

Spiritual Gitā

(1ST VOLUME)

*1st six chapters with sanskrit text, the translation
& spiritual explanation*

by

the great spiritual master

Shree Shyamacharan Lahiri's

SPIRITUAL LIGHT

and

its elaborate explanation

by

Shree Bhupendranath Sanyal

(his worthy disciple)

A brief introduction by
Dr. Indranath Chakraborty
(present day – Spiritual teacher)

Spiritual Gitā
(Volume I)

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Shankārchārya (the master) :

‘Vidyā hi kā

Brahm gati pradā yā’

— Real knowledge is that which takes to the Almighty.

‘Spiritual knowledge is the highest form of education’

was told to me,

in my school days

by my mother

Smt. Triveni Devi Jaipuria.

Chandrakanta

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INTRODUCTION

A study of the Indian spiritual writings clearly reveals that its gradual development began since hoary past.

Innumerable commentaries, translations and interpretations of Srimat Bhāgavat Gitā have been made in different languages of the world — which originated from the lotus lips of Sri Padmanāva Nārāyan. Though it was written in Sanskrit, however, translations in other languages are also found— which are meant for those who do not follow Sanskrit. The different preachers have explained Gitā, maintaining the principal ideas appearing in the Sanskrit texts — but instilling in a subtle manner their own philosophical doctrines. Thus, in some treatises the dominance of Karma (activity) is noticed while in other versions Jnāna (knowledge) or Bhakti (reverence) is found to be the principal idea. Some schools have explained from the angle of Dwaitabād (Dualism) — others from Adwaitabad (Monism) or Dwaita - Adwaitabad.

Every human being has a birth right to try for self-realization or to know the God. As God is infinite so are His worshippers as well. The way to one's self-realization is akin to one's own Sanaskār and Adhikār (Competence) which is determined by the spiritual preceptor or Guru. Hence, some people worship the Lord through Karma and others through Bhakti or Jnāna depending on their proclivity or bent of mind.

There cannot be slightest doubt that a seeker must touch the lotus feet of Sri Hari, regardless of his cult.

Like the various means to reach the Supreme Power, the system of Yoga is also one of the most potential because the Yoga Marg compliments and expedites one's striving for God, no matter, which system one follows. In Srimat Bhāgavat Gītā, in all the eighteen chapters from Vishād Yoga to Moksha Yoga — the word Yoga is present always. In the Bhīma Parva of the Mahabharata, Lord Sri Krishna advised Arjun to be a Yogi in the midst of Kurukshetra battle field. The Lord emphasised that a Yogi was superior to a Tapaswi, Karmi or Jñāni because a Yogi alone could identify himself with the God. A state of constant union with the cosmic spirit can be achieved only through Yoga-Samādhi. Whether it is Bhakti, Jñāna or Be-Jñāna, the Yoga system represents a unique synthesis of all the doctrines

The cosmic power indicated the path of emancipation of the self from the bondage of Māyā manifesting itself as Brahma and revealing in the process Vedas to the mankind. As Lord Vishnu He is preserving the creation and as Lord Shiva He is preaching the Yoga system. The universal teacher in Shiva is teaching the seeker the various systems by which a man can unite himself with the Cosmic Spirit or Parā Brahma. Mantra Yoga, Kriyā Yoga, Laya Yoga, Jñāna Yoga, Parā Yoga, Shāmbhavi and Amanaska Yoga — all these systems of Yoga are being taught by the Supreme Guru Shiva to the seekers according to their ability and capacities. All these Yogas have been depicted throughout eighteen chapters of Srimat Bhagavat Gita and for this reason every chapter ends with the remark "Brahma Vidyām Yoga Shāstrey".....etc.

Regardless of the system one follows to achieve the Paramātya Tatva (knowledge of the Supreme Being) — one has to reach the Parābasta of Kriya by practising only Kriyā Yoga. There are no two opinion that one has to read Gītā regularly, but the vast spiritual mystery that is embedded within it, must be known, failing which one cannot come out of the whirlpool of birth and death. The intrinsic truth of Srimat Bhāgavat Gītā is revealed to them who practise Kriyā Yoga under the able guidance of a Sad-Guru. To the persons who have not been initiated in the Yoga

system, it is practically impossible to have realisation of the hidden implications of the Shāstras.

