jiivabhuutah karshati prakritisthaani	in the world of living beings {of different categories}, attracts {the inert intellect} present in inferior nature (aparaa prakriti) [and]
indriyaani manahshashthaani	the six gyaanendriyaan* along with the mind {as well through Mahadev*, the World Father with the help of the power of yoga}.

**Shariiram yat avaapnoti yat ca api utkraamati iishvarah.
Grihiitvaa etaani sanyaati vaayuh gandhaan eva aashayaat. (Ch.15, shloka 8)**

Yat iishvarah	When {the part of indivisible energy of yoga gathered in the stomach like intellect of Parambrahma (Supreme Brahma) in the Purushottam sangam[yug],} the soul [or] Lord {or praan vaayu}
utkraamati ca yat shariiram api	rises above and when [it] takes on {the lifeless womb of another} body as well,
iva vaayuh gandhaan aashayaat	{then} just like {the invisible} air {takes} the fragrance {away} from the flowers {similarly, praan vaayu}
grihiitvaa etaani sanyaati	carries these {23* bodily elements in aparaa prakriti of the living beings in different species [with itself]} and goes. (*Gita ch.13, shloka 5)

**Shrotram cakshuh sparshanam ca rasanam ghraanam eva ca.
Adhishthaaya manashca ayam vishayaan upasevate. (Ch.15, shloka 9)**

Ayam adhishthaaya shrotram cakshuh	This {ray of the soul of the Sun of Knowledge in the form of the energy of yoga, [i.e.] paraa prakriti} takes the support of the ears, eyes,
sparshanam rasanam ca ghraanam ca eva manah	skin, tongue and nose, likewise {the avyakt* Trinetrii* with the sixth, the inconstant} mind {[and] intellect}
upasevate vishayaan	and experiences the sensual pleasures {through the gyaan + karmendriyaan* with the help of inert body in the form of car [or] machine made of the five elements}.

**Utkraamantam sthitam vaa api bhunjaanam vaa gunaanvitam.
Vimuurhaa na anupashyanti pashyanti gyaanacakshushah. (Ch.15, shloka 10)**

Gyaanacakshushah pashyanti	{Only the children of Parambrahma} with the eyes of {the advance} knowledge {of the Gita} see
-----------------------------------	---

<i>gunaanvitam utkraamantam vaa api sthitam vaa bhunjaanam</i>	the soul with three qualities {in the form of electric current} while leaving or even while taking on {the body} or while enjoying {sensual pleasures};
<i>vimuurhaa na anupashyanti</i>	the great fools, {[i.e.] pretentious commentators} aren't able to see [it]. {So, [they] start considering [God] to be omnipresent from the end of the Copper [Age].}

{In the *Purushottam sangamyug*, the incorporeal *abhoktaa* Light of *Sadaa Shiva* is present only in the first human (*aadimaanav*), the seed of the world. You should just listen to Him.}

Yatanto yoginashca enam pashyanti aatmani avasthitam.

Yatantah api akritaataanah na enam pashyanti acetasaah. (Ch.15, shloka 11)

<i>Yatantah yoginah pashyanti enam</i>	Striving yogis {always} see {through the mind and intellect 'the ray of the point of light soul filled with the energy of yoga in} this {completely filled <i>bhrikuti</i> *
<i>avasthitam aatmani</i>	{to be} properly situated in {the 'center of the forehead of} their {body created by nature};
<i>ca acetasaah akritaataanah</i>	but {the <i>bhogi</i> *, violent [and]} foolish people {for many births} who don't control their <i>indriyaan</i> *
<i>na pashyanti enam api yatantah</i>	are unable to see this {soul with a focused mind} despite making efforts. {It is because they have become atheists [or] the ones who don't have faith.}

'{*Anoraniyaansamanusmaredyah*' (Gita ch.8, shloka 9) '**Bhruvoramadhya praanamaaveshya*' (Gita ch.8, shloka 10) '*cakshushcaivaantare bhruvoh*' (Ch.5, shloka 27)}

[Shloka 12 to 15: Topic of the form of the Supreme Lord along with His power]

Yat aadityagatam tejo jagat bhaasayate akhilam.

Yat candramasi yat ca agnau tat tejah viddhi maamakam. (Ch.15, shloka 12)

<i>Yat tejah aadityagatam bhaasayate</i>	The brilliance {of the energy of yoga} present in Shivbaba, {the only living} Sun of Knowledge {just like the sun with inert light} illuminates
<i>akhilam jagat tejah yat candramasi</i>	the entire world, {similarly, the glowing} brilliance that is present in {the deity} <i>Krishnachandra</i>
<i>caagnau viddhi tanmaamakam</i>	and {the deity} Fire, consider it to be {Mahadev,} My {representation himself}. {All the souls aren't the one corporeal <i>Vivasvat</i> [i.e.] Sun.}

{The brilliance or energy in the form of the power of yoga of *Vivasvat*, the Sun, the World Father, the all-round hero actor of the world is present in every living being to a greater or a lesser extent. Just like electric current flows in all the machines, this brilliance is divided among the living beings to a greater or a lesser extent according to their *purushaarth* from the *Purushottam sangam[yug]* itself.}

Gaam aavishya ca bhuutaani dhaarayaami aham ojasaa.

Pushnaami ca oshadhih sarvaah somo bhutvaa rasaatmakah. (Ch.15, shloka 13)

<i>Caaham dhaarayaami bhuutaani ojasaa</i>	And I sustain the living beings through the energy of yoga {of the World Father in the <i>Purushottam sangam[yug]</i> }
<i>aavishya gaam sarvaah ca</i>	after entering { <i>aparaa prakriti</i> ,} the Mother Earth {in the form of the body of Arjuna}, {rub} the entire {knowledge of the soul along with the mind and intellect} and
<i>pushnaami bhuutvaa somah rasaatmakah</i>	nourish medicines by becoming <i>Somarasa</i> ²⁴³ {through the advance knowledge of the Gita} with the juice of knowledge {of the Father <i>Ram + Parambrahma</i> }.

Aham vaishvaanaro bhutvaa praaninaam deham aashritah.

Praanaapaanasamaayuktah pacaami annam caturvidham. (Ch.15, shloka 14)

<i>Aham bhutvaa vaishvaanarah aashritah deham</i>	I become the gastric juice ²⁴⁴ {in the form of the fire of yoga of inflammable <i>Yogishwar</i> *} in the form of the man of the world, take the support of the body
<i>praaninaam pacaami caturvidham annam</i>	of living beings [and] digest the four kinds of {yogic} food {of love for the soul, [viz.] the bitten, eaten, chewed [and] sucked}

²⁴³ Mythologically, a beverage of the deities; it also means nectar

²⁴⁴ *Jatharaagni*: literally means the fire of stomach; digestive power

<i>praanaapaanasamaayuktah</i>	after combining [it] with <i>praan</i> [vaayu] {of true thoughts} and <i>apaan vaayu</i> {in the form of [the thought of] 'I am Shiva' or 'I am Parambrahm'}.
--------------------------------	---

Sarvasya caaham hridi sannivishtho mattah smritih gyaanamapohanam ca. Vedaishca sarvaih ahameva vedyo vedaantakrit vedavideva caaham. (Ch.15, shloka 15)

<i>Aham sannivishthah sarvasya hridi</i>	{At the end of the <i>kalpa</i> ,} I reside in everyone's heart {in the form of remembrance to a greater or a lesser extent in the beginning, middle or end}
<i>ca gyaanam ca smritih ca apohanam mattah</i>	and there is {creation of} the gems of deep knowledge and remembrance of the Supreme Soul and {their} destruction through Me.
<i>ahameva vedyah sarvaih vedaih</i>	I alone am worth knowing through all the Vedas {narrated by the four united heads of Brahma},
<i>aham vedaantakrit ca vedavit eva</i>	I, {Ved Vyas [or] Shivbaba} alone am Vedanti, {the one who brings an end to knowledge} and the Knower of the Vedas {from the Copper [Age]} as well.

[Shloka 16 to 20: Topic of kshar (perishable), akshar (imperishable) and Purushottam]

Dvau imau purushau loka ksharashca aksharah eva ca. Ksharah sarvaani bhuutaani kuutasthah aksharah ucyate. (Ch.15, shloka 16)

<i>Imau loka eva dvau purushau</i>	{All} these {living beings} in the world are just 'two kinds of {' <i>dvaau</i> ' <i>suparnaa</i> '...} souls {[i.e.] <i>bhoktaa</i> and the One <i>abhoktaa</i> };
<i>aksharah ca</i>	[they are] imperishable {Shiva + Shankar [who is] equally <i>amoghviirya</i> * [to Him], the <i>bhogi</i> who falls at a slower pace} and {still,}
<i>sarvaani bhuutaani ksharah</i>	all the living beings {who lose vigour [or] who tend to fall} are perishable {except the imperishable actor Mahadev*}; {they exist today [and] tomorrow they won't}.
<i>ca kuutasthah</i>	And {the resident of the Abode of <i>Parambrahm</i> } who resides in {Kashi [and] the Everest ²⁴⁵ } peak {of Kailash, with a high stage of the mind,}
<i>ucyate aksharah</i>	is called {Shivbaba of the Somnath temple = the bodily <i>ling</i> form +} <i>amoghviirya</i> { <i>Sadaa Shiva</i> [or] imperishable in the form of the topmost Brahmin}.

Uttamah purushah tu anyah paramaatmaa iti udaahritah. Yo lokatrayam aavishya bibharti avyayah iishvarah. (Ch.15, shloka 17)

<i>Tu uttamah purushah anyah</i>	But the best soul in between these two {[i.e.] perishable [and] imperishable}, [who is] different from {every perishable living being and imperishable Light of <i>Sadaa Shiva</i> }
<i>udaahritah iti paramaatmaa</i>	is called {the unique <i>bhogi</i> hero} ' <i>Param</i> (Supreme) + <i>aatmaa</i> (Soul)'; {all the souls aren't equal to the Supreme Soul.}
<i>yah avyayah iishvarah</i>	He is {the imperishable} <i>amoghviirya</i> , the best Ruler, {master <i>Trilokinath</i> *, Shiva + baba, who is equal to the Light of <i>Sadaa Shiva</i> }.
<i>lokatrayam aavishya bibharti</i>	[He] takes all the three worlds* {[i.e. the Abode of] Happiness, Sorrow [and] the Abode of Peace} under [His] control and specially maintains [them].

*I, (the incorporeal Point of Light Shiva) am just the Master of the Universe (of ordinary egg like souls) (Gita ch.15, shloka 6). But you, (the topmost Brahmin like the Everest [peak]) become *Trilokinath* {of all the three [worlds, i.e.] the Abode of Happiness, Sorrow [and] Peace}. (Murli dated 12.05.70, beginning of pg.1)

Yasmaat ksharam atiitah aham aksharaat api ca uttamah. Atah asmi loka vede ca prathitah purushottamah. (Ch.15, shloka 18)

<i>Aham asmi uttamah ca api atiitah</i>	I, {the Light of <i>Sadaa Shiva</i> } am { <i>Purushottam</i> } Soul, [i.e.] the best {among the souls in the form of men} and {always} even beyond
<i>yasmaat aksharaat ca atah</i>	the imperishable {first Narayan [or] Mahadev, with respect to the soul conscious stage}; still, {he has become equal to Me through My remembrance;} this is why,
<i>ksharam prathitah purushottamah loka vede</i>	{even} the perishable [one]* has been called <i>Purushottam</i> in the world and the Vedas.

²⁴⁵ A mountain in the central Himalayas on the border of Tibet and Nepal; the highest mountain peak in the world

{“Don’t call Aadam *Khuda* (God), Aadam isn’t *Khud+aa*; but Aadam isn’t separate from the brilliance of *Khuda*.”} This is also a Muslim saying.

***Yo maam evam asammuurho jaanaati purushottamam.
Sa sarvavit bhajati maam sarvabhaavena bhaarata. (Ch.15, shloka 19)***

<i>Bhaarata yosammuurhah</i>	O Bhaarata, {the one who is always engaged in the light of knowledge}! The one who isn’t completely foolish,
<i>jaanaati maam purushottamam</i>	{[and] is even a little knowledgeable, that person} considers Me, {the Light of <i>Sadaa Shiva</i>} to be the best among the souls {in the form of <i>puru+sh</i>}
<i>evam sa sarvavit</i>	just according to {what was said above}; he, {the master <i>Trikaaldarshii</i>*}, the knower of everything {in the near future},
<i>bhajati maam sarvabhaavena</i>	remembers Me {alone} through {unadulterated [or] ‘<i>Maamekam</i> (Me alone)’} feeling {of} all {the relations in the <i>Purushottam sangamyug</i> as well}.

***Iti guhyatamam shaastram idam uktam mayaa anagha.
Etat buddhva buddhimaan syaat kritakrityashca bhaarata. (Ch.15, shloka 20)***

<i>Anagha iti mayaa uktam idam shaastram</i>	O the sinless one! {Or <i>Kalankiidhar</i>^{246?}} In this way, I have narrated this {globally accepted} scripture of the Gita {with}
<i>guhyatamam bhaarata</i>	the ‘<i>guhyaat guhyataram</i> (the deepest)’ {advance knowledge in the PBKs only to you}. O Bhaarata, {the one who is always engaged in the light of knowledge}!
<i>buddhva etat syaat buddhimaan</i>	After knowing it {deeply, a human being} becomes wise [or] intelligent {like <i>Trinetrii Mahadev</i>* who is equal to Shiva}
<i>ca kritakrityah</i>	and {in the <i>Purushottam sangamyug</i> itself,} [he] becomes {the one who obtains more or less elevated knowledge [and]} fulfills [his] earnest wishes.

