

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}!
keshinishuudan icchaami veditum tattvam tyaagasya	O the Killer of [the demon named] Keshi! [I] want to know the essence of sacrifice {of the body, wealth, relations etc.}
ca sannyaasasya prithak	and sanyaas ¹ in the form of complete renunciation {of all the actions along with the thoughts of the mind} separately.

*Shri Bhagavaanuvac: Kaamyanaam karmanaam nyaasam sannyaasam kavayo viduh.
Sarvakarmaphalatyaagam praahuh tyaagam vicakshanaah. (Ch.18, shloka 2)*

Kavayah viduh nyaasam kaamyanaam karmanaam	[Shri God said:] {some} scholars consider renunciation of {all the worldly} desirous actions {from the dualistic Copper [Age]}
sannyaasam vicakshanaah praahuh	to be sanyaas {in the form of complete renunciation}, {whereas,} the special observers {of the Purushottam sangam[yug]*} call
sarvakarmaphalatyaagam tyaagam	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 tyaajyam iti ca apare. (Ch.18, shloka 3)*

Eke maniishinah praahuuh iti doshavat karma	Some intelligent ones say that {the great} sin like {hellish} action {of the indriya of lust, created by man from the Copper [Age]}
tyaajyam ca apare yagyadaanatapahkarma	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}
na tyaajyam	isn't worth renouncing {at all in the Purushottam sangam[yug]}.

*Nishcayam shrunu me tatra tyaage bharatasattam.
Tyaago hi purushvyaaghra trividhah samprakiirtitah. (Ch.18, shloka 4)*

Bharatasattam shrunu me nishcayam tatra tyaage	O the best one in the clan of [King] Bharat! {For the benefit of the world}, listen to My {firm} belief about that renunciation;
hi purushvyaaghra	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]},
tyaagah samprakiirtitah trividhah	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 tyaajyam kaaryam eva tat.
Yagyodaanam tapashcaiva paavanaani maniishinaam. (Ch.18, shloka 5)*

Yagyadaanatapahkarma na tyaajyam	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]};
tat kaaryam eva yagyah daanana	it should be done {necessarily}, {because among the imperishable} service of the yagya, donation and {mental renunciation,}
tapah eva maniishinaam paavanaani	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)*

¹ Abandonment, renunciation of the world, becoming an ascetic

<i>Paartha tu kartavyaani etaani karmaanyapi</i>	O lord of the Earth! But [you] should perform {all} these {three <i>alaukik</i> *} actions {of <i>yagya</i> , donation [and] <i>tapa</i> in the <i>Purushottam sangamyug</i> } 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 <i>sanyaas</i> 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 sannyaasah karmano na upapadyate.
Mohaata tasya parityaagah taamasah parikiirtitah. (Ch.18, shloka 7)***

<i>Tu sannyaasah niyatasya karmanah nopapadyate</i>	But {complete} renunciation of the fixed {essential, natural} actions {like eating, drinking, excretion etc.} is improper.
<i>parityaagah tasya</i>	{It is because} complete renunciation of {the actions of} those {bodily urges for excretion through the <i>indriyaan</i> , [which is] done stubbornly}
<i>mohaata parikiirtitah taamasah</i>	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)***

<i>Yat tyajet karma kaayakleshabhayaat</i>	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,}
<i>iti dukham eva sa na labhet</i>	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
<i>tyaagphalameva kritvaa raajasam tyaagam</i>	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)***

<i>Arjuna iti yatkarma kriyate niyatam tyaktvaa phalam</i>	O Arjuna! The action which is performed according to the rule, after renouncing the wish [to attain] fruits
<i>ca sangam eva kaaryam</i>	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},
<i>saiva saatvikastyaagah matah</i>	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)***

<i>Tyaagi medhaavi satvasamaavishtah</i>	The renouncer {of the fruit of actions for the service of the imperishable <i>Rudra's yagya</i> }, an intelligent person with <i>saatvik</i> nature,
<i>chinnaanshayah na dveshti karma akushalam</i>	the one who doesn't have doubt {in God and} the one who doesn't hate {unpleasant and unwanted} actions devoid of skill
<i>na anushajjate kushale</i>	{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)***