Back, in the year 1828 Yogiraj Shri Shyama Charan Lahiri was born in Krishnanagar, Bengal. He started living at Varānasi since his boyhood. It was Sri Sri Lahiri Mahasai, who for the first time wrote and popularised the spiritual commentaries on Gītā. The aphorisms of revered Lahiri Mahasai on Gītā were very rational, irrefutable and were replete with sublime spiritual thoughts. He himself practised and followed the path enumerated by Lord Krishna in Gītā and established beyond doubt that a family man can also remain in communion with the Supreme Being, while performing all mundane duties of the family. Being an ordinary family man he used to remain always in the state of Parābasta by practising Kriya Yoga. He was the living epitome of Srimat Bhāgavat Gītā and compassionately guided his disciples to the path of "Sāyujya Mukti". This great seer, who perceived the 'Truth' himself, prepared the spiritual commentaries on Gita in a very concise form and is intelligible to them only, who have made some progress in the Kriya Yoga sadhan.

Sri Bhupendra Nāth Sānyal Mahāsai had written a lucid and exhaustive narration of Lahiri Bābā's cryptic version, which can be understood even by the common folks besides the Kriyābān Sādhakas. Sri Bhupendra Nāth Sānyal Māhāsai was initiated in Kriyā Yoga from the Yogirāj in his boyhood and ascended the highest peak of Yogic realisation during his life time. He was an erudite scholar in the Bengālī and Sanskrit literature and had the honour of writing many a valuable book in Bengali language. Hence, it is quite natural that such a noble work could be achieved only by him.

Yogirāj Shri Shri Shyama Charan Lahiri Mahāsai was initiated in 1868 at Ranikhet in Himachal Pradesh from Avatārkaipa Babāji Mahārāj to teach this Gītā-based Kriyā Yoga to thousands of common men.

Many years ago, Yogirāj used to print and distribute to his kriyābān disciples the mysterious and spiritual connotations of Srimat Bhāgavat Gītā. Those editions are practically out of print and rare today. Some of his advanced disciples used to print such books subsequently to distribute amongst the Kriyābāns.

Shri Panchanan Bhattacharya was a leading disciple of Yogiraj and he got many religious books of Lahiri Mahasai printed during his time. Following the same tradition, many more advanced disciples like Swami Keshabānanda, Yuktaswar Giriji Mahārāj, Harinārāyan Palodhy, Sri Rāmdayāl Majumdar, Swami Pranabānanda also explained Srimat Bhagavat Gita from the Kriyā Yoga angle.

There is no doubt that all over the world more and more people are being keenly interested in realising hidden truth in Srimat Bhāgavat Gītā. Shri Shri Lāhiri Mahāsai once remarked that hundred years after his demise, Kriyā Yoga would be popular worldwide. Our present time which marks a conjunction of Satya Yuga and Kali Yuga is the scheduled time as per the statement of Shri Shri Lahiri Mahasai.

As we Indians are eager to quench our thirst for spiritualism through the Gita, in a similar way millions of people outside our country are feeling the same urge as ourselves. The Western countries have been endeavouring since long to unfold the mystery of Indian Yoga system but it will be successful only when the right time will appear.

Notwithstanding, there have been many translations of Srimat Bhagavat Gita in different languages since long, it however, appears that the translations of the versions of Shri Shri Lāhiri Mahāsai and that of Shri Sānyal Mahāsai containing, inter-alia, 'Adhyātmik Dipikā' was not attempted before by anyone. Maybe the divine wishes of the great Guru Rāj Rajeswar has prompted Srimati Chandra Kāntā Agārwalā to transcribe the same in English. Srimati Chandrakanta was a direct disciple of Sri Sri Bhupendra Nāth Sānyal and is an old Kriyā Yogi. I have definite information that she is practising Kriyā with sincerity from her early teens. I have heard many a time from my revered Gurudev Sri Sri Jawala Prasad Tiwāri about her regularity, punctuality and controlled life.

Sri Sri Tiwāri Mahāsai was one of the most advanced disciples of Sri Sānyāl Mahāsai and both Chandrakānta Devi and her mother Late Triveni Bai were Guru sisters of Sri Tiwāri Bābā Her husband, Shri Chandra Kumār Agārwalā, who is not alive today was also a staunch devotee of Sri Sanyāl Baba.