CHAPTER 16

Sixteenth chapter named ‘Daivaasurasampadvibhaagyoga’

[Shloka 1 to 5: Divine and demonic assets along with [their] fruits]

***Shri Bhagavaanuvaac: Abhayam sattvasamshuddhih gyaanayogavyavasthitih.
Daanam damashca yagyashca svaadhyaayah tapa aarjavam. (Ch.16, shloka 1)***

<i>Abhayam sattvasamshuddhih gyaanayoga</i>	[Shri God said:] Fearlessness, complete purity of the mind, knowledge {of the field and the Knower of the field = the chariot and the Knower of the chariot} and yoga,
<i>vyavasthitih ca daanam damah yagyah</i>	especially constant stability and donation, control over the ten <i>indriyaan</i>* along with the mind, service of the <i>yagya</i>,
<i>svaadhyaayah tapa ca aarjavam</i>	study of {all the births of} the soul, <i>tapa</i> {in the form of very easy remembrance of the point of light soul} and simplicity,

***Ahimsaa satyam akrodhah tyagah shaantih apaishunam.
Dayaa bhuuteshu aloluptvam maardavam hriih acaapalam. (Ch.16, shloka 2)***

<i>Ahimsaa satyam akrodhah tyagah</i>	{not to give sorrow through the thoughts, words and actions, such} nonviolence, truth, absence of anger, renunciation,
<i>shaantih apaishunam dayaa bhuuteshu</i>	peace, not to see the faults of others, {the feeling of} mercy on {all kinds of <i>shudra</i> (lowly)} living beings {as well},
<i>accapalam hriih maardavamaloluptvam</i>	absence of unsteadiness {of the body and the mind}, modesty, sweetness {in our words and} absence of greed,

***Tejah kshamaa dhritih shaucam adrohah naatimaanitaa.
Bhavanti sampadam daiviim abhijaatasya bhaarata. (Ch.16, shloka 3)***

<i>Bhaarata tejah kshamaa dhritih</i>	O the one belonging to the dynasty of [King] Bharat! Brilliance, forgiveness, {appropriate} patience,
<i>shaucamadrohah naatimaanitaa</i>	{internal and external} cleanliness {through the mind and body}, not to have enmity {towards anyone}, not to be more proud {despite being a bodily being};

²⁴⁶ The defamed one, the one who bears disgrace

<i>bhavanti abhijaatasya daiviim sampadam</i>	{all these} are {the qualities} of those who are born with divine assets {of True Ancient [Deity Religion]}. {Not of the demons.}
---	---

*Dambho darpah abhimaanashca krodhah paarushyam eva ca.
Agyaanam ca abhijaatasya paartha sampadam aasuriim. (Ch.16, shloka 4)*

<i>Paartha dambhah darpobhimaanashca</i>	O the king of {the entire} Earth! Hypocrisy {just for ostentation}, arrogance and pride {of the greatness of the body} and
<i>krodhah paarushyam ca eva agyaanam abhijaatasya</i>	{internal [and] external} anger, harshness and in the same way, ignorance; {these bad traits} are of those who are born
<i>aasuriim sampadam</i>	from {the violent} demonic assets {of the vidharmis* who have arrived from the dualistic Copper [Age]}, {these aren't the traits of the Ancient Deity Religion.}

*Daivii sampat vimokshaaya nibandhaaya aasurii mataa.
Maa shucah sampadam daiviim abhijaatah asi paandava. (Ch.16, shloka 5)*

<i>Daivii sampat vimokshaaya aasurii</i>	Divine assets are for liberation from sorrow. Demonic assets {in the form of bad traits}
<i>mataa nibandhaaya paandava maa shucah</i>	have been considered to bind [us] in {hellish} sorrow. {But} O Pandav! Don't be sad {ever},
<i>asi abhijaatah daiviim sampadam</i>	{because you} are born with the divine assets {of Prahlad himself among the demons}.

[Shloka 6 to 20: Signs of those with demonic assets and narration of their decline]

*Dvau bhuutasargau loke asmin daiva aasura eva ca.
Daivo vistarashah prokta aasuram paartha me shrinu. (Ch.16, shloka 6)*

<i>Paartha asmin loke bhuutasargau eva dvau</i>	O Paartha! In this world {of happiness and sorrow with the day and night of Brahma}, the world of living beings is just of two types, {[i.e.] heaven and hell}:
<i>daiva ca aasura</i>	{the world} of deities {in the day of the Sun of Knowledge, Shiva} and {the world} of {the taker like} demons {who give sorrow in the hellish night}.
<i>daivah proktah vistarashah</i>	The divine world has {already} been described in detail {through the mouth of Brahma with four united heads}.
<i>shrinu aasuram me</i>	{Now,} listen to [the description of] demonic world {which always gives more and more sorrow} from My {Jagatpita (World Father) equal to Shiva}.

*Pravrittim ca nivrittim ca janaa na viduh aasuraah.
Na shaucam na api ca aacaarah na satyam teshu vidyate. (Ch.16, shloka 7)*

<i>Janaa aasuraah na viduh</i>	{From the Copper [Age], the body conscious} human beings with {dualistic} demonic traits don't know
<i>pravrittim ca nivrittim ca</i>	the actions {that give happiness [and are]} worth performing and [they don't know] the {violent} actions {that give sorrow [and are]} worth renouncing either.
<i>teshu na shaucam naacaarah</i>	{Because of the intense desire of hellish corrupt indriyaan} in them, neither cleanliness {of the body, mind and wealth etc.}, nor good behavior
<i>ca satyam na vidyate api</i>	and truthfulness {as well as more and more rapidly decreasing celestial degrees in the Copper and Iron Age hell} aren't {present} either. {They are devoid of celestial degrees at the end of the Iron Age.}

*Asatyam apratishtham te jagat aahuh aniishvaram.
Aparasparasambhuutam kim anyat kaamahaitukam. (Ch.16, shloka 8)*

<i>Te jagat asatyam</i>	Those {videshi* [and] mostly the converted vidharmi Indian demons of our country as well} [say that] the world is unreal,
<i>apratishtham aniishvaram aparasparasambhuutam</i>	without [any] base, without God [and] is created through the mutual union {of intercourse between a male and a female for momentary bodily pleasure},
<i>kaamahaitukam kim anyat aahuh</i>	{[i.e.] the meeting for which} the desire of lust {alone} is the reason, what else? {Those demons just} consider {this}.

*Etaam drishtim avashtabhya nashtaatmaanah alpabuddhayah.
Prabhavanti ugrakarmaanah kshayaaya jagatah ahitaah. (Ch.16, shloka 9)*

Avashtabhya drishtim alpabuddhayah	etaam	By taking the support of such selfish point of view, dim-witted people
nashtaatamaanah ugrakarmaanah		with the feeling of {body consciousness because of} ruined soul conscious stage, {the demons} who perform cruel deeds,
ahitaah jagatah prabhavanti kshayaaya		the ones who {always} become {the greatest} enemies of the world {until there is great destruction} are {ultimately} created to bring about {the complete atomic} destruction.

***Kaamam aashritya dushpuuram dambhamaanamadaanvitaah.
Mohaat grihitvaa asadgraahaan pravartante ashucivrataah. (Ch.16, shloka 10)***

Aashritya kaamam dambhamaana- madaanvitaah grihitvaa asadgraahaan		[They] {always} take the support of unsatisfied desire of lust, [they are] filled with hypocrisy {just for ostentation}, respect {[and] honour and} pride, [they] adopt {the momentary and} false principles {like cowards}
mohaata pravartante ashucivrataah		out of foolishness [and] perform {countless} impure actions {like stealing, robbery [and] bribery day and night}.

***Cintaam aparimeyaam ca pralayaantaam upaashritaah.
Kaamopabhogaparamaa etaavat iti nishcitaah. (Ch.16, shloka 11)***

Upaashritaah aparimeyaam cintaam pralayaantaam		{They are always} subordinated to innumerable worries {with momentary desires that can't be fulfilled} till the end of <i>pralay</i> {of the world},
iti kaamopabhogaparamaa ca etaavat	nishcitaah	[they] have {firm} faith {in} this {very delusion} [that] enjoying {the always increasing} lust alone is the greatest {worldly} attainment and 'that alone is everything' {in the world}, {that itself is the supreme pleasure}.

***Aashaapaashashataih baddhaah kaamakrodhapaaraayanaah.
Iihante kaamabhogaartham anyaayena arthasancayaan. (Ch.16, shloka 12)***

Baddhaah aashaapaashashataih paraayanaah kaamakrodha		[They] are tightly bound to the snare of hundreds of desires, [they are] under the influence of lust, anger {etc.},
iihante arthasancayaan anyaayena kaamabhogaartham		[and they] are the ones who wish to accumulate wealth {through} the injustice {of deceit, power, bribery etc.} for enjoying lust.

***Idam adya mayaa labdham imam praapsye manoratham.
Idam asti idam api me bhavishyati punah dhanam. (Ch.16, shloka 13)***

Adya mayaa labdham prapsye imam manoratham	idam	Today, I have attained these {people, wealth, materials etc.}, {tomorrow,} I will fulfil this earnest desire.
asti idam punopi bhavishyati me	idam dhanam	[I] have this {wealth}, still, this much {abundant, meaning immense} wealth will become mine.

***Asau mayaa hatah shatruh hanishye ca aparaan api.
Iishvarah aham aham bhogii siddhah aham balavaan sukhii. (Ch.16, shloka 14)***

Mayaa hatah asau shatruh ca hanishye aparaanapi		I have killed this enemy and {in the future,} I will kill the other {enemies} as well.
aham iishvarah aham bhogii		I am prosperous, I am an enjoyer {like those with kingly comfort},
aham siddhah balavaan sukhii		I am successful {in all the worldly tasks}, [I] am {the most} powerful {and} the happiest {in this village or area}.

***Aadhyah abhijanavaan asmi kah anyah asti sadrisho mayaa.
Yakshye daasyaami modishya iti agyaanavimohitaah. (Ch.16, shloka 15)***

Asmi abhijanavaan kah anyah asti		{I} am the one [who has connection] with very {respectable and} great people. Who else is
aadhyah sadrishah mayaa		{as} wealthy as me {in this entire area}? {Kubera is just an imagination of the ones with blind faith, [in fact,] I am wealthy [and] honorable.}
yakshye daasyaami modishya		[I] will organize yagyas, give donations, {do this, do that [and]} enjoy {in the five-star hotels [and] clubs}.
iti agyaanavimohitaah		In this way, they have properly become great fools {like the mad people wandering constantly} in {extreme darkness of} ignorance.

***Anekacittavibhraantaah mohajaalasamaavritaah.
Prasaktaah kaamabhogeshu patanti narake ashucau. (Ch.16, shloka 16)***

Anekacittavibhraantaah samaavritaah mohajaala	Those who are lost in many thoughts, who are completely surrounded by the net of attachment {to relatives}
prasaktaah kaamabhogeshu patanti ashucau narake	{and} those who are completely attached to enjoyment of lust, fall into the dirty horrible hell {of prostitution}.

Aatmasambhaavitaah stabdhaa dhanamaanamadaanvitaah.
Yajante naamayagyaih te dambhena avidhipuurvakam. (Ch.16, shloka 17)

Te aatmasambhaavitaah dhanamaanamadaanvitaah	They are swollen by their praise {through flatterers}, absorbed in the intoxication of wealth, honor and dignity,
stabdhaa dambhena naamayagyaih	[they are] stubborn {about the false traditions}, [they] {are} arrogantly {obstinate} [by performing] {ostentatious} yagyas {of [uttering] svaahaa-2} for namesake
yajante avidhipuurvakam	[and] perform services for the yagya {[that are] false and full of blind faith} against the constitution of the True Gita. {They are certainly ostentatious}.

Ahankaaram balam darpam kaamam krodham ca samsritaah.
Maam aatmaparadeheshu pradvishantah abhyasuuyakaah. (Ch.16, shloka 18)

Samsritaah ahankaaram balam darpam kaamanca krodham	{They,} the ones who always take the support of ego {of people, wealth [and] residence}, power, pride, lust and anger
abhyasuuyakaah pradvishantah maam aatmaparadeheshu	are the defamers while hating Me, {the energy of yoga} in their own [body] or the body of others.

Taan aham dvishatah kruuraan sansareshu naraadhamaan.
Kshipaami ajasram ashubhaan aasuriishu eva yonishu. (Ch.16, shloka 19)

Aham ajasram kshipaami ashubhaan taan kruurannaraadhamaan dvishatah	I always throw the lowest {great} sinners among those cruel human beings who hate
aasuriishu yonishu eva sansareshu	in the demonic species {of ghosts, spirits etc.} itself in the world cycle.

