

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 ashruvuurnaakulekshanam.
Vishiidantamidam vaakyam uvaac madhusuudanaah. (Ch.2, shloka 1)**

Tathaa madhusuudanaah uvaac idam vaakyam tam kripayaaavishtam ashruvuurnaakulekshanam vishiidantam	[Sanjay said:] In this way {Shivbaba,} the Killer of lust that is as sweet as honey said these words to that Arjuna who was filled with compassion {out of attachment to [his] relatives,} had worried eyes filled with tears [and] was depressed.
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**Bhagavaanuvaa: Kutastvaa kashmalam idam vishame samupasthitam.
Anaaryajushtam asvargyam akiirtikaram arjuna. (Ch.2, shloka 2)**

Arjuna kutah idam vishame kashmalam anaaryajushtam asvargyam akiirtikaram samupasthitam tvaa	[God said:] O Arjuna! From where did this untimely impurity unaccepted for an honourable person, [the impurity] that doesn't take you to heaven [and] brings infamy {in the society,} come in you {despite being a Kshatriya}?
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**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 parantap tyaktvaa kshudram hridayadaurbalyam uttishtha	O king of the Earth! Don't become a coward. This isn't {praise} worthy {in} your {clan}. O the one who burns the enemies! Give up the {sudden} weakness of [your] poor heart [and] stand up.
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**Arjuna uvaac: Katham bhiishmam aham sankhye dronam ca madhusuudana.
Ishubhih pratyotsyaami puujarhau arisuudana. (Ch.2, shloka 4)**

Madhusuudana katham aham yotsyaami prati ishubhih bhiishmam ca dronam sankhye arisuudana puujarhau	[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} with {babas like} Bhishma and {great teachers like} Drona in the {religious} war? 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].
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**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 mahaanubhaavaan guruun hatvaa guruun arthakaamaan eva bhunjiya bhogaan rudhirapradigdhaan tu iha	Begging and eating [food] in this world is still better in comparison to killing 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} who desire [to obtain] wealth {from lifestyle full of their own dhaaranaa}, I will just be enjoying {these} pleasures {filled with remorse} soaked in blood {of bad thoughts} here.
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**Na caitavidmah katarat no gariyo yadvaa jayema yadi vaa no jayeyuh.
Yaaneva hatvaa na jiiivishaamastevasthitaah pramukhe dhaartaraashtraah. (Ch.2, shloka 6)**

Ca katarat gariyah no vaa yat jayema vaa yadi jayeyuh no na vidmah etat yaan hatvaa na jiiivishaamah eva te dhaartaraashtraah avasthitaah pramukhe eva	And what is the best for us? Either we will {definitely} gain victory {in the religious war} or {they} will gain victory over us, {we} don't know this {future result properly}. The ones after killing whom {we} don't want to live at all, those {Kauravas with bad blood of thoughts,} the sons of Dhritarashtra, {who has grabbed the wealth of the nation out of selfishness} are standing right in front of [us].
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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 Trikaaldarshii* 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 apnudyaat yat shokam ucchoshanam indriyaanaam.
Avaapya bhuumaau asapatnam riddham raajyam suraanaamapi caadhipatyam. (Ch.2, shloka 8)

Hi api avaapya aadhipatyam suraanaam ca riddham raajyam bhuumau	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 {inspite 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 prahasan iva 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: Ashocyaanvashocastvam 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}
ime janaadhipaah na eva ca vayam sarve na bhavishyaamah atah param na	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 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 dehinostmindehe</i>	Just like there is childhood, adolescence {and} old age {with [the qualities] <i>sat</i> [*] , <i>raj</i> ¹ [and] <i>tam</i> ² , 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 vyathayantyete 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] Aadam always exists 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.
Vinaashamavyayasya na kashciktartumarhati. (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>asyavyayasya</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 dehaa 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}.
<i>tasmaat bhaarata yudhyasva</i>	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)**

<i>Ya vetti enam hantaaram ca yah manyate enam hatam</i>	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},
<i>ubhau tau na vijaaniitah</i>	both of them don't know {it properly}. {It (the soul) is the seed of the tree like body.}

¹ The quality of activity and passion

² Darkness and ignorance

ayam na hanti na hanyate	{Even during the great destruction at the end of the <i>kalpa</i> } this {soul} neither kills {anyone} nor is it killed.
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*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 shaashvatatah puraano	This {imperishable soul} [that is] <i>ajanmaa</i> *, eternal, everlasting [and] ancient {with peaceful nature of the self in every <i>kalpa</i> }
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 <i>sanskaars</i> }
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 <i>Ishwariya</i> ³ 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.