<i>Hi dehabhritaa na shakyam tyaktum karmaanyasheshatah</i>	because a bodily being isn't capable of renouncing actions completely {like Me, the bodiless light of Shiva};
<i>tu karmaphalatyaagii sa</i>	but the {bodily being} who is {always} a renouncer of the fruit of actions {for the benefit of the world}, he,
<i>ityabhidhiyate tyaagii</i>	{'the one who takes pleasure in bringing benefit to all the living beings (<i>sarva bhuutahite 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)***

<i>Atyaaginaam bhavati trividham phalam karmanonishtam</i>	Those who don't renounce {the wish [to obtain] fruit of actions, definitely} receive the three types of fruits of actions:
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<i>ishtanca mishram</i>	{the impaired} undesirable, {[i.e.] unwanted,} desirable and mixed, {in the following birth}
<i>pretya tu sannyaasinaam kvacinna</i>	after dying {through the body in this world}; but the sanyasis {with the feeling of [attaining] <i>moksh</i> ² } 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)

<i>Mahaabaaho siddhaye sarvakarmanaam</i>	O the one with long arms in the form of helpers! For {complete} accomplishment of all the actions {that are considered good [or] bad,}
<i>nibodh etaani panc kaaranaani proktaani me</i>	{definitely} understand these five reasons {elaborately in this <i>Purushottam sangam</i> [yug]} mentioned in My
<i>saankhye kritaante</i>	<i>saankhya</i> 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)

<i>Atra adhishthaanam tathaa</i>	Here, {in the shooting period [of the thoughts] of the mind,} the base like {perishable body}, similarly,
<i>kartaa ca prithagvidham karanam ca vividhaah</i>	the doer {himself} and various types of { <i>gyaan</i> and <i>karma</i> } <i>indriyaan</i> and the various
<i>prithak ceshtaah ca pancamam daivam eva</i>	[or] different activities {of the <i>indriyaan</i> 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)

<i>Te panc hetavah tasya yat karma</i>	All these are the five reasons {mentioned in <i>saankhya</i> , [i.e.] complete explanation given by [sage] Kapil} for the {good [or] bad} actions
<i>narah praarabhate</i>	that a human being performs {in the four ages of heaven + hell as well}
<i>shariirvaangmanobhih nyaayyam vaa vipariitam</i>	through the body, speech and the mind according to the law {of the true <i>Gita</i> } 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)

<i>Tatra sati evam</i>	There, {in the shooting of <i>Purushottam</i> [<i>sangamyug</i>], despite} the presence of {all} these {five reasons,}
<i>yah pashyati aatmaanam kevalam kartaaram</i>	the one who {is influenced by the lowly company of the <i>videshis</i> [and]} sees him alone as the doer
<i>akritabuddhitvaat na pashyati</i>	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)

<i>Yasya na bhaavah ahankritah na yasya buddhih lipyate</i>	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},
<i>sa na hanti imaan lokaan</i>	he doesn't kill these {atheist} people {with attachment to the body}
<i>api hatvaa na nibadhyate</i>	despite killing* [them] {in the great destruction at the end of the <i>kalpa</i> * 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)

<i>Gyaanam gyeyam parigyaataa trividhaa</i>	{A little or complete} knowledge, {a good or bad} thing worth knowing [and] a well intelligent person, {these} are the three types of
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² Release from the cycle of rebirth

<i>karmacodanaa</i> <i>karanam karma kartaa</i>	inspirers of action. The means {like the <i>indriyaan</i> etc.}, the tasks {and the point of light soul,} the doer {of good [or] bad actions},
<i>iti</i> <i>karmasangraha</i>	these are the three types of constituents of actions {performed by we ourselves in the shooting period of the <i>Purushottam sangam[yug]</i> }.