Aasuriim yonim aapannaah muurhaa janmani janmani.
Maam apraapya eva kaunteya tato yaanti adhamaam gatim. (Ch.16, shloka 20)

Kaunteya muurhaa yonimaapannaah aasuriim janmani-2	O son of Kunti! The foolish people who have attained {hellish} demonic species for many births,
maamapraapya eva yaanti adhamaam gatim tatah	don't find Me {at all} [and] just attain the inferior destination {of extreme sorrow} from there.

[Shloka 21 to 24: Inspiration to renounce acts against the scripture and perform acts according to the scripture]

Trividham narakasya idam dvaaram naashanam aatmanah.
Kaamah krodhah tathaa lobhah tasmaat etat trayam tyajet. (Ch.16, shloka 21)

Kaamah krodhastathaa lobhah idam trividham narakasya dvaaram naashanam	Lust, anger and greed, these are the three hellish gates that destroy
aatmanah tasmaat etat trayam tyajet	{the body, mind, wealth and intellect} of the soul; therefore, all these three [vices] are worth renouncing {like the great enemies}.

Etaih vimuktah kaunteya tamodvaaraih tribhiih narah.
Aacarati aatmanah shreyah tatah yaati paraam gatim. (Ch.16, shloka 22)

Kaunteya narah vimuktah etaistribhiih tamodvaaraih	O son of Kunti! The man who is liberated from these three gates of darkness {filled with ignorance}
aacarati shreyah aatmanah tatah yaati paraam gatim	performs actions for the benefit of the soul, through which [he] attains the supreme destination {of vaikunth*}.

Yah shaastravidhim utsrija vartate kaamakaaratah.
Na sa siddhim avaapnoti na sukham na paraam gatim. (Ch.16, shloka 23)

Yah utsrija shaastravidhim vartate kaamakaaratah	The one who leaves the regulations of the Gita [and] acts according to the opinion of [his] mind {or the opinion of any human being},
sa na avaapnoti siddhim na sukham na paraam gatim	he doesn't attain success, neither happiness, nor {the abode of Vishnu's} supreme destination {of vaikunth* beyond the celestial degrees}.

*Tasmaat shaastram pramaanam te kaaryaakaaryavyavasthitau.
Gyaatvaa shaastravidhaanoktam karma kartum iha arhasi. (Ch.16, shloka 24)*

<i>Tasmaat gyaatvaa shaastram pramaanam kaaryaakaaryavyavasthitau</i>	Thus, after knowing the scriptural proof {of the true Gita} to decide what should be and what shouldn't be done,
<i>karma uktam iha shaastravidhaan arhasi kartum te</i>	{only} the actions mentioned here, in the constitution of the crown jewel among all the scriptures are worth performing for you.

CHAPTER 17

Sixteenth chapter named 'Shraddhaatrayvibhaagyoga'

[Shloka 1 to 6: Topic of faith and the ones who do intense tapa against that mentioned in the scripture]

*Arjuna uvaac: Ye shaastravidhim utsrija yajante shraddhayaa anvitaah.
Tesaam nishthaa tu kaa krishna sattvam aaho rajah tamah. (Ch.17, shloka 1)*

<i>Krishna tu ye anvitaah shraddhayaa</i>	[Arjuna said:] O Shivbaba, the embodiment of attraction! But those who are filled with {the feeling of devotion} [and] faith
<i>yajante utsrija shaastravidhim</i>	[and] perform the service of yagya {of [uttering] <i>svaahaa-2</i> ignorantly} by leaving the constitution of the True Gita {on the opinion of [their] mind or the directions of others},
<i>teshaam nishthaa kaa sattvam rajah aaho tamah</i>	their feeling of faith is [of] what {kind of shooting} [among] <i>saatvik*</i> , <i>raajasi</i> or <i>taamasi*</i> {in the <i>Purushottam sangam[yug]*</i> }?

*Shri Bhagavaanuvac: Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa.
Saattvikii raajasii caiva taamasii ca iti taam shrinu. (Ch.17, shloka 2)*

<i>Saa shraddhaa svabhaavajaa dehinaam bhavati eva trividhaa</i>	[Shri God said:] That feeling of faith born from the nature of bodily beings is of only three types {according to the sequence of ages}
<i>iti saattvikii raajasii ca taamasii shrinu ca taan</i>	in this way, [namely] <i>saattviki</i> , <i>raajasi</i> and <i>taamasi</i> ; listen to more about it.

*Sattvaanuruupaa sarvasya shraddhaa bhavati bhaarata.
Shraddhaamayah ayam purusho yo yacchraddhah sa eva sah. (Ch.17, shloka 3)*

<i>Bhaarata sarvasya shraddhaa</i>	O {Vishnu [or]} Arjuna, the one belonging to the dynasty of [King] Bharat! Everyone's faith and belief
<i>bhavati sattvaanuruupaa yah shraddhaamayah ayam purushah</i>	is according to {the nature} of living being {from the shooting of the <i>Purushottam sangamyug*</i> itself}. The {kind of} faith this man is filled with
<i>yacchraddhah sa eva sah</i>	{according to the previous births as well}, the faith {[and] belief} that he has, he just {becomes} like that {in the shooting itself}.

*Yajante saattvikaa devaan yaksharakshaansi raajasaah.
Pretaan bhuutaganaan ca anye yajante taamasaa janaah. (Ch.17, shloka 4)*

<i>Saattvikaah yajante devaan raajasaah</i>	People with the quality of satva worship {the Golden Age} deities, {from the dualistic Copper [Age], the <i>vidharmi*</i> } <i>raajasi</i> people [worship]
<i>yaksharakshaansi anye taamasaa janaah</i>	demigods and devils {of the Silver and Copper [Age] and} the other {Iron Age} <i>taamasi</i> people, {devoid of celestial degrees}
<i>bhuutaganaan ca pretaan</i>	[worship] the community of {the ones who use mystic formulas and spells, the ones who perform terrible actions and the subtle bodied} ghosts and spirits.

*Ashaastravhitam ghoram tapyante ye tapo janaah.
Dambhaahankaarasanyuktaah kaamaraagabalaanvitaah. (Ch.17, shloka 5)
Karshayantah shariirastham bhuutagraamam acetasah.
Maam caiva antah shariirastham taan viddhi aasuranishcayaana. (Ch.17, shloka 6)*

<i>Ye janaah tapyante ghoram tapah</i>	The people who perform {unbearable [and]} extremely {physically painful} <i>tapa</i> {like [that of] <i>Shukra</i> ²⁴⁷ }
--	---

²⁴⁷ *Shukracharya*; the guru of demons in the Hindu mythology

ashastravivhitam acetasaah	[which is] devoid of {the constitution} of the scripture of the true Gita, {those} foolish people
dambhaahankaarasanyuktaah kaamaraagabalaanvitaah	filled with pride [and] ego {of the height of [mount] Vindhya among the total seven mountains}, desires, attachment and physical power
karshayantah bhuutagraamam shariirastham ca	are the givers of {intellectual and mental} pain to the group of five elements {[like] the mother earth, water, sky etc.} situated in the body and
maam antah shariirastham eva viddhi taanaasuranishcayaana	Me, {the energy of yoga} situated in the subtle body, too. Consider them to be the ones with {the Iron Age, taamaspradhaan ²⁴⁸ } demonic faith.

[Shloka 7 to 22: Types of food, yagya, tapa and donation separately]

Aahaarah tu api sarvasya trividho bhavati priyah.

Yagyah tapah tathaa daanam teshaam bhedaam imam shrinu. (Ch.17, shloka 7)

Priyah aahaarah sarvasya bhavati api trividhaah	The favourite food of every {human being} is also of three types {[i.e.] satva, raj and taamasi, fixed according to the nature}.
shrinu yagyastapastathaa	Listen {carefully} to {the service of} yagya, tapa {in the form of remembrance of the point soul} and
daanam tu imam bhedaam teshaam	donation {of the body, wealth etc.} and these {various types of} differences of those {yagya, tapa etc. as well mentioned below}.

Aayuhsattvabalaarogyasukhapriitivivardhanaah.

Rasyaah snigdhaah sthiraah hridyaah aahaaraah saattvikapriyaah. (Ch.17, shloka 8)

Aahaaraah vivardhanaah aayuhsattvabalaarogyasukhapriiti	Foods that especially increase age, intelligence, strength, health, happiness, {the happiness of} the feeling of {mutual} love {of the indriyaan according to the dharma ²⁴⁹ },
hridyaah snigdhaah rasyaah sthiraah	[the food] that tempts {the heart}, [which is] oily {[and] protects the intestines}, juicy [and] lasts {for a long time}
saattvikapriyaah	are {more} dear to the {deity} souls who are saattvik {to a greater or a lesser extent}.

Katvamlalavanaatyushnatiikshnaruukskhavidaahinah.

Aahaaraa raajasasya ishtaah dukhashokaamayapradaah. (Ch.17, shloka 9)

Aahaaraah katvamlalavanaatyushna vidaahinah tiikshna ruuksha	Foods that are bitter, sour, salty, extremely hot, extremely pungent, spicy {that arouse excitement} [and] dry
ishtaah raajasasya	are dear to the rajoguni* people {who promote passion from the dualistic Copper Age}
dukhashokaamayapradaah	{and all those foods} create sorrow, grief and diseases {from the Copper [Age] itself}.

Yaatayaamam gatarasam puuti paryushitam ca yat.

Ucchishtam api ca amedhyam bhojanam taamasapriyam. (Ch.17, shloka 10)

Yaatayaamam gatarasam paryushitam amedhyam	Food whose time [of consumption] has passed, [which is] tasteless {to eat}, stale, impure,
puuti ca ucchishtam bhojanam taamasapriyam	fermented {like pickles} and leavings of food [from someone else's plate] are dear to the taamasi people {with mixed blood}.

Aphalaakaankshibhih yagyah vidhidrishto ya iyyate.

Yashtavyam eva iti manah samaadhaaya sa saattvikah. (Ch.17, shloka 11)

Ya yagyah iyyate aphalaakaankshibhih	The {beneficial} service of the yagya which is performed by the one who doesn't have the desire for {any worldly} fruit,
vidhidrishtah samaadhaaya manah iti	the one who is {well} understood through the rules of the Gita {and} after resolving the mind {through the direction of the true Gita} in this way,
yashtavyameva sa saattvikah	[that I] have to {necessarily} do the service of the yagya, that is saattvik service {according to the directions of Shivbaba}.

Abhisandhaaya tu phalam dambhaartham api caiva yat.

Iyyate bharaashreshtha tam yagyam viddhi raajasam. (Ch.17, shloka 12)

²⁴⁸ Same as tamopradhaan*

²⁴⁹ Ethics, prescribed course of conduct

<i>Tu bharatashreshtha yat iyyate abhisandhaaya phalam</i>	But O Arjuna, the elevated one [in the dynasty of King] Bharat! {The service of yagya} which is performed with the aim of [obtaining its] fruit
<i>caiva dambhaarthamapi viddhi tam yagyam raajasam</i>	{in this very life in the <i>Purushottam sangmyug</i> }, [and] in the same way, for the sake of {worldly} pride, too {in order to show one's greatness in the society}, consider that service of yagya {dominated by [the actions of] the <i>karmendriyaan*</i> } to be <i>rajoguni*</i> service {of the dualistic demons}.

Vidhihiinam asrishtaannam mantrahiinam adakshinam.
Shraddhaavirahitam yagyam taamasam paricakshate. (Ch.17, shloka 13)

<i>Yagyam vidhihiinam asrishtaannam</i>	{The actions of service of <i>Rudra gyaan</i> } yagya [which are] devoid of the constitution {[as per] the advance [knowledge of] the true} Gita, devoid of <i>Brahma bhojan</i> ²⁵⁰ ,
<i>mantrahiinam adakshinam</i>	devoid of the mantra {[of] ' <i>manmanaabhava</i> ' mentioned in ch.9, <i>shloka 34</i> of the <i>Gita</i> }, devoid of respect {for the instruments of the <i>Rudra yagya</i> }
<i>shraddhaavirahitam paricakshate taamasam</i>	{and} devoid of faith {[and] feelings}, is called <i>taamasi</i> {[service], especially in the shooting of the sinful Iron Age}.

Devadvijagurupraagyapuujanam shaucam aarjavam.
Brahmacaryam ahimsaa ca shaariiram tapa ucyate. (Ch.17, shloka 14)

<i>Devadvijagurupraagyapuujanam</i>	Worship of the deities, <i>dvij</i> ²⁵¹ , gurus [and] especially knowledgeable ones {who have gained importance in the <i>Purushottam sangam[yug]</i> world},
<i>shaucam aarjavam brhamacaryam</i>	cleanliness, simplicity, [practicing] celibacy {through the thoughts, words and deeds as well}
<i>ca ahimsaa ucyate shaariiram tapah</i>	and not doing violence {against [any] superior or inferior living being either}, is called bodily <i>tapa</i> . {The <i>tapa</i> of concentration on the star [like] soul through the mind and intellect is a different thing.}

Anudvegakaram vaakyam satyam priyahitam ca yat.
Svaadhyaayaabhyasanam caiva vaangmayam tapa ucyate. (Ch.17, shloka 15)

<i>Satyam vaakyam anudvegakaram yat priya ca hitam</i>	{To speak} the truth {full of sweetness} that doesn't provoke {the relatives [and] strangers}, that is pleasing and beneficial.
<i>ca eva svaadhyaayaabhyasanam ucyate vaangmayam tapa</i>	Similarly, {regular} practice of the study {of the births of our} soul, is called the <i>tapa</i> of speech {for pleasing <i>Uccaishrava</i> ²⁵² in the form of mind and mother <i>Saraswati</i> , the goddess of speech}.