*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)*

³ Related to God

<i>Ca atha manyase enam nityajaatam vaa nityam mritam</i>	And if [you] consider it to be [something that is] always born or [something that] always dies,
<i>tathaapi mahaabaaho shocitum evam naarhasi tvam</i>	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)

<i>Hi mrityuh jaatasya dhruvah ca janma mritasya</i>	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}
<i>dhruvam tasmaat shocitum</i>	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
<i>arthe aparihaarye na arhasi tvam</i>	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)

<i>Bhaarata aadiini bhuutaani avyaktah</i>	O descendant of [King] Bharat! {In the beginning of the world, too} the beginning {and the end} of living beings is invisible.
<i>vyaktamadhyaani avyaktanidhanaanyeva</i>	{[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.
<i>kaa paridevanaa tatra</i>	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)

<i>Kashcit vadati enam aashcaryavat</i>	Someone describes this {hero}* with surprise {after knowing [him] nambarvaar ⁴ }
<i>ca anyah pashyati aashcaryavat tathaa eva ca anyah eva shrinoti enam</i>	and the other one sees [him] with the same surprise and someone {else} just listens to it
<i>aashcaryavat ca kashcit na veda enam</i>	with surprise {despite knowing something [about him]} and some {atheists who don't have faith} aren't able to recognize this [hero]
<i>api shrutvaa</i>	even after {dejectedly} listening {[to the description] completely [or] partially}. {This is why the ones who enjoy pleasure in the world are nambarvaar ⁵ .}

*{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)

<i>Bhaarata ayam dehii nityam</i>	O Arjuna, the one who is engaged in the light of knowledge! This {seed of the world, the hero, the Supreme +} soul is always
<i>avadhyah sarvasya dehe</i>	indestructible in everybody's body {because of the energy of easy Raja yoga obtained according to nambarvaar purusharth in the Purushottam sangam[yug]}.
<i>tasmaat shocitum sarvaani bhuutaani naarhasi tvam</i>	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]

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

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

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

⁴ To a greater or a lesser extent

⁵ They enjoy pleasure to a greater or a lesser extent

<i>Paartha sukhinah kshatriyaah labhante iidrisham yuddham</i>	O lord of the Earth! {Only} happy Kshatriyas encounter such* {great religious} war
<i>apaavritam svargadvaaram ca upapannam yadricchayaa</i>	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)

<i>Atha cet tvam na karishyasi imam dharmyam sangraamam</i>	But if you don't fight this religious, {non-violent Mahabharat} war {which is the gateway to heaven},
<i>tatah hitvaa svadharmam</i>	then you will destroy {the true ancient} svadharma* {of Allah Avvaldiin ⁶ }
<i>ca kiirtim avaapsyasi paapam</i>	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)

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

Bhayaadranaaduparatam mansyante tvaam mahaarathaah.
Yeshaam ca tvam bahumato bhutvaa yaasyasi laagham. (Ch.2, shloka 35)

<i>Mahaarathaah mansyante tvaam uparatam ranaat</i>	The mahaarathis will consider you to have turned the face away {and afraid of} the {religious} war
<i>bhayaat ca yeshaam bahumatobhuvaa tvam</i>	out of the fear {of opponents, despite being a Kshatriya warrior} and those who have {such} a great regard {in the mind} for you {being the greatest archer},
<i>yaasyasi laagham</i>	{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)