That Srimati Chandrakāntā Devi is the most competent person for this noble and difficult mission leaves no scope of doubt to me. Discharging her total responsibilities towards her children and accomplishing all domestic duties perfectly, she is engaged in Sādhan, Bhajan — a similar example in this Kali Yug is not easy to identify. She is well educated, Sādhika and Bhakt and it seems to me that her Gurudev has bestowed the responsibility to the fittest candidate. I am sure that the readers in the Western countries will be immensely benefitted by her translation work.

I am an humble person, having no trace of Bhakti, Jnāna, nor any education. The reason why Chandrakāntā has chosen me for writing the "Introduction" — is not clear to me. I do not consider myself competent to write the 'Introduction' but by the grace of 'Sri Guru Mādhav' — even a lame man can cross the mountain.

Before I conclude, I pray to my Gurudeva, Param Guru, Parāpar Guru, Guru Mātā and Lord Sri Krishna that the transcription of Sri Lāhiri Mahāsai and Sri Sri Sānyāl Mahāsai's commentary on Srimat Bhagavat Gita be cordially accepted by the readers in India and abroad. I pray to my Guru Maharaj for Srimati Chandrakāntā's — blissful life.

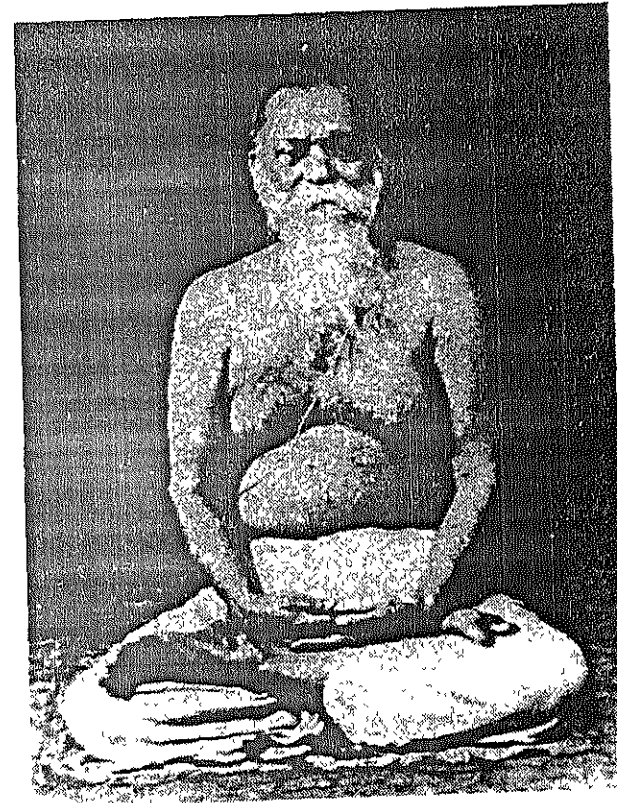
"Jhulan Purnima"—14th August, 1997.

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Yogirāj
Shree Shyamacharan Lahiri



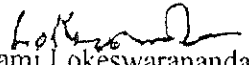
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I am happy to know that Mrs Chandra Kanta Agarwala is translating a Bengali Gita to English. Anybody that does such work is serving God. I bless her for this.


Swami Lokeswarananda
21/1/98

PREFACE :

Gitā has been told and explained many a times by great scholars, but the deep yogic spiritual light — by Shree Shyāmācharan Lāhiri, and its analysis as given herein— elaborately and in steps — by Shree Bhupendra Nāth Sānyāl is seldom seen.

Every chapter of Gitā, deals with yoga, starting from the first chapter 'visād yoga' to the last one which is 'moksha-sanyās yoga'. We can say it starts from the crying (visād) or birth of mankind to the liberation or moksha which can also be called death.

I have tried to keep the subject-matter quite like the original script, so that the grasping of it may be as easy as possible, but, of course, it is an uncommon (specially to the English reader), very deep spiritual aspect of Yoga, which at places may be a little difficult to understand. Yet, if it arouses interest in knowing and understanding or better still in practicing the art or Sādhnā of yoga — the ultimate aim of which is to unite the living being with the Supreme, I would be gratified.

Any effort made here, is By the Lord, for the Lord and to the Lord.

Yet, I must not forget to thank Mrs. Lakshmi Chamaria, who initiated me into the act of this translation, then Dr. Indranath Chakraborty who encouraged me by approving the work and Mrs. Rashmi Khaitan, who did the reading before the final proof, and last, but not the least, all those who are happy about it and kept boosting up my spirit.