Manahprasaadah saumyatvam maunam aatmavinigrahaah.
Bhaavasanshuddhih iti etat tapah maanasam ucyate. (Ch.17, shloka 16)

<i>Prasaadah manah saumyatvam maunam</i>	Happiness of the mind, quality of {spiritual} peace, [to be] {always} silent {even through the thoughts of the inconstant mind},
<i>aatmavinigrahaah bhaavasanshuddhih</i>	special control over {the point of light} soul [and] special cleanliness of {the thoughts} = feelings of the mind {full of knowledge},
<i>ityetat ucyate maanasam tapah</i>	these have been called the mental <i>tapa</i> {of remembrance of the star like soul, situated in the centre of the forehead}.

Shraddhayaa parayaa taptam tapah tat trividham naraih.
Aphalaakaankshibhih yuktaih saattvikam paricakshate. (Ch.17, shloka 17)

<i>Tat trividham tapah</i>	Those three types of <i>tapa</i> {of the deity souls belonging to the eternal True Ancient [Deity Religion], carried out through the thoughts, words and deeds in the <i>Purushottam sangamyug</i> }
<i>taptam parayaa shraddhayaa naraih yuktaih</i>	[that are] performed with extreme faith by the people who are engaged in {unadulterated} yoga {with <i>Shivbaba</i> }
<i>aphalaakaankshibhih paricakshate saattvikam</i>	[and are] free from the desire of {any worldly} fruit, is called <i>saattvik tapa</i> .

²⁵⁰ Food prepared, served and eaten in the remembrance of the Father

²⁵¹ Brahmins who are born twice

²⁵² In the Hindu mythology, the divine horse which emerged from the churning of the ocean

**Satkaaramaanapuujartham tapo dambhena caiva yat.
Kriyate tat iha proktam raajasam calam adhruvam. (Ch.17, shloka 18)**

Yat calamadhruvam tapah kriyate	The temporary [and] unstable {bodily} <i>tapa</i> {that gives the trouble of running about [here and there] etc. through the <i>karmendriyaan</i> ,} which is performed
dambhena ca eva	with pride {just for the sake of showing off in the society} and to make
satkaaramaanapuujartham	[people] respect, honour and worship [them],
tat proktam raajasam iha	that {hell like [<i>tapah</i>] is said to be {the dualistic} <i>raajasi</i> [<i>tapah</i>] {of the <i>karmendriyaan</i> } here, {in the shooting period as well}.

**Muurhagraahena aatmanah yat piidayaa kriyate tapah.
Parasya utsaadanaartham vaa tat taamasam udaahritam. (Ch.17, shloka 19)**

Yattapah kriyate muurhagraahena piidayaa aatmanah	The <i>tapa</i> which is performed out of foolish stubbornness in order to give pain to ourselves
vaa utsaadanaartham parasya tat udaahritam taamasam	or to harm others, that is called {the sinful Iron Age} <i>taamasi</i> { <i>tapa</i> }.

**Daatavyam iti yat daanam diiyate anupakaarine.
Deshe kaale ca paatre ca tat daanam saattvikam smritam. (Ch.17, shloka 20)**

Iti daatavyam yat daanam	{By considering} that giving alone is the duty {according to the True Ancient [Deity Religion's] belief about rebirth}, the donation
diiyate paatre deshe ca kaale	which is given to a {needy,} true recipient {to help him to make <i>purusharth</i> *} at the place and time {of being affected by famine},
anupakaarine tat daanam smritam saattvikam	[to those] who are unable to show kindness {in return, in the present Confluence Age birth}, that donation has been considered <i>saattvik</i> ;

**Yat tu pratyupakaaraartham phalam uddishya vaa punah.
Diiyate ca pariklishtam tat daanam raajasam smritam. (Ch.17, shloka 21)**

Tu yat daanam diiyate pariklishtam	but the donation which is given with difficulty, {with the feeling of strangeness, with the demonic or dualistic feeling of body consciousness}
uddishya phalam punah vaa pratyupakaaraartham	with the expectation of [receiving] fruit again {in the same birth} or with the feeling of {receiving} kindness in return
tat smritam raajasam	{in this very <i>Purushottam sangamyug</i> birth}, that [donation] {with the feeling of selfishness} has been considered <i>raajasi</i> .

**Adeshakaale yat daanam apaatrebhyashca diiyate.
Asatkritam avagyaatam tat taamasam udaahritam. (Ch.17, shloka 22)**

Yat daanam diiyate asatkritam avagyaatam	The donation which is given disrespectfully [and] disobediently
apaatrebhyah ca adeshakaale tat udaahritam taamasam	to an unworthy recipient {like an atheist} and at an improper place [and] time, that [donation] has been called <i>taamasi</i> .

[Shloka 23 to 28: Explanation of the use of 'Om tat sat']

**Om tat sat iti nirdesho brahmanah trividhah smritah.
Brahmanaah tena vedaashca yagyaashca vihitaah puraa. (Ch.17, shloka 23)**

Om tatsaditi trividhah nirdeshah brahmanah	'Om tat sat', these three types of instructions {[i.e.] ordinances} of {the Great = <i>Param</i> } Brahma
smritah tena puraa vihitaah brahmanaah	are remembered {within}. In the previous <i>kalpa</i> , this constitution of {'Om + Tat + Sat', meaning the topmost} Brahmins,
ca vedaah	{the ancestors in the form of <i>Rudraaksh</i> } and {complete advance explanation of the knowledge} in the Vedas {one greater than the other}
ca yagyaah	and {the <i>alaukik</i> *} services of the <i>yagya</i> {in the <i>Purushottam sangamyug</i> for 'Sat' = the imperishable <i>Rudra</i> in the form of true actions}, was made.

**Tasmaat oma iti udaahritya yagyadaanatapah kriyaah.
Pravartante vidhaanoktaah satatam brahmavaadinaam. (Ch.17, shloka 24)**

Tasmaat kriyaah yagyadaanatapah vaadinaam	This is why, {all the <i>alaukik</i> } actions {related to} <i>yagya</i> , donation and <i>tapa</i> of the narrators of instructions {with three qualities,
brahm vidhaanoktaah	through the mouth} of Brahma with four heads mentioned {in} the constitution of the true Gita, {in the <i>Purushottam sangamyug</i> },

satatam pravartante udaahritya om iti	are always started by saying 'Om' {in the Copper and Iron Age as well}.
--	---

**Tat iti anabhisandhaaya phalam yagyatapahkriyaah.
Daanakriyaashca vividhaah kriyante mokshakaankshibhih. (Ch.17, shloka 25)**

Tat iti	{In fact, in the Purushottam sangam[yug], by considering or sometimes by saying} 'tat' {for the Supreme Soul in the form of the present imperishable Ashvamedh Rudra gyaan yagya ²⁵³ },
daanakriyaah ca vividhaaha yagyatapahkriyaah	the tasks of donation {of the body, wealth etc.} and various [kinds of] services of the yagya {according to the rules [or] according to [what has been] mentioned in the Vedas and} the acts of tapa {of remembering the soul}
kriyante mokshakaankshibhih	are performed {for the nine categories} by those who wish [to attain] liberation,
anabhisandhaaya phalam	without desiring [any] fruit, {just by staying silent on the shrimat of the One Shivbaba}.

**Sadbhaave saadhubhaave ca sat iti etat prayujyate.
Prashaste karmani tathaa sat shabdah paartha yujyate. (Ch.17, shloka 26)**

Etat saditi prayujyate	The word 'sat' is used {by the progeny born from the mouth, [meaning the knowledge] of Parambrahma*}
sadbhaave ca saadhubhaave tathaa paartha shabdah sat	in the sense of {beneficial} good feelings and goodness. Similarly, O Paartha! {Based on the true actions} the word 'sat' {alone}
yujyate prashaste karmani	is {always} used for {alaukik and} praiseworthy actions {of the service of yagya}.

**Yagye tapasi daane ca sthith sat iti ca ucyate.
Karma caiva tadarthiyam sat iti eva abhidhiyate. (Ch.17, shloka 27)**

Ca sthith yagye tapasi ca daane	And stability {of the mind} in the service of yagya, in tapa of remembering the soul and in the donation {of knowledge and so on}
ucyate sat iti ca eva karma tadarthiyam	is called {Sadaa (always)} 'sat (true)'. Similarly, the actions [performed] for those {services of the yagya in the Purushottam sangam[yug]}
eva abhidhiyate sat iti	are also called 'Sadaa Sat'. {It isn't about the Copper [and] Iron [Age]; it is about the Purushottam sangam[yug] itself.}

**Ashraddhayaa hutam dattam tapah taptam kritam ca yat.
Asat iti ucyate paartha na ca tat pretya no iha. (Ch.17, shloka 28)**

Paartha hutam dattam taptam tapah	O king of the Earth! Service of the yagya, donations, distressing {bodily} tapa {full of troubles}
ca yatkritam ashreddhayaa ucyate asaditi	and {even} any {good} action that is performed without faith, is called 'asat'; {shradhaavaanlabhate gyaanam (Gita ch.4, shloka 39)}
tat na pretya ca no iha	{because} those {tap, donations etc. of those without faith} are neither fruitful after dying, nor in this {vain} world.

*{Also see more about those with the feeling of faithlessness in the Gita:- ch.3, shloka 31; ch.6, shloka 47; ch.12, shloka 2; ch.12, shloka 20; ch.17, shloka 3; ch.17, shloka 13; ch.17, shloka 17 and ch.18, shloka 71}

CHAPTER 18

Eighteenth chapter named 'Mokshasanyaasyoga'

[Shloka 1 to 12: Topic of tyaag (renunciation/sacrifice)]

**Arjuna uvaac: Sannyaasasya mahaabaaho tattvam icchami veditum.
Tyaagasya ca hrishiikesha prithak keshinishuudana. (Ch.18, shloka 1)**

Mahaabaaho hrishiikesha	[Arjuna said:] O Shivbaba, the One with long arms {in the form of the eight personalities}! O the Master of {gyaan and karma} indriyaan* {along with the mind}!
--------------------------------	---

²⁵³ The yagya of the knowledge of Rudra where horse in the form of the mind is sacrificed

<i>keshinishuudan icchaami veditum tattvam tyagasya</i>	O the Killer of [the demon named] Keshi! [I] want to know the essence of sacrifice {of the body, wealth, relations etc.}
<i>ca sannyasasya prithak</i>	and sanyaas ²⁵⁴ in the form of complete renunciation {of all the actions along with the thoughts of the mind} separately.

Shri Bhagavaanuvac: Kaamyanaam karmanaam nyaasam sannyasam kavayo viduh. Sarvakarmaphalatyaagam praahuh tyagam vicakshanaah. (Ch.18, shloka 2)

<i>Kavayah viduh nyaasam kaamyanaam karmanaam</i>	[Shri God said:] {some} scholars consider renunciation of {all the worldly} desirous actions {from the dualistic Copper [Age]}
<i>sannyasam vicakshanaah praahuh</i>	to be sanyaas {in the form of complete renunciation}, {whereas,} the special observers {of the Purushottam sangam[yug]} call
<i>sarvakarmaphalatyaagam tyagam</i>	renunciation {of attainments} of all the {worldly} fruits of actions {for the heavenly gathering and for the imperishable Rudra yagya} as [real] renunciation.

Tyaajyam doshavat iti eke karma praahuuh maniishinah. Yagyadaanatapahkarma na tyajyam iti ca apare. (Ch.18, shloka 3)

<i>Eke maniishinah praahuuh iti doshavat karma</i>	Some intelligent ones say that {the great} sin like {hellish} action {of the indriya of lust, created by man from the Copper [Age]}
<i>tyajyam ca apare yagyadaanatapahkarma</i>	is worth renouncing and the opinion of others is {that the service of the imperishable Ashvamedh Rudra gyaan} yagya, donation {or} tapa {in the form of the remembering the soul}
<i>na tyajyam</i>	isn't worth renouncing {at all in the Purushottam sangam[yug]}.

Nishcayam shrunu me tatra tyage bharatasattam. Tyaago hi purushvyaaghra trividhah samprakiirtitah. (Ch.18, shloka 4)

<i>Bharatasattam shrunu me nishcayam tatra tyage</i>	O the best one in the clan of [King] Bharat! {For the benefit of the world}, listen to My {firm} belief about that renunciation;
<i>hi purushvyaaghra</i>	because O the embodiment of a lion {[like] man} among the human beings {in this jungle like world}! {In the shooting of the Purushottam sangam[yug]},
<i>tyagah samprakiirtitah trividhah</i>	renunciation is said to be of three types. {The Rudraaksh [bead] with one mouth or Mahaarudra, the seed of the human world tree's}

Yagyadaanatapahkarma na tyajyam kaaryam eva tat. Yagyadaanam tapashcaiva paavanaani maniishinaam. (Ch.18, shloka 5)

<i>Yagyadaanatapahkarma na tyajyam</i>	service of {the Rudra gyaan} yagya, donation, the action of tapa {of remembering the soul} isn't worth renouncing {at all in the Purushottam sangam[yug]};
<i>tat kaaryam eva yagyah daanana</i>	it should be done {necessarily}, {because among the imperishable} service of the yagya, donation and {mental renunciation,}
<i>tapah eva maniishinaam paavanaani</i>	the tapasyaa {of remembering the star [like] soul} alone {always} makes the intelligent ones pure {in the world}.