[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 shrinu taani api. (Ch.18, shloka 19)

<i>Gunasankhyaane gyaananca karma ca kartaa procyate tridhaiva</i>	In the knowledge of qualities, the knowledge, actions and the doer are just said to be of three types {[i.e.] <i>saatvik, raajasi or taamasi</i> }
<i>gunabhedatah shrinu taanyapi yathaavat</i>	according to the difference of qualities. Listen to them too, properly {through Me}.

Sarvabhuuteshu yena ekam bhaavam avyayam ikshate.
Avibhaktam vibhakteshu tat gyaanam viddhi saatvikam. (Ch.18, shloka 20)

<i>Yena avibhaktam avyayam bhaavam</i>	The {non-dualistic knowledge of the shooting of heaven} through which the undivided [and] imperishable quality of the soul
<i>ekam ikshate sarvabhuuteshu</i>	{in the form of} the one {Supreme Soul's energy of yoga stored in the <i>Purushottam sangam[yug]</i> } is seen in all the living beings
<i>vibhakteshu viddhi tat saatvikam gyaanam</i>	who have been divided {based on their forms}, {certainly} consider it to be {the imperishable essence of} the <i>saatvik</i> knowledge {of God in practice};

Prithaktvena tu yat gyaanam naanaabhaavaan prithakvidhaan.
Vetti sarveshu bhuuteshu tat gyaanam viddhi raajasam. (Ch.18, shloka 21)

<i>Tu gyaanam yat vetti sarveshu bhuuteshu</i>	but {the dualistic Copper [and] Iron Age} knowledge that knows all the living beings
<i>prithaktvena prithakvidhaan</i>	through {the bodily} differences {of 23 physical elements} in [them] by the {other} method of separation
<i>naanaabhaavaan viddhi tat gyaanam raajasam</i>	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)

<i>Tu ekasmin kaarye yat saktam ahaitukam</i>	but in the only task {of <i>vasudhaiva kutumb</i> ³ of the unlimited stage,} the one who is {simply} attached {to the non-living shape of the body} for no reason
<i>alpam atatvaarthavat kritsnavat</i>	[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',
<i>tat udaahritam taamasam</i>	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)

<i>Yatkarma kritam niyatam</i>	The task {for the service of <i>Rudra gyaan yagya</i> *} that is performed regularly, according to the rules {mentioned in the scripture of the Gita},
<i>aphalaprepsunaa araagadveshatah</i>	by a person without the desire of {obtaining} fruits {from it}, without love [or] hatred {for anyone and any kind of community and}

³ The entire world is one family

sangarahitam tat ucyate saatvikam	without attachment, it is called saatvik [task] {which always gives happiness like [that] in heaven}; {Gita' ch.3, shloka 9}
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**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 raajasi [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.}

**Anubandham kshayam hinsaam anavekshya ca paurusham.
Mohaat aarabhyate karma yat tat taamasam ucyate. (Ch.18, shloka 25)**

Yadaarabhyate mohaat anavekshya	{Any worldly} task that is started with attachment [or] out of foolishness {with a near vision,} without realizing
paurusham kshayam hinsaam 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 taamasi task {of the end of the Iron Age at the end of the <i>kalpa</i> which gives intolerable sorrow to everyone}.

**Muktasangah anahamvaadii dhriyutsaahasamanvitah.
Siddhyasiddhyoh nirvikaarah kartaa saatvik ucyate. (Ch.18, shloka 26)**

Muktasangah anahamvaadii dhriyutsaahasamanvitah	[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 saatvik 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} raajasi doer {of the Copper [and] Iron Age who likes the practices of <i>rajo</i> [quality]}.

**Ayuktah praakritah stabdhah shatho naishkrutikah alayah.
Vishaadii diirghasuutrii ca kartaa taamas ucyate. (Ch.18, shloka 28)**

Praakritah ayuktah shathah stabdhah naishkrutikah alayah	[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 taamasi doer.

**Buddheh bhedam dhriteshcaiva gunatah trividham shrunu.
Procyamaanam asheshena prithaktvena dhananjaya. (Ch.18, shloka 29)**

Dhananjaya eva shrunu trividham bhedam 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.}
asheshena prithaktvena	completely {along with complete explanation [and] elaborately} with many forms separately {to you alone}.