Chandra Kanta Agarwala

FOREWORD

BhagvadGitā is a rosary (garland) of 'Mantras'—Mantras are a kind of language or speech, but like other words they do not tie us to this world; most of us are in bondage of worldly matters because of spoken words only, like the sweet baby words to the loving dialect of our dear ones. Even enmity is caused by words. The power of words can create endless waves of love and hatred in our mind & heart. The sound of music, a speech or even a book all based on sound and word effect our lives the utmost.

Life giving 'Breath' is the base of words without which we are lifeless and unable to speak or so to say do any thing at all. Our Life is in bondage by words but this is words' external power—it also has an internal power. Those internal power words are known as 'Mantras' and mantras have the strength to free us of bondage.

The Gitā is filled with such mantras so it can be called a 'Mantramala' or garland of Mantras. These mantras have to be meditated upon under the guidance of a proper 'Guru' to free one's self. The secret of mantras is less known in countries other than India, thus this country is most developed in spiritual knowledge. By the influence of other cultures we have learnt to disregard this valuable asset of ours. *If only we all become aware of our internal properties we shall realize that we are the children of almighty God where there is no Death or Birth, we shall be one with him and be able to enter our own, very own HOME forever*

As our experienced Saint 'Gurus' say—our understanding of the Body & Soul as one, is the foremost reason of our Bondage to this world.

Our sky of knowledge is covered by so many dark clouds of worldly colours that we do not even become aware of our true self. If by God's Grace one does become aware, there are so many hurdles, the knots of love and hatred, of wealth and wisdom, of

sickness and health, of beauty and ugliness, of wants and wishes to which there is no end. Wise wish to become wiser, wealthy wealthier and so on—the knots get stronger with our worldly actions. If we want to free ourselves we must learn from an experienced teacher. The path to freedom from worldly bondage is so narrow that in the words of 'Kabir' — "two will not be able to stand side by side, if the Lord is there you will be missing or if you are there He will be missing" In other words you will have to become one with the 'almighty'

The path is so slippery and difficult, you have to be very cautious, so that you do not fall. It is very high so you will have to climb with patience and in a way that you do not get over tired and give up mid-way.

These are few reasons, why the travellers of this road are so few; but once we understand that we are no other than the Lord Himself—"Soham", just like electricity goes from one power House to so many places, we shall be able to enlighten ourselves with the light of the endless light — the 'Brahma' or the Lord.

Thus, to make this path easier, it is advised to be in good company, that which will encourage you to become a steadfast traveller, to make way for the values of life, like learning to give, and help others in need, going to places of pilgrimages where you see people facing hurdles just to get a glimpse of their favourite idols and hearing hymns and glories sung to the Lord. These will help to turn your inner-self towards the wanted goal.

As all this enlightens the flame or torch of this path it will also burn your worldly wants slowly but surely. Since no grass grows on a burnt peice of land, no worldly wishes will grow in your heart where it has been scorched with the (warmth) heat of God's loving flame. As this flame rises and starts to burn you, the Lord, merciful as He is, will not be able to be just a spectator, but will shower his blissful cool waters and make you one with Himself—that is 'Soham'.

Devotion to the Lord makes discomfort in 'Sādhnā' or worship lost. Meditation—in a natural way calms and purifies the inner-

self or 'chit'.

The aim of all religions is to gain liberation from the worldly sorrows. No matter what we do, the cycle of nature keeps rotating and we have to bear both pain and happiness. Thus, if we can decide as to what is our life's aim, then we are able to put forth our energy to achieve it. Aiming for this ultimate achievement and trying to succeed in it, is the essence of humanity. In the GĪTĀ, this subject is told repeatedly in different aspects and aspirations. By God's grace, if we can attach ourselves with the Lord by 'Yoga' — we shall be able to rise and get nearer to Him day by day.

True sentiments can only produce true form of poetry—such is the Gītā, written in verses that can create a tempo which can change our underlying seeds into seedlings according to our mental conditions and then only, can we feel it grow.

If you sing the Gītā with love and devotion, the vibration of the Gītā 'Mantras have the capacity to make you spell-bound and due to your 'sādhnā' your energy force will become introvert instead of being just lost in the outside world. This is the greatness of the Gītā mantras and thus we can call it the essence of all religious texts, one which can make you obtain 'Moksha' or liberation from birth and death.