Etaani api tu karmaani sangam tyaktvaa phalaani ca. Kartavyaani iti me paartha nishcitam matam uttamam. (Ch.18, shloka 6)

<i>Paartha tu kartavyaani etaani karmaanyapi</i>	O lord of the Earth! But [you] should perform {all} these {three alaukik*} actions {of yagya, donation [and] tapa in the Purushottam sangamyug} too,
<i>tyaktvaa sangam ca phalaani</i>	after renouncing attachment {towards the body, wealth, house etc.} and {the desire of} the fruits' {of actions with the feeling of sacrifice for the welfare of the world};
<i>iti me uttamam nishcitam matam</i>	this is My best [and] certain opinion {about sanyaas in the form of renouncement of everything}.

• If you enjoy happiness here through the service (of yagya), the happiness will be reduced there (in heaven). {It is because you didn't renounce completely.} (Mu.dated 16.01.67, beginning of pg.3)

Niyatasya tu sannyasah karmano na upapadyate. Mohaat tasya parityagah taamasah parikiirtitah. (Ch.18, shloka 7)

<i>Tu sannyasah niyatasya karmanah nopapadyate</i>	But {complete} renunciation of the fixed {essential, natural} actions {like eating, drinking, excretion etc.} is improper.
--	--

²⁵⁴ Abandonment, renunciation of the world, becoming an ascetic

parityaaagah tasya	{It is because} complete renunciation of {the actions of} those {bodily urges for excretion through the <i>indriyaan</i> , [which is] done stubbornly}
mohaataa parikiirtitah taamasah	out of {forcible} foolishness is called {the Iron Age} <i>taamasi</i> * renunciation {that gives pain to the body and the soul}.

**Dukham iti eva yat karma kaayakleshabhayaat tyajet.
Sa kritvaa raajasam tyaagam na eva tyaagphalam labhet. (Ch.18, shloka 8)**

Yat tyajet karma kaayakleshabhayaat	The one who renounces the actions {of public welfare} out of the fear of physical, {mental or} the trouble {experienced by having attachment to someone,}
iti dukham eva sa na labhet	thinking that they are just the forms of sorrow, that {person who lacks the quality of soul consciousness [or] who has the quality of body [consciousness]} doesn't receive
tyaagphalameva kritvaa raajasam tyaagam	the fruit of renunciation at all after doing <i>raajasi</i> renunciation {with the desire of satisfying [his] self-interest}.

**Kaaryam iti eva yat karma niyatam kriyate arjuna.
Sangam tyaktvaa phalam caiva sa tyaagah saatviko matah. (Ch.18, shloka 9)**

Arjuna iti yatkarma kriyate niyatam tyaktvaa phalam	O Arjuna! The action which is performed according to the rule, after renouncing the wish [to attain] fruits
ca sangam eva kaaryam	and attachment {towards our [own] body, any person or thing} [thinking:] it is certainly worth performing {with the feeling of renewal for the benefit of the world},
saiva matah saatvikastyagah	that alone is considered {the number one Golden Age} <i>saatvik</i> * renunciation {that gives happiness}.

**Na dveshti akushalam karma kushale na anushajjate.
Tyaagi satvasamaavishto medhaavi chinnaanshayah. (Ch.18, shloka 10)**

Tyaagi medhaavi satvasamaavishtah	The renouncer {of the fruit of actions for the service of the imperishable Rudra's <i>yagya</i> }, an intelligent person with <i>saatvik</i> nature,
chinnaanshayah na dveshti karma akushalam	the one who doesn't have doubt {in God and} the one who doesn't hate {unpleasant and unwanted} actions devoid of skill
na anushajjate kushale	{and because of having a long-term practice, [he]} doesn't have affection for skillful {pleasant} actions {because of being detached};

**Na hi dehabhritaa shakyam tyaktum karmaani asheshatah.
Yah tu karmaphalatyaagii sa tyaagii iti abhidhiyate. (Ch.18, shloka 11)**

Hi dehabhritaa na shakyam tyaktum karmaanyasheshatah	because a bodily being isn't capable of renouncing actions completely {like Me, the bodiless light of Shiva};
tu yah karmaphalatyaagii sa	but the {bodily being} who is {always} a renouncer of the fruit of actions {for the benefit of the world}, he,
ityabhidhiyate tyaagii	{'the one who takes pleasure in bringing benefit to all the living beings (<i>sarva bhootahite rataah</i>)' mentioned in the Gita ch.5, <i>shloka 25</i> himself} is called a {real} renouncer.

**Anishtam ishtam mishram ca trividham karmanah phalam.
Bhavati atyaaginaam pretya na tu sannyaasinaam kvacit. (Ch.18, shloka 12)**

Atyaaginaam bhavati trividham phalam karmanonishtam	Those who don't renounce {the wish [to obtain] fruit of actions, definitely} receive the three types of fruits of actions:
ishtanca mishram	{the impaired} undesirable, {i.e.] unwanted,} desirable and mixed, {in the following birth}
pretya tu sannyaasinaam kvacinna	after dying {through the body in this world}; but the sanyasis {with the feeling of [attaining] <i>moksh</i> ²⁵⁵ } never {receive} [them].

[Shloka 13 to 18: The principle of saankhya behind the occurrence of actions]

**Panc etaani mahaabaaho kaaranaani nibodh me.
Saankhye kritaante proktaani siddhaye sarvakarmanaam. (Ch.18, shloka 13)**

Mahaabaaho siddhaye sarvakarmanaam	O the one with long arms in the form of helpers! For {complete} accomplishment of all the actions {that are considered good [or] bad,}
nibodh etaani panc kaaranaani proktaani me	{definitely} understand these five reasons {elaborately in this <i>Purushottam sangam</i> [yug]} mentioned in My

saankhye kritaante	saankhya yoga along with complete explanation {with the quality of soul consciousness} that bring an end to [all] the tasks that are performed.
-----------------------	---

**Adhishthaanam tathaa kartaa karanam ca prithagvidham.
Vividhaashca prithak ceshtaah daivam caiva atra pancamam. (Ch.18, shloka 14)**

Atra adhishthaanam tathaa	Here, {in the shooting period [of the thoughts] of the mind,} the base like {perishable body}, similarly,
kartaa ca prithagvidham karanam ca vividhaah	the doer {himself} and various types of {gyaan and karma} indriyaan and the various
prithak ceshtaah ca pancamam daivam eva	[or] different activities {of the indriyaan that give happiness and sorrow} and the fifth, {the invisible} fortune themselves {are the main reasons}.

**Shariirvaangmanobhih yat karma praarabhate narah.
Nyaayyam vaa vipariitam vaa panc ete tasya hetavah. (Ch.18, shloka 15)**

Te panc hetavah tasya yat karma	All these are the five reasons {mentioned in saankhya, [i.e.] complete explanation given by [sage] Kapil} for the {good [or] bad} actions
narah praarabhate	that a human being performs {in the four ages of heaven + hell as well}
shariirvaangmanobhih nyaayyam vaa vipariitam	through the body, speech and the mind according to the law {of the true Gita} or unlawfully {according to the own wish made by a man}.

**Tatra evam sati kartaaram aatmaanam kevalam tu yah.
Pashyati akritabuddhitvaat na sa pashyati durmatih. (Ch.18, shloka 16)**

Tatra sati evam	There, {in the shooting of Purushottam [sangamyug], despite} the presence of {all} these {five reasons,}
yah pashyati aatmaanam kevalam kartaaram	the one who {is influenced by the lowly company of the videshis [and]} sees him alone as the doer
akritabuddhitvaat sa durmatih na pashyati	because of an immature intellect, that one with a wicked intellect doesn't see {properly}. {It is the greatness of the colour of the company.}

**Yasya na ahankrito bhaavo buddhih yasya na lipyate.
Hatvaa api sa imaan lokaan na hanti na nibadhyate. (Ch.18, shloka 17)**

Yasya na bhaavah ahankritah na yasya buddhih lipyate	The one who doesn't have the trait of ego, the one whose intellect doesn't engage {anywhere else in the world except the One God},
sa na hanti imaan lokaan	he doesn't kill these {atheist} people {with attachment to the body}
api hatvaa na nibadhyate	despite killing* [them] {in the great destruction at the end of the kalpa* and} [he] isn't bound [in bondages] either. {For example, Mahadev Shankar}

{The Father (Shiva) brings about destruction through the one (Shankar) who doesn't accumulate any sin. (Murli dated 11.05.90)} (He realized the meaning of akarma, didn't he?)

**Gyaanam gyeyam parigyaataa trividhaa karmacodanaa.
Karanam karma kartaa iti trividhah karmasangrahaah. (Ch.18, shloka 18)**

Gyaanam parigyaataa trividhaa	{A little or complete} knowledge, {a good or bad} thing worth knowing [and] a well intelligent person, {these} are the three types of
karmacodanaa karanam karma kartaa	inspirers of action. The means {like the indriyaan etc.}, the tasks {and the point of light soul,} the doer {of good [or] bad actions},
iti trividhah karmasangrahaah	these are the three types of constituents of actions {performed by we ourselves in the shooting period of the Purushottam sangam[yug]}.

[Shloka 19 to 40: Types of knowledge, tasks, doer, intellect, assimilation and happiness separately according to all the three qualities]

**Gyaanam karma ca kartaa ca tridhaa eva gunabhedatah.
Procyate gunasankhyaane yathaavat shrunu taani api. (Ch.18, shloka 19)**

Gunasankhyaane gyaananc ca kartaa procyate tridhaiva	In the knowledge of qualities, the knowledge, actions and the doer are just said to be of three types {[i.e.] saatvik, raajasi or taamasi}
gunabhedatah shrunu taanyapi yathaavat	according to the difference of qualities. Listen to them too, properly {through Me}.

**Sarvabhuteshu yena ekam bhaavam avyayam ikshate.
Avibhaktam vibhakteshu tat gyaanam viddhi saatvikam. (Ch.18, shloka 20)**

Yena avibhaktam avyayam bhaavam	The {non-dualistic knowledge of the shooting of heaven} through which the undivided [and] imperishable quality of the soul
ekam ikshate sarvabhuteshu	{in the form of} the one {Supreme Soul's energy of yoga stored in the Purushottam sangam[yug]} is seen in all the living beings
vibhakteshu viddhi tat saatvikam gyaanam	who have been divided {based on their forms}, {certainly} consider it to be {the imperishable essence of} the saatvik knowledge {of God in practice};

**Prithaktvena tu yat gyaanam naanaabhaavaan prithakvidhaan.
Vetti sarveshu bhuteshu tat gyaanam viddhi raajasam. (Ch.18, shloka 21)**

Tu gyaanam yat vetti sarveshu bhuteshu	but {the dualistic Copper [and] Iron Age} knowledge that knows all the living beings
prithaktvena prithakvidhaan	through {the bodily} differences {of 23 physical elements} in [them] by the {other} method of separation
naanaabhaavaan viddhi tat gyaanam raajasam	in different qualities {of caste, religion, language etc. created by men}, consider that {violent} knowledge {of dualistic demons} to be <i>rajoguni</i> ;

**Yat tu kritsnavat ekasmin kaarye saktam ahaitukam.
Atatvaarthavat alpam ca tat taamasam udaahritam. (Ch.18, shloka 22)**

Tu ekasmin kaarye yat saktam ahaitukam	but in the only task {of <i>vasudhaiva kutumb</i> ²⁵⁶ of the unlimited stage,} the one who is {simply} attached {to the non-living shape of the body} for no reason
alpam atatvaarthavat kritsnavat	[and] has {such a narrow, child like} weak intellect similar to [something] devoid of true value, [that thinks:] 'this {community of our's} alone is everything',
tat udaahritam taamasam	that [knowledge of him] is called the <i>taamasi</i> knowledge {of the sinful Iron Age that causes division}.

{For example, today, the children of the One Light of Shiva, the Supreme Father + the hero actor, the Supreme Soul, the World Father have completely forgotten the feeling of brotherhood, [the feeling of] the souls are brothers [for each other and] have considered their own religion, sects [and] communities themselves to be complete through their individual narrow, weak intellect that has ruined.}

**Niyatam sangarahitam araagadveshatah kritam.
Aphalaprepsunaa karma yat tat saatvikam ucyate. (Ch.18, shloka 23)**

Yatkarma kritam niyatam	The task {for the service of Rudra gyaan yagya*} that is performed regularly, according to the rules {mentioned in the scripture of the Gita},
aphalaprepsunaa araagadveshatah	by a person without the desire of {obtaining} fruits {from it}, without love [or] hatred {for anyone and any kind of community and}
sangarahitam tat ucyate saatvikam	without attachment, it is called <i>saatvik</i> [task] {which always gives happiness like [that] in heaven}; {Gita* ch.3, shloka 9}

**Yat tu kaamepsuna karma saahankaarena vaa punah.
Kriyate bahulaayaasam tat raajasam udaahritam. (Ch.18, shloka 24)**

Tu yatkarma kriyate punah bahulaayaasam	but the task that is performed repeatedly {with great difficulty,} with great effort {because of some attachment}
vaa saahankaarena kaamepsuna	or with ego for {one's own perishable} body by a person with the desire {of bodily fruits out of self-interest},
tat udaahritam raajasam	that {task of the dualistic <i>videshi</i> * or <i>vidharmi</i> * who are egotistic of their actions} is called <i>raajasi</i> {task}.