Pravrittim ca nivrittim ca kaaryaakaarye bhayaabhaye.
Bandham moksham ca yaa vetti buddhih saa paartha saatvikii. (Ch.18, shloka 30)

Paartha yaa buddhih vetti pravrittim ca nivrittim	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	the permitted tasks or prohibited tasks, fear and fearlessness and
bandhamca moksham saa saatvikii	bondages or freedom {from bodily, divine and material sorrow through the advance knowledge of the true Gita}, it is satvaguni.

Yayaa dharmam adharmam ca kaaryam ca akaaryam eva ca.
Ayathaavat prajaanaati buddhih saa paartha raajasii. (Ch.18, shloka 31)

Paartha 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 raajasi intellect {of the vidharmi and videshi demons of the dualistic Copper [Age]}.

Adharmam dharmam iti yaa manyate tamasaa aavrita.
Sarvaarthaan vipariitaan ca buddhih saa paartha taamasii. (Ch.18, shloka 32)

Paartha yaa tamsaaavrita 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 avyabhichaarinyaa dhritih saa paartha saatvikii. (Ch.18, shloka 33)

Paartha yayaavyabhichaarinyaa 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 durmedhaa	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]}.
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Yat tat agre visham iva parinaame amritopamam.

Tat sukham saatvikam proktam aatmabuddhiprasaadam. (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 prasaadam 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 amritopamam	{Despite being momentary,} the {maayaavi (illusory) happiness} [experienced] through the connection of the indriyaan of vices
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 sukham smritam raajasam	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 mohanam agre ca anubandhe aatmanah ca nidraalasyapramaadottham	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 apraa (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 karmaani brahmanakshatriyavishaam	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 <i>vidharmi</i> 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 { <i>purusharthi</i> *} Kshatriyas {in the Confluence Age shooting}.

**Krishigaurakshyavaanijyam vaishyakarma svabhaavajam.
Paricaryaatmakam karma shuudrasya api svabhaavajam. (Ch.18, shloka 44)**

Krishigaurakshyavaanijyam vaishyakarma	Farming, protection of cows, trading {etc.} are the actions of <i>Vaishyas</i> {in the beginning of the Confluence [Age],}
svabhaavajam paricaryaatmakam	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 <i>Shudras</i> , {[the ones] belonging to the fourth class}. {They are connected to their previous births as well for many kalpas.}

**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)]

Asaktabuddhii sarvatra jitaatmaa vigatasprihah.

Naishkarmyasiddhim paramaam sannyaasena adhigacchati. (Ch.18, shloka 49)

Jitaatmaa sarvatra asaktabuddhii	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 ‘yadricchaalaabhasantushto’ (Gita ch.4, shloka 22)}, attains the most elevated
naishkarmyasiddhim sannyaasena	accomplishment devoid of actions {like [that in] vaikunth* 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 praaptah 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 Brahmalok*, {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 purusharth* in the Purushottam sangamyug which is present in Parambrahm* 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 ca vyudasya raagadveshau	{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 dhyaanayogaparoh	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.

Vimucyaa nirmamah shaanto brahmabhuuyaaya kalpate. (Ch.18, shloka 53)

Nirmamah shaantah vimucyaa 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 Parambrahm {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 samah sarveshu bhuuteshu	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 maam	bhaktyaa abhijaanaati	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 <i>Gita</i> , by experiencing in the very way}
yah tadanantaram	ca yaavaan asmi 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].}

[Shloka 56 to 66: Topic of Karmayoga along with bhakti]

**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 <i>Vishnu</i> 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> ⁴ }.

**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 upaashritya satatam	matparah	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 maccittah	bhava	of the connection of the intellect {along with disinterest}, engross [your] mind in My {corporeal, hence incorporeal form of <i>Mahadev</i> *}.