Lord Krishna is the giver of Gītā Mantramālā (rosary of Mantras). Unless we understand the Lord, it will not be possible to gain full benefit from the Mantras. Krishna is the supreme God, but is not commonly understood by people, as he himself told Arjun (his devotee and friend) that 'you see me not, rather you do not have that sight by which you can see me'. Thus we have to depend on Him to give us that sight—that heavenly sight—after getting such a Divya Drishti (sight) we shall understand that one Lord is present in all beings seated deeply and minutely

as the doer of all our actions, but still
just a witness untouched by any 'Guna'(quality)
good or bad or indifferent.

'Krish' word in Sanskrit means to attract. The nature of Krishna is to attract us towards Himself but ordinarily man gets going towards worldly attractions, yet cannot stay in any one pleasure of this world for long, he keeps shifting from one place to another, one thing to another, and one person to another, always in search of pleasure, but each time is deceived and the endless cycle goes on. The sensual pleasures of sound, touch, sight, taste and smell are there, but for how long? Thus an unsatisfied state of mind is what we live in. Over and over again, we try to get something better in this world but are ever craving for still better and still more. Ultimately we become aware of the fact, that what will give us complete happiness has to be something else, little knowing that that which will give us endless happiness is hidden in our ourselves, the Ātmā. It contains nothing but happiness—this is the reason why we all are in search of the Ātmā 'Soul' and as Krishna is the Paramātmā (Ātmā of all ātmās) so he naturally attracts us. Although all our worldly relations depend on the existence of the Ātmā only, still we do not see it, as it is covered by a dark film of ignorance. This can be penetrated by practice and devotion, by concentration and meditation. It can be compared to the way by which steam becomes water and water becomes snow. It is like an idol of happiness, but one which is not lifeless, not covered with ignorance or the like. By meditating upon it, the world will not seem a place of sorrow and death. Your mind and heart will get filled with happiness that is heavenly, your breath will get stilled in that flow of (ānand) happiness, you will gain liberation, you will leave your Life but become eternal. The Lord stays in the centre of the eyebrows of all living beings, unless we reach that internal home we cannot experience the Lord. When the heart gets freed from outward attractions, it becomes introvert and its impurities are shed. Hence it unites with purity of the mind. In this clear, pure mind can be seen the shadow of the Ātmā. When this becomes permanent, then the being is liberated. Then this wisdom is not yours or mine—it gets offered at the lotus feet of

the Lord. Then the shadow also disappears and becomes a picture worthy of itself. Then no wish is yours, every want is His alone, and He is received in all that is achieved. Krishna says in the Gitā for such a person, "who sees me in all and all in me, I am never out of his sight and neither is he ever out of my sight".

Krishna is the personification of this eternal happiness, and happiness is wanted by all, thus Krishna is loved by all. It is said for Krishna that since He is the Ātmā of all, He is dear to all. Needless to say that this happiness is not of a lifeless nature or just a thing of sentiment, it is an eternal flow of sweet nectar in the lives of all living beings. This Krishna is the Deity of the Gitā—let us bow to Him time and again. Unless He has mercy on us we shall not be able to understand Him or to enter the Gitā Mantramālā seriously and attain knowledge from it. Our proud mind, body and soul are not ready to accept You (the Lord). We are at a loss to understand what we shall do with ourselves although we know that You alone can take us out of the depths of falsehood in which we are sunk. O! Ātmā of all Ātmās when will my Ātmā meet Your Ātmā and receive solace in its natural abode. When will I not want anything but You, when will the sweet sound of Your flute attract my sinful heart and mind.

O Lord although my heart is not pure, not courageous enough to worship You, but what else do I have to offer You? Will You please accept it? You lack nothing, but Your heart—which is given away by You to Your loving devotees, So O Krishna I offer You my heart—please accept it.

The Base or seed of Gitā—

'Ashochyānnavasocas twam prāgyāvadāns ca Bhashashey' — We are sorrowful for those, for whom we need not Sorrow, and then we talk like knowledgeable people' This is the Basic (Seed) mantra of the Gitā. Therefore from the start we see that Gitā's aim is to free us from our 'I' and 'my'. As all properties of a tree are hidden in its seed, and come up and out only after proper care and nursing, so this 'Beej' or seed mantra of the Gitā will have to be nursed by water of devotion to make it fruitful. Then

unparalleled, sweet smell from it will fill our lives. Now, why was this particular Beej mantra chosen from so many verses?