<i>Ca tava ahitaah vadishyanti bahuun</i>	And your opponents {who have always converted to [the religion of] vidharmis for 2500 years} will say many {dirty, intolerable and totally false,}
<i>avaacyavaadaan nindantah tava saamarthyam</i>	unspeakable words {full of defamation} while criticizing your ability;
<i>nu kim dukhataram tatah</i>	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)

<i>Kaunteya vaa hatah praapsyasi svargam</i>	O son of Kunti {who destroys body consciousness}! If [you] die {while fighting bravely}, [you] will attain heaven
<i>vaa jitvaa bhokshyase mahiim</i>	or [you] will win and enjoy {the entire} earth {of the deity and demonic souls};
<i>tasmaat kritanishcayah uttishtha yuddhaaya</i>	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)

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

⁶ Allah means God, avval means number one and diin means religion; God is the One who establishes the number one religion

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

Paartha eshaa buddhiah abhahitaa	O Arjuna, the sustainer of the Earth! This advice is mentioned {with complete explanation}
saankhye te tu shrinu imaam yoge	in the scripture Saankhya ⁷ of your {very earlier form of sage Kapil, who resided in Kampila} and {now,} listen to this {advice in detail from Me} in karmayoga ⁸ .
yuktah yayaa buddhyaa 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 purushaarth {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 buddhiah ekaa iha kurunandana.
Bahushaakhaa hi anantaashca buddhayavyavasaayinaam. (Ch.2, shloka 41)**

Kurunandana iha vyavasaayaatmikaa buddhiah ekaa ca avyavasaayinaam	O Prahlad, {the giver of joy} to the Kuru dynasty! In this {yoga} definite {knowledge comes from the One; therefore,} {shri}mat ⁹ is {of} the One {non-dualistic Shivbaba} alone, whereas the opinions of {secular} human beings lacking faith
hi anantaah bahushaakhaa	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	[being] engaged in debate about the Vedas (Gita ch.2, shloka 45, 52, 53) are unintelligent, who say these
pushpitaam vaacam	flowery [and] very sweet words. {They are the bhogis who eat maalpue ¹⁰ in the Shrinath [temple] in west}.

**Kaamaatmaanah svargaparaa janmakarmaphalapradaam.
Kriyaavisheshabahulaam bhogaishvaryagamim 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 purushaarth'
bhogaishvaryagamim prati	[and] for the attainment of pleasure and wealth {with 56 bhog ¹¹ 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] svaahaa-svaahaa ¹² and so on} that grant the fruits of actions for many births.

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

Buddhiah 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,

⁷ Having to do with number or calculation: name of an Indian philosophical system

⁸ Performing actions while being in the remembrance of God or the Father

⁹ The most elevated opinion

¹⁰ A kind of fritter containing nuts, pistachios etc.

¹¹ Food offered to an idol

¹² Words uttered while making burnt offerings in sacrificial fire

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

Arjuna traigunyavishayaa	vedaa	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> ¹³ {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> ¹⁴ '}.
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 samplutodake	udapaane	The extent to which there is need of {very small [and] dirty} ponds on finding {Man}sarovar ¹⁵ {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 taavaan	braahmanasya	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 kadaacana maa phaleshu	adhikaarah karmani	You just have the right to [perform] <i>karmayoga</i> {according to the <i>shrimat</i> }, [you] never [have control] over {the worldly} results;
karmaphalhetuh maa bhuuh		{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 bhuutvaa samatvam yoga ucyate. (Ch.2, shloka 48)**

Dhananjaya sangam yogasthah	tyaktvaa	O Arjuna, the winner of the wealth of {the true Gita advance} knowledge! Give up attachment, stabilize in yoga,
samah siddhyasiddhyoh	bhuutvaa	stay uniform in {other contrasts like} success and failure {as well}, {become the one who renounces the fruits of actions and}
kuru karmaani ucyate yogah	samatvam	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)**

Dhananjaya buddhiyogaat	hi karma	O {Arjuna,} the winner of the wealth of knowledge! To just perform actions without engaging the intellect {in the One Greatest Shiva}
duurena avaram sharanam buddhau	anviccha	is extremely inferior. Take the shelter of {the ' <i>Trinetri</i> * Shivbaba', even the Intellect of} the intelligent ones {[like] the great religious leaders}.
phalahetavah kripanaah		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 Shrinath¹⁶, 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 *karhi*¹⁷), rice and potato."