**Maccittah sarvadurgaani matprasaadaat tarishyasi.
Atha cet tvam ahankaraat 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 ahankaraat 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 (<i>Vishwanath</i>)} will be completely destroyed.

**Yat ahankaram aashritya na yotsya iti manyase.
Mithyaa eshah vyavasaayah te prakritih tvaam niyokshyati. (Ch.18, shloka 59)**

Ahankaram 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] ⁵ },
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⁴ The personality of *ling**

⁵ The war against Maya

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 Kshatriya in your soul} will definitely engage you {in the war}.

Svabhaavajena kaunteya nibaddhah svena karmanaa.

Kartum na icchasi yat mohaat karishyasi avashah api tat. (Ch.18, shloka 60)

Kaunteya tadapi yat necchasi kartum mohaat	O son of Kunti, {the destroyer of body consciousness}! Even if [you] don't wish to fight {the non-violent maayaavi war} out of the foolishness {of attachment},
karishyasi avashah	[you] will {definitely} do (fight) being compelled {by the 'caaturvarnyam mayaa srishtam' 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 Purushottam sangam[yug]}.

Iishvarah sarvabhuutaanaam hriddeshe arjuna tishthati.

Bhraamayan sarvabhuutaani yantraaruudhaani maayayaa. (Ch.18, shloka 61)

Arjuna iishvarah tishthati hriddeshe sarvabhuutaanaam	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},
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 asheshena yathaa icchasi tathaa kuru. (Ch.18, shloka 63)

Mayaa 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 asheshena	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 bhuuyah shrinu me paramam vacah.

Ishtah asi me dridham iti tato vakshyaami te hitam. (Ch.18, shloka 64)

Shrinu sarvaguhyatamam paramam vacah me bhuuyah	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.}

**Sarvadharmā parityajya maam ekam sharanam vraja.
Aham tvā sarva paapebhyo mokshayishyāmi maa shucah. (Ch.18, shloka 66)**

Parityajya sarvadharmā sharanam vraja	Completely renounce all the religions {[like] Hindu, Muslim etc.} and {come} under the shelter
maam ekam aham mokshayishyāmi tvā sarva paapebhyah	of Me, the One {Shivbaba who is considered Allah avvaldiin}. I will liberate you from all the sins
maa shucah	{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 ⁶ }, [the one who] doesn't have the feeling of [doing] service {[for the] imperishable Ashvamedh Rudra yagya}
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 abhidhaasyati imam 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 ⁷ 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 {Aadam},
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 adhyeshyate imam 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] Aadam}, 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
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⁶ 'Naar' means, the water [of knowledge] & 'da' means, the giver; Narad: a staunch devotee of Vishnu

⁷ A name of Shiva; it means, the Controller of the Moon (Soma)

punyakarmanaam api mukta	{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] Aadam [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.
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 muhurmuhuh. (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 muhurmuhuh	{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 ⁸ ! By repeatedly remembering that extremely surprising
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⁸ Dhrit: the one who has acquired, raashtra: nation; the one who has [cunningly] acquired the [wealth of] the nation

ruupam hareh	{ <i>Ardhanaarishwar</i> ⁹ , the <i>Viraat</i> (Universal)} form {of <i>Ashvattha</i> , [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, { <i>Shivbaba</i> ,} the embodiment of attraction, where there is {the seed [or] the father of the corporeal human world,}
dhanurdharah paartho	archer King { <i>Vishwanath</i> of “ <i>Shankar caap jahaaj, jehi carhe utarahi paar nar</i> ¹⁰ ” [mentioned] in the [epic] <i>Ramayan</i> },
tatra shriih bhuutih vijayah	there is the most elevated special creation (<i>vibhuuti</i>) in the form of victory over the world {that wasn't achieved by any <i>vidharmi</i> or <i>videshi</i> , [and]}
dhruvaa nitirmama matih	the firm politics {of the first <i>Narayan</i> who is always victorious} prevails {there itself}, {this} is my belief.

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

⁹ The half male and half female form of Shiva

¹⁰ The bow like body of Shankar is like a ship; all the men who ride on him go across