Thinking of this body as one's self is the main source of this world and the false attachments and grief or sorrow based on this belief are the flow of this river. When sorrow and false attachments cover our justified actions we fall from our religious duties. Lacking knowledge of the 'Ātmā' is the cause of sorrow and worldly attachments. The thought of the 'Ātmā' as a dying commodity is the cause of sorrow and a lack of true knowledge. Ātmā or the soul is eternal happiness. What you think as death or birth is just like a door closed or opened, whether the door is open or closed—it hardly matters as far as the ownership of the house is concerned. In the same way the Ātmā is always present behind the doors of the body, big or small. You seem to be blind-folded when you think of the body and not the soul. Nobody's body is going to be everlasting; this only shows that you are not aware of the soul, that is why you think of the loss of a person's body as the loss of the person. What is true is always true, it is unchangeable, past, present or future. As when you are dreaming, you do not think or know that you are dreaming, so when you are in 'Samādhi' (deep meditation) you do not think of being separate ātmās, all seem to be one, like the waves of water that rise and fall in the waters itself, thus 'who is or who is not'—that should not be a matter of concern or sorrow. Only a child can be excused for crying without understanding. In the spiritual world everything is true and eternal, whereas in the material world everything is false. Thus why do you cry for that which is not true and disregard that which is true.

This is the main philosophy of the soul or Ātmā. Once you have mastered this, there is nothing more to learn. The effort of trying to learn anything (else), besides the knowledge of 'that' after which you need not learn anything—is meaningless. Therefore, know the Ātmā (its values), after which you will not have to face difficulties or sorrow due to this materialistic world. Lack of true knowledge is the seed of the world and attaining

knowledge of the spiritual self is the detachment from the same. That know-how is as follows:—

The Soul is neither born nor dies. You are also that soul as are all others. Thus there is no reason to get disturbed by anybody's death because the Ātmā or Soul is eternal. A deep understanding of this philosophy is the root of spiritual knowledge. You can realize this by practicing spiritual meditation or the like. This is the reason for calling this verse the Beej Mantra of Gitā or the seed of the Gitā tree. The strength of Gitā—it is said in the Gitā—"Sarva dharmān Parityajya Māmekem Sharanam Vraja", leave the slavery of all religions, free yourself and come to My feet or to 'Me'—this is the strength of this Mantra Mālā. Who is the 'Me' for? It is the Ātmā that is the everlasting truth, it should be remembered always, lest we tend to forget it. As has been said previously, Krishna is the Life force in all and the real 'I' in me spiritually, unless we bow and surrender to this Ātmā, there is no other way to get Liberated. Besides the Ātmā, all prevailing things are untrue and meaningless, nurturing the falsehood is a sin, commonly that which we hear as good or bad are all impure and unreal compared with the Ātmā. Thus all behaviour patterns of religions will have to be forsaken, by this we should also understand that all deeds done by the body, senses and mind will have to be shaken off. In other worship forms many types of rituals are told with their advantages, but here nothing has been said about these, but simply come to 'Me', do not look elsewhere, put your mind & heart in your 'Sādhan' and practice according to your Guru's teaching; by this you will understand the ultimate truth and 'who art thou?', all secrets will open to you. Bondage is a result of our deeds, good or bad, done in this life or previous ones, but by the Ātma-Sādhnā you will get freed from all binding deeds which are not of the Ātmā and thus by forsaking all other forms you will get seated in the Ātmā only — Itself alone. This surrender to the incomparable Ātmā will automatically bring a spring of ultimate knowledge. Man can surrender completely only when he becomes free of his deeds and their fruits. By

sādhnā you can achieve this in its later stage. This surrender of the Ātmā or self is the strength of the Gītā Mantra, without which no one can see the Ātmā, nor can one rise above the fears of this world.