¹³ Truth, honesty, genuineness, virtuousness, sincerity etc.

¹⁴ I take the responsibility of the attainment of something that hasn't been attained and its protection

¹⁵ Name of a sacred lake and pilgrimage place on mount Kailas in the Himalayas

¹⁶ A temple in Gujarat dedicated to Krishna

¹⁷ Gravy made by adding spices and gram flour to sour curd or buttermilk

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

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

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

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

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

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

Yadaa nishcalaacalaa sthaasyati samaadhau tadaa avaapsyasi yogam	te buddhih shrutivipratipanna	When your intellect that has been misled by the hearsays* 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 <i>svadarshan cakra</i> * of the 84 births in the record like extremely subtle star like soul [and]} then [you] will attain {the stage of profound meditation of} yoga.
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*{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 samaadhisthasya keshava.
Sthitadhih kim prabhaasheta kimaasiita vrajeta kim. (Ch.2, shloka 54)**

Keshava bhaashaa sthitapragyasya samaadhisthasya kim sthitadhih kimaasiita kim vrajeta	kaa	[Arjuna said:] ('Ka' + <i>isha</i> , meaning) O the Lord of {stupid bull in the form of} 'Brahma', {the living Pashupatinath ¹⁸ of the unlimited Nepal}! What is the definition 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))}? {With respect to eating, living etc.} how does the one with a stable intellect speak, how does he sit {and} how does he walk? {[I] want complete information of [the one with] a stable intellect.}
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**Bhagavaanuvaac: Prajahaati yadaa kaamaansarvaanpaartha manogataan.
Aatmani eva aatmanaa tushtah sthitapragyah tadaa ucyate. (Ch.2, shloka 55)**

¹⁸ Lit. means the Controller of animals; a name of Shiva

<i>Paartha yadaa prajahaati sarvaan kaamaan</i>	[God said:] O lord of the Earth! When {human being, the son of Manu ¹⁹ } properly gives up all the desires'
<i>manogataan tushtah aatmanaa aatmani eva</i>	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,
<i>tadaa ucyate sthitapragyah</i>	then he is called the one with a stable intellect. {Otherwise, he can't be called [that].}

*'Icchaamaatramavidyaa²⁰ (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)

<i>Munih anudvignamanaah dukheshu sukhesu</i>	A thinker with a mind free from agitation {[and] restlessness} in sorrow, {who is detached} from {worldly} pleasure,
<i>vigatasprihah viitaraagabhayakrodhah</i>	who is free from desires {and} who is free from affection, fear and anger {especially in the Purushottam sangamyug*}
<i>ucyate sthitadhih</i>	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)

<i>Yah sarvatra anabhisnehah na dveshti praapya tat-2</i>	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}
<i>shubhaashubham tasya pragyaa pratishthitaa</i>	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)

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

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

<i>Vishayaa niraahaarasya vinivartante</i>	The pleasures of the corporeal man who renounces sensual pleasures are {certainly} especially removed,
<i>rasavarjam api rasah asya</i>	{but, mental} attachment {with past experiences} of enjoying [them] isn't removed. {It means,} even the attachment of this {Raja yogi}
<i>nivartate drishtvaa param</i>	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)

<i>Hi kaunteya yatatah indriyaani</i>	Because O son of Kunti, {Kun [or] deham daarayati ²¹ , the one who destroys body consciousness}! While making effort, {the other} indriyaan
<i>pramaathiini api haranti manah</i>	{especially along with the eyes and the indriya of lust} that create agitation well, even pulls the mind
<i>vipashcitah purushasya prasabham</i>	of an intelligent {discerning} man forcibly {just like the inconstant kapidhva ²² on the top of Arjuna's chariot}.