*{In the history of manmade hell created by human beings, the *videshi-vidharmi* demonic souls who are especially violent through the *karmendriyaan*, who arrive in the dualistic Copper [Age] themselves come after 2500 years itself in this world and make it into hell through the bodily violence of the corrupt *karmendriyaan* and they themselves also fall gradually.}

²⁵⁶ The entire world is one family

**Anubandham kshayam hinsaam anavekshya ca paurusham.
Mohaat aarabhyate karma yat tat taamasam ucyate. (Ch.18, shloka 25)**

Yadaarabhyate mohaata anavekshya	{Any worldly} task that is started with attachment [or] out of foolishness {with a near vision,} without realizing
paurusham kshayam hinsaa ca anubandham	{our own} capability, harm, violence and the result {of the deed like atomic great destruction},
tat ucyate taamasam karma	it is called a <i>taamasi</i> task {of the end of the Iron Age at the end of the <i>kalpa</i> which gives intolerable sorrow to everyone}.

**Muktasangah anahamvaadii dhrityutsaahasamanvitah.
Siddhyasiddhyoh nirvikaarah kartaa saatvik ucyate. (Ch.18, shloka 26)**

Muktasangah anahamvaadii dhrityutsaahasamanvitah	[The one who is] devoid of attachment {to everyone}, devoid of the ego of the feeling of [being] a body, full of patience and enthusiasm,
siddhyasiddhyoh nirvikaarah ucyate saatvikah kartaa	unaffected by accomplishment and failure, is called a <i>saatvik</i> doer.

**Raagii karmaphalaprepsuh lubdhah hinsaatmakah ashuchih.
Harshashokaanvitah kartaa raajasah parikiirtitah. (Ch.18, shloka 27)**

Raagii ashuchih	[The one who is] attached {to the worldly sensual pleasure}, impure, {[i.e.] dirtied by the urine of lust,}
karmaphalaprepsuh hinsaatmakah lubdhah	[the one who] desires fruits for {worldly} actions {in this very birth}, [the one who is] violent {through the power of the body, wealth etc.}, greedy {like the Muslims}
harshashokaanvitah parikiirtitah raajasah kartaa	[and] full of joy {and} sorrow, is called {a dualistic} <i>raajasi</i> doer {of the Copper [and] Iron Age who likes the practices of <i>rajo</i> [quality]}.

**Ayuktah praakritah stabdhah shatho naishkrutikah alashah.
Vishaadii diirghasuutrii ca kartaa taamas ucyate. (Ch.18, shloka 28)**

Praakritah ayuktah shathah stabdhah naishkrutikah alashah	[The one who is] uncivilized {like a villager}, incompetent, deceitful, stubborn, lowly, lazy {like being insentient},
vishaadii ca diirghasuutrii ucyate taamas kartaa	[the one] with the feeling of sorrow and a procrastinator {who avoids tasks}, is called a <i>taamasi</i> doer.

**Buddheh bhedam dhriteshcaiva gunatah trividham shrunu.
Procyamaanam asheshe na prithaktvena dhananjaya. (Ch.18, shloka 29)**

Dhananjaya eva shrunu trividham bheda buddheh	O the conqueror of the wealth of knowledge! Also listen to the three kinds of differences {created by nature} of the intellect {of every person}
ca dhriteh gunatah procyamaanam	and <i>dhaaranaa</i> * according to {the individual natural} qualities. {I} am telling {[about] all those three qualities [like] <i>satva</i> etc.}
asheshe na prithaktvena	completely {along with complete explanation [and] elaborately} with many forms separately {to you alone}.

**Pravrittii ca nivrittii ca kaaryaakaarye bhayaabhaye.
Bandham moksham ca yaa veti buddhih saa paarthaa saatvikii. (Ch.18, shloka 30)**

Paarthaa yaa buddhih veti pravrittii ca nivrittii	O lord of the Earth! The intellect that knows [how to] engage and not engage in actions {according to the society, country and time},
kaaryaakaarye bhayaabhaye ca bandhamca moksham	the permitted tasks or prohibited tasks, fear and fearlessness and bondages or freedom {from bodily, divine and material sorrow through the advance knowledge of the true Gita}, it is <i>satvaguni</i> .
saa saatvikii	

**Yayaa dharmam adharmam ca kaaryam ca akaaryam eva ca.
Ayathaavat prajaanaati buddhih saa paarthaa raajasii. (Ch.18, shloka 31)**

Paarthaa yayaa prajaanaati	O the king of the Earth! [The intellect] through which [someone] {just} comes to know
dharmam ca adharmam ca kaaryam ca akaaryam eva	the religion and irreligion and responsibility or irresponsibility as well {according to the society, country and time series}
ayathaavat saa raajasii buddhih	in a wrong way {because of attachment to some person or thing}, that is a <i>raajasi</i> intellect {of the <i>vidharmi</i> and <i>videshi</i> demons of the dualistic Copper [Age]}.

**Adharmam dharmam iti yaa manyate tamasaa aavritaa.
Sarvaarthaan vipariitaan ca buddhih saa paartha taamasii. (Ch.18, shloka 32)**

Paartha yaa tamsaaavritaa manyate adharmam	O king of the Earth! The intellect which is covered with {the sinful Iron Age} tamoguna considers irreligion {of the videshis and vidharmis}
dharmam ca sarvaarthaan vipariitaan	to be the religion {because of extreme bodily ego} and [considers] all the objects {of world benefit} in an opposite way,
saa taamasii buddhih	that is a tamoguni intellect {which gives sorrow to everyone [and is] always full of the fault of improper conduct [and] adulteration}.

**Dhrityaa yayaa dhaarayate manahpraanendriyakriyaah.
Yogena avyabhicharinyaa dhritih saa paartha saatvikii. (Ch.18, shloka 33)**

Paartha yayaavyabhicharinyaa dhrityaa	O Arjuna! The unadulterated power of dhaaranaa through which
manahpraanendriyakriyaah dhaarayate	the mind {that has become inconstant}, life and the activities of indriyaan are controlled {regularly according to the rules and through practice [and]}
yogena saa saatvikii dhritih	disinterest for the perishable world,) by having yoga {with the Supreme Father Shiva + Ekling, the hero actor}, it is the saatviki power of dhaaranaa {of a deity soul}.

**Yayaa tu dharmakaamaarthaan dhrityaa dhaarayate arjuna.
Prasangena phalaakaankshii dhritih saa paartha raajasii. (Ch.18, shloka 34)**

Tu arjuna yayaa dhrityaa phalaakaankshii dhaarayate	{But O wealthy} Arjuna! The power of dhaaranaa through which the one who desires {to obtain} the fruit {of happiness of corrupt indriya} acquires
dharmakaamaarthaan prasangena paartha	the religion, wealth and desires {of violent vidharmis of this hell created by men,} with intense attachment {through the mind}, O king of the Earth!
saa raajasii dhritih	That is the raajasi dhaaranaa {of the dualistic ones from the Copper [Age]}.

**Yayaa svapnam bhayam shokam vishaadam madam eva ca.
Na vimuncati durmedhaa dhritih saa paartha taamasii. (Ch.18, shloka 35)**

Paartha yayaa durmedhaah	O Paartha! The dhaaranaa {according to the videshi and vidharmi religion} through which a person with wicked intellect {stubbornly assimilates}
svapnam bhayam shokam vishaadam ca eva madam	dreams, fear, grief, depression and even arrogance {out of body consciousness}
na vimuncati saa taamasii dhritih	[and] doesn't give up [them] at all, that is the taamasi power of dhaaranaa {of the demonic actions of the extremely sinful Iron Age};

**Sukham tu idaanii trividham shrinu me bharatarshabha.
Abhyaasaat ramate yatra dukhaantam ca nigacchati. (Ch.18, shloka 36)**

Tu bharatarshabha shrinu trividham sukham me	but O the best [in the dynasty of King] Bharat! Listen to the three types of happiness {one lesser than the other} from Me,
idaanii yatra ramate abhyaasaat	{in} this {shooting of four ages in the Purushottam sangamyug,} by which [a man] delights {in extreme happiness} through {constant} practice of yoga
ca nigacchati dukhaantam	{along with disinterest} and {properly} attains the end of sorrow {in this very birth, in the Purushottam sangam[yug]}.

**Yat tat agre visham iva parinaame amritopamam.
Tat sukham saatvikam proktam aatmabuddhiprasaadajam. (Ch.18, shloka 37)**

Yat tat vishamiva agre amritopamam	The {happiness} that {seems intolerable, bitter} like poison {and the giver of sorrow} in the beginning, {but} is {always the giver of great happiness} like nectar
parinaame tat sukham prasaadajam aatmabuddhi	in the end, that happiness produced through the joy of the intellect {along with the mind in} the soul conscious {form}
proktam saatvikam	is called saatvik {in the 2500 years of heaven and hell too}.

**Vishayendriyasanyogaat yat tat agre amritopamam.
Parinaame visham iva tat sukham raajasam smritam. (Ch.18, shloka 38)**

Yat vishayendriyasanyogaat	{Despite being momentary,} the {maayaavi (illusive) happiness} [experienced] through the connection of the indriyaan of vices
amritopamam agre parinaame iva visham	{that gives the feeling of being} like nectar in the beginning, {but} in the end, {it feels} like {limitless sorrow of death [experienced]} by [having] poison;

tat smritam raajasam	sukham	that happiness {which starts from the beginning of the Copper [Age] till the middle of the Iron Age} is considered raajasi.
-------------------------	--------	---

Yat agre ca anubandhe ca sukham mohanam aatmanah.
Nidraalasyapramaadottham tat taamasam udaahritam. (Ch.18, shloka 39)

Yat caanubandhe aatmanah ca nidraalasyapramaadottham	agre	The {hellish happiness} which is {very} delusive in the beginning and in the end {too,} for {the point soul with} the mind and intellect and is created through sleep, laziness and negligence [or] carelessness {in the end},
tat sukham udaahritam taamasam		that {artificial} happiness is said to be {the giver of great sorrow with demonic vibrations [and]} taamasi {in the tyrannical Iron Age}.

Na tat asti prithivyaam vaa divi deveshu vaa punah.
Sattvam prakritijaih muktam yat ebhiih syaat tribhiih gunaih. (Ch.18, shloka 40)

Yat syaat muktam ebhiih tribhiih gunaih prakritijaih		Anything that is free from all these three qualities originated from {this aparaa (inferior)} nature {in the past, future and present},
tat sattvam naasti prithivyaam		that living being {or} thing is not present on {the entire} earth {with seven continents that has extended from the Copper [Age]}
vaa divi vaa deveshu		or the abode of vaikunth* or {even} the world of deities. {There also, they are certainly [with the quality of] satva or dominated by satva.}

[Shloka 41 to 48: Topic of socio-religious duties of the members of each of the four classes along with their fruits]

Brahmanakshatriyavishaam shuudraanaam ca parantapa.
Karmaani pravibhaktaani svabhaavaprabhavaih gunaih. (Ch.18, shloka 41)

Parantapa brahmanakshatriyavishaam	karmaani	O the one who burns the enemies like lust etc.! The actions of {the classes, [namely]} Brahmin, Kshatriya*, Vaishya
ca shuudraanaam pravibhaktaani gunaih svabhaavaprabhavaih		and Shudra have been excellently divided by means of the qualities born from soul consciousness {in the shooting*}.

*{'Caaturvarnyam mayaa srishtam gunakarmavibhaagashah' (Gita ch.4, shloka 13)} But it is about when? (It is about the shooting in the Purushottam sangamyug.)

Shamo damah tapah shaucam kshaantih aarjavam eva ca.
Gyaanam vigyaanam aastikyam brahmakarma svabhaavajam. (Ch.18, shloka 42)

Shamah damastapah shaucam kshaantiraarjavam		Dumbness {in the form of silence}, suppressing the indriyaan, tapa {of remembering the soul}, purity, peace, simplicity,
gyaanam ca vigyaanam eva aastikyam		the knowledge and yoga {understood through Brahma with five heads}, similarly, theism, {all these}
brahmakarma svabhaavajam		are the actions of Brahma {facing upwards} [that have] originated from {the satvaguni} soul consciousness. {'Karma brahmodbhavam viddhi' (ch.3, shloka 15)}

Shauryam tejo dhritih daakshyam yuddhe ca api apalaayaanam.
Daanam iishvarbhaavashca kshaatra karma svabhaavajam. (Ch.18, shloka 43)

Shauryam tejah dhritirdaakshyam ca apalaayaanam		Valour, ardour, patience, skill and not to run away {like the vidharmi cowards}
api yuddhe daanam ca iishvarbhaavah		even in a {terrible} war, donation and the quality of supremacy, administration or ruling {obtained through Raja yoga [taught] in the Gita};
karma svabhaavajam kshaatra		{these} are {the qualities of} actions originated from the nature of {purusharthi}* Kshatriyas {in the Confluence Age shooting}.