Mantra of solace — “Aham tvām Sarva Pāpēbhya Mokhsa Yīshyāmi Mā Suchah—believe in me and I shall free you from all sins”. Being ignorant of this solace Mantra, does not give peace to the living being. ‘Do not be bereaved’—why was this said? To show that one who has surrendered to the Ātmā will see it. “Nāshyamyātm bhāwasatho Gyāndeepen bhāswatāh” — He enlightens the completely surrendered devotee and puts an end to his wrongly nurtured notions. By establishing “Myself in their brain waves I enlighten them spiritually”. This is his promise to us. Then what should we fear? Hearing these consoling words from the Lord’s mouth our tears are gone forever. Where else will I get such comfort? He is the religion of all religions, then, what is the benefit that can be derived from any other form of religion? By taking shelter of the Ātmā I will achieve the all pervading Lord. Three types of devotional surrender are mentioned in the holy books—(1) I am Him, (2) He is mine (3) I am His. The whole universe—I, you and all are forms of Krishna. He is the one—unparalleled—is the belief of devotees of the first class. Another class of devotees believe that ‘He is mine, where I am—there he is too. No one is more near and dear to me than Him. The gopis or maidens of Brindāvana were like this. They said—It is nothing surprising if you forcefully run away leaving our hands, we shall know your manliness if you can run away from our hearts.

A third class of his Bhaktas (lovers) say that “I am His”, Bhakt Prahād was of this category. Although this category of devotees know that ultimately there is no difference between the Lord and themselves, but thinking of His greatness in all aspects and in comparison finding themselves to be too small, they fit in this class.

These are forms of full surrender to the Lord, but it is only

possible by controlling the ‘Prān’ or Breath of Life. As long as there is vibration in the Prān the worldly wants do not end nor is the (three—fold) grief killed and neither do we get fully dependent on the Lord. Therefore control of the Prān is necessary. When the everplayful prān gets entry into fathomless calmness, then only can full surrender to the Lord take place. To achieve this the blissful guidance of a Guru is needed.

Gītā should be read for the love of Krishna—every day with great devotion, putting heart and soul in it, then only will the Gītā free us from worldly bondage. Gītā actually is Sugeetā (good song). As one gets carried away by listening to a good song, so if the Gītā is read lovingly, your heart will stop wandering in search of worldly wants. Reading the Gītā you will get lost in it. The Lord says—‘Gītā is my heart’ so if you enter the Gītā you can get an entry into the Lord’s heart. Is it possible for anything to be more pure than the Lord’s heart? By reading the Gītā—sins, even mortal sins are forgiven and forgotten.

Thus, great saints value Gītā like the best jewel of their heart. How can I, foolish as I am, understand the Gītā’s value unless the speaker of Gītā—Krishna has mercy on me? Without His blissful guidance it is not possible for my brain to grasp the essence of it. But, I wish to understand it and make people understand it too. Will my Guru who adorns my spiritual lotus crown on the top of my head be kind enough to open the secrets of the Gītā in my heart. I bow to him again and again, before starting to talk on the Gītā. This proud foolish self will trip and again slip on the way, any obstructions will have to be faced, so I pray to my Gurudev and request Him to pull me out of my sinful abode. Will not my burning ‘Prān’ (life) be cooled by the touch of your lotus hands?

I have said all I wanted to, you are capable of knowing all that is in my heart. I can only bow to you over and over again.

O.K. you will read the Gītā, but do you know why you will do so? You will not read it for yourself or for your own benefit alone but for the love of Krishna. Now, tell why will you do it for the love of Krishna?

Krishna is the life of the world, if he is satisfied, so will be the world. How many can you satisfy, but He is present in the whole universe, and also stays in your body. Satisfy HIM and you satisfy the universe. Therefore try once to satisfy your prān—Krishna, with great concentration do your Sādhnā received from your Guru; He who is in you, is in every body. Once you know him you get rid of your doubts. He is in you, not only you, but in everybody, universe and all.

For His love and for the good of the world, read the Gītā. Do not read Gītā for your own self alone but for all. Let us all read it sweetly. When you think of the good of the world, then only will you get the Love of Krishna. A sweet smile will come on his attractive face, seeing which, you will become blessed. As a big tree is present in a small seed, so in a Beej mantra stays the diety of that mantra. By planting the seed and covering it with soil and watering it regularly it turns into a big tree, so taught by scriptures and told by Guru, if you practice carefully, you can one day know your mantra diety or your Lord, and then you will understand that He is your Almighty and your real Guru. As long as you do not know Him, doubts are there, attractions and disturbances of sensual pleasures are there, as long as your heart is not able to say happily and firmly that you 'want nothing' till then you cannot break or penetrate the bonds of wishful wants and bathe in the ocean of eternal happiness. As long as these bonds are not broken, wear guru's 'Sādhnā' like a garland on your neck and devote yourself humbly to the Guru. See that no one shakes you from your path or misguides you. During Sādhān if your mind, heart and soul are all wandering freely and your life-force (prān) is elsewhere, you don't have concentration on your breath, in such a state it is sort of impossible to get 'siddhi' or success in sādhānā. Meditation and concentration of the highest form are needed to overcome the hurdles and enter the Ātmā. Our aim should be (reaching) the Lord and our arrow is the mind—aiming at the Ātmā this arrow will have to be concentrately shot—with life's force, (or prān's force) thus at