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

¹⁹ The son of Brahma

²⁰ The stage where we don't even have the knowledge of desire

²¹ The one who tears apart (destroys) the soil like body or the soil of body consciousness

²² Flag with the picture of Hanuman, the monkey faced deity

Sanyamya sarvaani taani aasiita yuktah matparah	Control all those { <i>indriyaan</i> } completely, come under My shelter [and] engage your mind in Me, { <i>Shiva alone</i> };
hi yasya indriyaani vashe	because {the point of light soul with mind and intellect} whose <i>indriyaan</i> 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 dhyayatah vishayaan upajaayate sangah teshu	The man who thinks about the sensuous {pleasures} has attachment [or] affection for those {sensuous pleasures}.
sangaat kaamah sanjaayate	Because of attachment, desire is properly created {in the thoughts of the mind}
kaamaat krodhah abhijaayate	{[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 bhavati krodhaat smritivibhramah sammohaat	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 raagadveshaviyuktaih vidheyaatmaa	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 prasaadam caran vishayaan	obtains {eternal} happiness while experiencing {all} the pleasures {non-violently and according to the religion}
indriyaih aatmavashyaih	through the <i>indriyaan</i> which are under the control of the soul {disciplined by Raja yoga}. {There is always happiness just by giving happiness' .}

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

Prasaade sarvadukhaanaam asya haanir upajaayate	Through happiness, every sorrow {[like that of] birth, old age etc.} of this {yogi} is destroyed,
hi buddhiih prasannacetasah 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 naasti buddhiih ca ayuktasya	{The one who} isn't a yogi doesn't have intelligence and a <i>bhogi</i> person {who is away from Shiva, the Intellect of the intelligent ones,}
na bhaavanaa caabhaavayatah	doesn't {have} emotions and [the person] {like <i>Shant</i> (peace) + <i>nu</i> (no) ²³ } without emotions {[and] faith}
na shaantih ashaantasya kutah sukham	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 <i>gyaan</i> or <i>karma</i> } <i>indriyaan</i> * while wandering {in the bodily pleasures},
tat harati pragyaam asya iva	that {unbridled, running horse like mind} takes away the intellect {of} this { <i>bhogi</i> } 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)

²³ Shantanu: the one who doesn't have peace; the father of Bhishma in the epic Mahabharata

<i>Mahaabaaho tasmaat yasya indriyaani</i>	O the one with {helper like} long arms {in the form of eight personalities}! This is why the one whose <i>indriyaan</i>
<i>nigrihiitaani sarvashah indriyaarthebhyah</i>	have been restrained {from vices} in every way, from the pleasures of the <i>indriyaan</i> {through the mind, words and actions,}
<i>pragyaa tasya pratishthitaa</i>	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)***

<i>Sanyamii jaagarti tasyaam yaa nishaa sarvabhutaanaam</i>	A {Raja} yogi stays awake in that { <i>aadhyaatma</i> ²⁴ } which is the night for all the {worldly} living beings.
<i>yasyaam bhutaani jaagrati</i>	The {human materialism} in which {a misled} living being stays awake {considering it to be heavenly day},
<i>saa nishaa pashyatah muneh</i>	it is night for the {60 years old} thinker saint {of the <i>Purushottam sangamyug</i> * 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)***

<i>Yadvat aapah pravishanti samudram aapuuryamaanam acalapratishtham</i>	Just like the streams {of living rivers of knowledge} enter the ocean brimmed from all the sides [and] with a fixed position
<i>tadvat yam sarve kaamaah pravishanti</i>	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},
<i>sa aapnoti shaantim kaamakaamii na</i>	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)***

<i>Yah pumaan vihaaya sarvaan kaamaan carati</i>	The man who renounces all the {worldly, materialistic} desires {[that are] devoid of <i>shrimat</i> here itself} [and] practices
<i>nihspriah nirmamah nirahankarah</i>	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,
<i>sah adhigacchati shaantim</i>	{[in] an elevated [way]}, he attains {the long lasting, steady} peace {of <i>Parambrahm</i> *}.

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

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

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

²⁴ 'Adhi' means inside, 'aatma' means the soul; the knowledge of what is contained in the soul