Krishigaurakshyavaanijyam vaishyakarma svabhaavajam.
Paricaryaatamakam karma shuudrasya api svabhaavajam. (Ch.18, shloka 44)

Krishigaurakshyavaanijyam vaishyakarma		Farming, protection of cows, trading {etc.} are the actions of Vaishyas {in the beginning of the Confluence [Age],}
svabhaavajam paricaryaatamakam		originated from {vicious} nature {in the shooting through [the thoughts of] the mind}. {To serve,} to be in service {of all the four classes} in all the four directions

karma api svabhaavajam shuudrasya	are the actions originated from the nature of Shudras , {[the ones] belonging to the fourth class}. {They are connected to their previous births as well for many <i>kalpas</i> .}
--	---

**Sve sve karmani abhiratah sansiddhim labhate narah.
Svakarmaniratah siddhim yathaa vindati tat shrunu. (Ch.18, shloka 45)**

Narah abhiratah sve sve karmani	{Still,} the human being who is always engaged {in the shooting of the <i>Purushottam sangamyug</i> } through his particular actions
labhate sansiddhim yathaa svakarmaniratah	attains { <i>vaikunth</i> * in the form of} complete accomplishment. The way in which {the <i>purusharthi</i> of any class} engaged in the task of the self
vindati siddhim shrunu tat	attains the accomplishment {of the abode of Vishnu's super sensuous joy beyond the celestial degrees}; listen to it.

**Yatah pravrittih bhuutaanaam yena sarvam idam tatam.
Svakarmanaa tam abhyarcya siddhim vindati maanavah. (Ch.18, shloka 46)**

Yatah pravrittih bhuutaanaam	{The <i>Purushottam sangam/yug</i> } when {the shooting of} tasks {like origin, activities etc.} of the living beings is performed {and the father of the <i>yagya</i> }
yena idam sarvam tatam	through whom this entire {human world tree} has expanded {from the seed [or] the <i>ling</i> equal to the light of <i>Sadaa Shiva</i> };
abhyarcya tam svakarmanaa	after worshipping {[and] venerating} Him properly through his actions {[and] by becoming obedient},
maanavah vindati siddhim	a human being attains the accomplishment {of the Abode of Vishnu's <i>vaikunth</i> * in the form of <i>jiivanmukti</i> even while being alive in the world}.

**Shreyaan svadharmah vigunah pardharmaat svanushtithaat.
Svabhaavaniyatam karma kurvan na aapnoti kilbisham. (Ch.18, shloka 47)**

Svadharmah shreyaan vigunah pardharmaat	The religion of the soul is elevated than the opposite quality {of body consciousness} of inert nature,
svanushtithaat kurvan karma svabhaavaniyatam	because it can be followed happily. While performing the action {of any class} fixed to {his} nature
naapnoti kilbisham	{in exactly the same shooting of the four ages of 5000 years in every <i>kalpa</i> }, [he] doesn't become the sharer of sins {because of being stable in the soul conscious stage}.

**Sahajam karma kaunteya sadosham api na tyajet.
Sarvaarambhaa hi doshena dhuumena agnih iva aavritaah. (Ch.18, shloka 48)**

Kaunteya na tyajet karma	O son of Kunti! {Because of having the practice of <i>sanskaars</i> of many births} [you] shouldn't renounce the actions
sahajam api sadosham hi sarvaarambhaa	that are easy even if they are faulty; it is because all the 'actions {of the classes like Brahmins etc. of this hellish world}
aavritaah doshena iva agnih dhuumena	are covered by faults just like fire [is covered] by smoke. { <i>Yagyarthakarmanonyatra lokoyam karmabandhanah</i> (Gita ch.3, shloka 9)}

*{"There is loss in all the businesses except the business of imperishable gems of knowledge." (Murli dated 02.12.68, end of pg.1)} {The business of Rudra's *yagya* alone is the best.} {The very reason behind all the businesses in this world is [to be] dirtied by the urine of lust.} {*Yasya sarve samaarambhaa kaamasankalpavarjitaah.* (Gita ch.4, shloka 19)}

[Shloka 49 to 55: Topic of conclusion of knowledge (gyaannishtha)]

**Asaktabuddhiih sarvatra jitaatmaa vigatasprihah.
Naishkarmyasiddhim paramaam sannyaasena adhigacchati. (Ch.18, shloka 49)**

Jitaatmaa sarvatra asaktabuddhiih	The one who gains victory over the soul in all the situations {of this hellish world}, the {person} who has an intellect devoid of attachment,
vigatasprihah adhigacchati paramaam	the one who is free from desires {just like [to be satisfied] with whatever is obtained like ' <i>yadricchaalaabhasantushto</i> ' (Gita ch.4, shloka 22)}, attains the most elevated
naishkarmyasiddhim sannyaasena	accomplishment devoid of actions {like [that in] <i>vaikunth</i> * beyond the celestial degrees, filled with super sensuous joy}, through complete renunciation.

**Siddhim praapto yathaa brahm tathaa aapnoti nibodha me.
Samaasena eva kaunteya nishtha gyaanasya yaa paraa. (Ch.18, shloka 50)**

Kaunteya yathaa praaptaah siddhim	O son of Kunti, {the destroyer of body consciousness}! Just like a person who has attained {heavenly} accomplishment
aapnoti brahm tathaa yaa paraanishtha gyaanasya	attains <i>Brahmalok</i> *, {the Soul World of all the souls in general first of all}, similarly, the highest stage in the form of zenith of knowledge
nibodha samaasena eva me	{attained through <i>purushaarth</i> * in the <i>Purushottam sangamyug</i> which is present in <i>Parambrahm</i> * in practice}, listen to {it} in brief just through Me.

**Buddhyaa vishuddhayaa yukto dhrityaa aatmaanam niyamyaa ca.
Shabdaadiin vishayaan tyaktvaa raagadveshau vyudasya ca. (Ch.18, shloka 51)**

Yuktah vishuddhayaa buddhyaa	The person who is absorbed in the remembrance {of the Supreme Father + Supreme Soul} with a specially pure intellect
niyamyaa aatmaanam dhrityaa tyaktvaa	{through the advance knowledge of the true Gita} controls his mind patiently {through the repeated practice of remembrance}, renounces
vishayaan shabdaadiin vyudasya raagdveshau	{all the five} senses {like touch,} sound etc. and {through the remembrance of the soul,} gives up love and hatred {created by body consciousness},

**Viviktasevii laghvaashii yatavaakkaayamaanasah.
Dhyaanayogaparo nityam vairaagyam samupaashritah. (Ch.18, shloka 52)**

Viviktasevii laghvaashii yatavaakkaayamaanasah	the one who likes solitude {even through the mind}, the one who eats less, the one who is restricted {by shrimat} in the thoughts, words and deeds,
nityam dhyaanayogaparah	the one who constantly churns the ocean of thoughts and engages in yoga with the Supreme Soul,
samupaashritah vairaagyam	takes the complete shelter of disinterest {towards the old, Iron Age world of missiles [or] pestles created by the Yadavas, [the world] that is going to be burnt to ashes by already made numerous bombs}.

**Ahankaaram balam darpam kaamam krodham parigraham.
Vimucya nirmamah shaanto brahmabhuuyaaya kalpate. (Ch.18, shloka 53)**

Nirmamah shaantah vimucya ahankaaram	[The one who has] become free from attachment [and] has a peaceful mind after especially giving up ego {of the perishable body},
balam darpam kaamam krodham parigraham	{physical} power, arrogance, lust, anger {and the other forms like greed etc.}, the attitude of collecting [things]
kalpate brahmabhuuyaaya	{created out of attachment towards managing the future [that is going to be] burnt to ashes}, is capable [to attain] the quality of <i>Parambrahm</i> {of My best hero actor}.

**Brahmabhuutah prasannaatmaa na shocati na kaankshati.
Samah sarveshu bhuuteshu madbhaktim labhate paraam. (Ch.18, shloka 54)**

Prasannaatmaa brahmabhuutah	A Brahmin with a happy mind who has acquired the quality of <i>Parambrahm</i> , {who has become perfect in the <i>Purushottam sangam[yug]</i> itself}
na shocati na kaankshati samh	doesn't grieve {and} doesn't expect [anything] either. The one who has a uniform feeling for all the living beings
labhate madbhaktim paraam	{through the vision of the star [like] soul after giving up body consciousness,} obtains the benefit of faith and devotion of My most elevated, {living Ocean of Knowledge who has become unadulterated forever, in the Confluence [Age] as well}.

**Bhaktyaa maam abhijaanaati yaavaan yah ca asmi tattvatah.
Tato maam tattvato gyaatvaa vishate tadanantaram. (Ch.18, shloka 55)**

Tatah bhaktyaa abhijaanaati maam	With that feeling of devotion [and] faith, [he] recognizes Me properly
tattvatah	{and} truly {according to the <i>shlokas</i> 1 to 18 of the 13 th chapter in the advance [knowledge of] the true Gita, by experiencing in the very way}
yah ca yaavaan asmi tadanantaram tattvatah gyaatvaa	what {I, the Charioteer equal to the Light of <i>Sadaa Shiva</i> , the One who renews the world am} and how [I] am. {And} after truly recognizing
maam vishate	Me {Shiv + baba, in this very combined form}, [he] enters {the abode of <i>Parambrahm</i> of the <i>Rudramaalaa</i> * that has specially attained the seed form [stage].}

**Sarvakarmaani api sadaa kurvaano madvyapaashrayah.
Matprasaadaat avaapnoti shaashvatam padam avyayam. (Ch.18, shloka 56)**

Api kurvaano sarvakarmaani sadaa madvyapaashrayah	Even while performing all types of actions {of all the ten <i>indriyaan</i> }, the one who always takes the shelter [or] support of especially Me alone
avaapnoti shaashvatam avyayam padam	attains the long-lasting, imperishable supreme position {of the form of Vishnu of <i>vaikunth</i> * who rests in the ocean of milk, the remembrance of unity through purity}
matprasaadaat	through the pleasure {of} My {corporeal, hence incorporeal <i>lingmuurti</i> ²⁵⁷ }.

**Cetasaa sarvakarmaani mayi sannyasya matparah.
Buddhiyogam upaashritya maccittah satatam bhava. (Ch.18, shloka 57)**

Sannyasya sarvakarmaani mayi	After dedicating all the actions {of the <i>gyaanedriyaan</i> and <i>karmendriyaan</i> *} to Me, {the <i>lingmuurti</i> }
cetasaa matparah upaashritya satatam	through the mind and intellect, after being devoted, {[i.e.] subordinate} to Me {alone}, after taking the shelter close to Me {through} constant {practice}
buddhiyogam bhava maccittah	of the connection of the intellect {along with disinterest}, engross [your] mind in My {corporeal, hence incorporeal form of Mahadev*}.

**Maccittah sarvadurgaani matprasaadaat tarishyasi.
Atha cet tvam ahankaaraat na shroshyasi vinankshyasi. (Ch.18, shloka 58)**

Tarishyasi sarvadurgaani matprasaadaat	[You] will cross all the hindrances [or] difficulties in the form of obstacles {of the body, mind, wealth etc.} through My pleasure
atha ahankaaraat tvam na shroshyasi cet maccittah	and because of ego, if you don't listen to {My words full of elevated opinion} by engrossing your mind in My {point form stubbornly [or] forcefully},
vinankshyasi	{your high position of the Controller of the world (Vishwanath)} will be completely destroyed.

**Yat ahankaaram aashritya na yotsya iti manyase.
Mithyaa eshah vyavasaayah te prakritih tvaam niyokshyati. (Ch.18, shloka 59)**

Ahankaaram aashritya yat iti manyase na yotsya	By taking the shelter of the ego {of bravery}, if [you] {just} consider that 'I won't fight' {the non-violent <i>maayaavi</i> [war] ²⁵⁸ },
eshah vyavasaayah te mithyaa	this thinking of yours is pointless {according to ch.3, shloka 27 [and] ch.18, shloka 43 [of] the Gita};
prakritih niyokshyati tvaam	{because} the nature {of a <i>Kshatriya</i> in your soul} will definitely engage you {in the war}.

**Svabhaavajena kaunteya nibaddhah svena karmanaa.
Kartum na icchasi yat mohaath karishyasi avashah api tat. (Ch.18, shloka 60)**

Kaunteya tadapi yat necchasi kartum mohaath	O son of Kunti, {the destroyer of body consciousness}! Even if [you] don't wish to fight {the non-violent <i>maayaavi</i> war} out of the foolishness {of attachment},
karishyasi avashah	[you] will {definitely} do (fight) being compelled {by the ' <i>caaturvarnyam mayaa srishtam</i> ' record of the soul (in the chapter 4, shloka 13 of the Gita)}
nibaddhah svena karmanaa svabhaavajena	[because of] being bound to your actions born from the nature {in the shooting of the <i>Purushottam sangam</i> [yug]}.

**Iishvarah sarvabhutaanaam hriddeshe arjuna tishthati.
Bhraamayan sarvabhutaani yantraaruudhaani maayayaa. (Ch.18, shloka 61)**

Arjuna iishvarah tishthati hriddeshe sarvabhutaanaam	O Arjuna! {Vishwanath who has become 'equal to} God {himself} is sitting {as the Ruler} in the heart of all the living beings {to a greater or a lesser extent,
yantraaruudhaani	through the 'energy of yoga}. {Just like a body in the form of a vessel} placed on the wheel of {the world cycle},

²⁵⁷ The personality of *ling**

²⁵⁸ The war against Maya

sarvabhuutaani bhraamayan maayayaa	all the {superior and inferior} living beings are being misled {in every kalpa} through {the Yog}maya {temple}.
---------------------------------------	---

Tam eva sharanam gaccha sarvabhaavena bhaarata.

Tat prasaadaat paraam shaantim sthaanam praapsyasi shaashvatam. (Ch.18, shloka 62)

Bhaarata tameva gaccha sharanam	O Vishnu [or] the son of [King] Bharat! {After knowing} that very {World Father,} go under the shelter {of that lingmuurti}
sarvabhaavena tatprasaadaat praapsyasi	with all your feelings. Through His pleasure [you] will attain {the True Ancient [Deity] Religion's imperishable [and]}
paraam shaantim shaashvatam sthaanam	the most {elevated} peace {and} the long-lasting supreme position {in the form of vaikunth* of Vishnu, beyond the celestial degrees}.

Iti te gyaanam aakhyaatam guhyaat guhyataram mayaa.

Vimrishya etat ashesheena yathaa icchasi tathaa kuru. (Ch.18, shloka 63)

Mayaa aakhyaatam guhyataram gyaanam guhyaat	I have narrated the deeper {Parambrahma's advance} knowledge of the Gita than the deep {basic knowledge of Brahma}
te iti etat vimrishya ashesheena	to you in this way. After thinking over it completely, {by being engaged in studying [as per] 'pariprashnena sevayaa' of ch.4, shloka 34 of the Gita,}
kuru tathaa yathaa icchasi	do as per {[your] heart's} wish. {The soul itself is its friend or enemy.} (Gita ch.6, shloka 5)

Sarvaguhyatamam bhuyayah shrinu me paramam vacah.

Ishtah asi me dridham iti tato vakshyaami te hitam. (Ch.18, shloka 64)

Shrinu sarvaguhyatamam paramam vacah me bhuyayah	Listen to the most secret, the most elevated {than even all the religious scriptures [and] the best} words of Mine {in this Gita} again;
me dridhamishtosi	{because} you are My dearest {Brahmin like the Everest peak};
iti vakshyaami hitam te	this is why [I] tell [you] about what is good for you; {because you have to become the conqueror of the world through Raja yoga.}

Manmanaa bhava madbhakto madyaaji maam namaskuru.

Maam eva eshyasi satyam te pratijaane priyah asi me. (Ch.18, shloka 65)

Bhava manmanaa madbhaktah madyaaji namaskuru maam	{O Arjuna!} Engage [your] mind in Me. [You] are My devotee. Do the service of the {imperishable Rudra} yagya for Me. Bow before Me.
maamevaishyasi satyam pratijaane	{Through this, you will become the best among [all] the souls (purush) and} definitely find Me. {I} make a true promise
te asi priyah me	to you {that you} are dear to Me {like a true friend}; {because you, [i.e.] Aadam [or] Arjuna, yourself are the seed of the world.}

Sarvadharmaan parityajya maam ekam sharanam vraja.

Aham tvaa sarvapaapebhyo mokshayishyaami maa shuchah. (Ch.18, shloka 66)

Parityajya sarvadharmaan sharanam vraja	Completely renounce all the religions {[like] Hindu, Muslim etc.} and {come} under the shelter
maam ekam aham mokshayishyaami tvaa sarva paapebhyah	of Me, the One {Shivbaba who is considered Allah avvaldiin}. I will liberate you from all the sins
maa shuchah	{of violence committed in the past for the protection of religion}. Don't grieve {[thinking,] everyone including dharmi (religious), vidharmi [and] adharmi (irreligious) will die an untimely death}.

[Shloka 67 to 78: Glory of Shri Gitaji]

Idam te na atapaskaaya na abhaktaaya kadaacana.

Na ca ashushruushave vaacyam na ca maam yah abhyasuuyati. (Ch.18, shloka 67)

Te kadaacana na vaacyam idam atapaskaaya	Never narrate this {knowledge of the Gita} to the person who is devoid of intense meditation (tapa) {of remembering the atom-like point of light soul},
abhaktaaya ashushruushave	the one who is a devotee with blind faith {like Naar + da ²⁵⁹ }, [the one who] doesn't have the feeling of [doing] service {[for the] imperishable Ashvamedh Rudra yagya}

²⁵⁹ 'Naar' means, the water [of knowledge] & 'da' means, the giver; Narad: a staunch devotee of Vishnu

ca yah abhyasuuyati maam	and the one who {like the atheists} is jealous of Me, {the World Father who has become equal to the Supreme Father Shiva}.
---------------------------------	--

**Ya imam paramam guhyam madbhakteshu abhidhaasyati.
Bhaktim mayi paraam kritvaa maam eva eshyati asanshayah. (Ch.18, shloka 68)**

Yah paramam guhyam madbhakteshu	The one who narrates this extremely secret {knowledge to} My devotees {who have faith [and are] filled with emotions [for Me]},
kritvaa mayi paraam bhaktim	{he} will perform My most elevated {unadulterated} bhakti (devotion) {of Somnath ²⁶⁰ Mahadev of the beginning of the Copper [Age]}
maamevaishyati asanshayah	{and} find Me, {the One Shiv + baba, Vishwanath} alone undoubtedly. {Gita ch.7, shloka 23}

**Na ca tasmaat manushyeshu kashcit me priyakrittamah.
Bhavitaa na ca me tasmaat anyah priyataro bhuvi. (Ch.18, shloka 69)**

Manushyeshu kashcit na priyakrittamah me	Among the human beings, there isn't {any} performer of actions dear to Me
tasmaat ca na bhuvi tasmaadanyah	{like} that {corporeal charioteer, hence the incorporeal Light of Shiva} and no {person} in the world other than that {Adam},
priyatarah me na bhavitaa	{who is the personality of Mahadev, the one World Father} has {ever been} dearer to Me, nor will be.

**Adhyeshyate ca ya imam dharmyam samvaadam aavayoh.
Gyaanayagyena tena aham ishtah syaam iti me matih. (Ch.18, shloka 70)**

Ya samvaadam dharmyam	{Anyone} who {intently} studies this discussion, {[i.e.] the advance knowledge} worth assimilating
aavayoh tena gyaanayagyena	between both of us, {Shiva + Arjuna [or] Adam}, through {the best service} of that yagya of knowledge of {Mahaarudra through the thoughts + words},
aham syaam ishtah iti me matih	I will become dear {to that group of the eight personalities of Shiva [who have] become [that] one after the other}, this is My belief.

**Shraddhaavaan anasuuyashca shrunuyaat api yo narah.
Sah api muktah shubhaan lokaan praapnuyaat punyakarmanaam. (Ch.18, shloka 71)**

Yah narah shraddhaavaan ca anasuuyah api shrunuyaat	The human being who is a believer and is devoid of jealousy, who just listens' to
punyakarmanaam api muktah	{the advance knowledge of the Gita along with the entire discussion}, he, the one who performs noble deeds {in the best heaven} also becomes free {from sorrow [and]}
praapnuyaat shubhaan lokaan	attains the auspicious worlds {of Vishnu residing in the ocean of milk [of knowledge] of the nine controllers [or] the Rudraaksh seed form fathers}.

{The one who listens to even two words through My (fifth) mouth (of Brahma that faces upwards), he will definitely go to heaven. (Murli dated 02.03.68, beginning of pg.3)}

**Kaccit etat shrutam paartha tvayaa ekaagrena cetasa.
Kaccit agyaanasammohah pranashtah te dhananjaya. (Ch.18, shloka 72)**

Paartha kaccittvayaa shrutam etat	O lord of the Earth! {The man Arjuna [or] Adam [or] Adam!} Did you listen to this {advance knowledge of the true Gita
ekaagrena cetasa dhananjaya kaccitte	continuously [and] according to the rule} with a focused mind? O conqueror of the wealth of knowledge! Has your
agyaanasammohah pranashtah	entire attachment created because of the ignorance {of the hearsays of religious scriptures full of blind faith for 2500 years} been completely destroyed?

**Arjuna uvaac: Nashtomohah smritih labdhaa tvatprasaadaat mayaa acyuta.
Sthitah asmi gatasandehah karishye vacanam tava. (Ch.18, shloka 73)**

Acyuta nashtomohah tvatprasaadaat	[Arjuna said:] O the One who doesn't fall! {Amoghviirya*, the Head of the Purushottam yug, [my]} attachment has destroyed through Your happiness;
labdhaa smritih asmi sthitah gatasandehah	[I have] gained the remembrance {of You, who has entered me (Gita ch.11, shloka 54)}. I have stabilized {through the mind} after becoming free from doubts.

²⁶⁰ A name of Shiva; it means, the Controller of the Moon (Soma)

karishye tava vacanam	[I] will {fully} obey Your order {uttered through [the mouth of] Parambrahm who faces upwards}.
-----------------------	---

**Sanjay uvaac: Iti aham vaasudevasya paarthasya ca mahaatmanah.
Samvaadam imam ashrausham adbhutam romaharshanam. (Ch.18, shloka 74)**

Ityaham ashrausham imam adbhutam romaharshanam samvaadam	[Sanjay said:] in this way, {through the subtle body,} I have heard this wonderful [and] exciting conversation between
vaasudevasya ca paarthasya mahaatmanah	Vaasudev and the master of the Earth, the great soul Arjuna, {the son of Shiva, the Treasurer of knowledge}.

**Vyaasaprasaadaat shrutavaan etat guhyam aham param.
Yogam yogeshwaraat krishnaat saakshaat kathayatah svayam. (Ch.18, shloka 75)**

Vyaasaprasaadaat aham svayam shrutavaan	Through the pleasure of [sage] Vyas, {who was sitting especially for this very work from the Copper [Age],} I myself have heard
yogeshwaraat krishnaat saakshaat	{Sanatkumar,} the Lord of yogis, the embodiment of attraction, {the avyakt* [and] the most excellent [embodiment of] knowledge [and] yoga} in practice,
kathayatah etat guhyam param yogam	narrating this secret [and] the best {easy Raja} yoga {through the ears of my subtle body}.

**Raajan sansmritya sansmritya samvaadam imam adbhutam.
Keshavaarjunayoh punyam hrishyaami ca muhurmuuh. (Ch.18, shloka 76)**

Raajan sansmritya-2 imam adbhutam	O {capitalist} king! In this way, by repeatedly remembering this surprising
ca punyam samvaadam keshavaarjunayoh	and pure conversation {heard and narrated for the first time in the world} between {Shivbaba,} the Master of Brahma and Arjuna,
hrishyaami muhurmuuh	{now, I} am feeling rejoiced again and again {in the unforgettable memories of the Purushottam sangam[yug]}.

**Tat ca sansmritya sansmritya ruupam atyadbhutam hareh.
Vismayo me mahaan raajan hrishyaami ca punah punah. (Ch.18, shloka 77)**

Ca raajan sansmritya-2 tat atyadbhutam	And O king {of votes through [rupee] notes} Dhrit + raashtra ²⁶¹ ! By repeatedly remembering that extremely surprising
ruupam hareh	{Ardhanaarishwar ²⁶² , the Viraat (Universal)} form {of Ashvattha, [i.e.] banyan tree} in the form of Vishnu {through the knowledge of the true Gita},
me mahaan vismayashca hrishyaami punah-2	I feel a great surprise {after seeing this wonder} and {I} am feeling rejoiced again and again.

**Yatra yogeshvarah krishno yatra paartho dhanurdharah.
Tatra shriih vijayo bhuutih dhruvaa nitirmatirmama. (Ch.18, shloka 78)**

Yatra yogeshvarah krishnah yatra	Where there is the Lord of yogis, {Shivbaba,} the embodiment of attraction, where there is {the seed [or] the father of the corporeal human world,}
dhanurdharah paartho	archer King {Vishwanath of "Shankar caap jahaaj, jehi carhe utarahi paar nar ²⁶³ " [mentioned] in the [epic] Ramayan},
tatra shriih bhuutih vijayah	there is the most elevated special creation (vibhuuti) in the form of victory over the world {that wasn't achieved by any vidharmi or videshi, [and]}
dhruvaa nitirmama matih	the firm politics {of the first Narayan who is always victorious} prevails {there itself}, {this} is my belief.

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

²⁶¹ Dhrit: the one who has acquired, raashtra: nation; the one who has [cunningly] acquired the [wealth of] the nation

²⁶² The half male and half female form of Shiva

²⁶³ The bow like body of Shankar is like a ship; all the men who ride on him go across