that time the mind & heart should have no other thought. Then alone, will the mind be able to strike at the main point, enter in and thus meet the Lord. Prānava (om) is the Mantra—this will be the Bow, and the arrow—the mind will then go straight and enter the Supreme. You will become free for ever.

Until and unless you understand the Mantra and make it come alive and also know yonmudra (a Yogic Kriyā or form of Yoga), no matter how much sadhnā you do, you will not be able to get mantra siddhi.

Representation of Mahābhārata characters in Gītā—
(as in the spiritual sense)

- 1) Gāṅgā — Susumnā
- 2) Kuru — worldly acts — done for their fruits
- 3) Bhīṣma — fearful of right action
- 4) Pāṇḍu — five elements of the body or earth
- 5) Kuntī — Power
- 6) Yudhiṣṭhir — sky like — (stable mind in war)
- 7) Bhīṣma — vāyu (air) or prāṇ (breath)
- 8) Arjuna — Fire like (heat of the stomach) or energy
- 9) Nakul — Water, Blood.
- 10) Sahadeva — Earth or Meat (flesh)
- 11) Kaurava — all passionate acts, wishful of fruits
- 12) Duryodhan — evil sense
- 13) Dushāsana — evil brain
- 14) Dhṛtarāṣṭra — egoistic mind
- 15) Sanjaya — the insight, and heart felt percept of that mind
- 16) Drupad — fast speed or knowing the mind
- 17) Drṣṭadyumna — amazing sights of kootasth
- 18) Maheswāsā — great warrior, good and faithful
- 19) Sātyaki — good sense
- 20) Virāt — Show as wished like the kootasth
- 21) Dhṛṣṭaketu — enlightened self-experience
- 22) Cekitān — Sound of spiritual Omkar
- 23) Kaśirāj — Profound light
- 24) Shikhandī — Knowing the position of knowledge of power's capability
- 25) Purujit — Obstruction
- 26) Kuntibhoj — happiness
- 27) Saibya — knower of the Brahma
- 28) Yudhāmanyu — revolt
- 29) Uttamaujā — Main source of power
- 30) Subhadra — The blessing
- 31) Abhimanyu — Acting without desire
- 32) Dronācārya — strong hit (obstination)
- 33) Karna and Vikarna — belief and disbelief

- 34) Kṛp — (Blessing or) kindness
- 35) Aswathāmā — unending fruitive (wishing) tree
- 36) Somadutt — doubt
- 37) Bhooriśravā — bundle of doubts
- 38) Jadrath — Evil Strength
- 39) Śrī Kṛṣṇa — Kootasth (Spiritual eye)
- 40) Chariot with white horses — white colour is seen first.
- 41) Pāñchajanya — Thunder like sounds of Venu, Been, bells etc
- 42) Devadutta — Deep long sounds of bells
- 43) Paundra — Lion's roar
- 44) Ananta Vijaya — Unbroken sound of 'Om' (divine)
- 45) Sughoṣh — beautiful sound
- 46) Mani puspak — soothing sound
- 47) Gāṇḍīva dhanu — the rise of susmnā (spiritual nerve) from the spine base to back of the neck
- 48) Itmidra — always alert or 'Caitanya'

The innate property of Gītā

Sāṅkhya Yoga

Do Prāṇāyām (Yogic Breathing), sit still and in a straight posture, concentrate, and try to conceive the formless. Progressing in 'Kriyā' and seeing all during (in) 'Yoni Mudrā' by abandoning all desires and not letting any desire overcome you, if at all anything, any wish any thought enters you, drop it naturally, and meditating with a clear mind reach there where there is no Sun, no Moon and no fire flame, but still all is visible.

Thereafter with an enlightened, experienced, deep, unspoken, supreme form of yoga or Brahm-yoga, you can see all—the most secretive, untold subjects with their most internal, highest and best forms. After this, whatever form stays in your mind & heart will appear in front of the 'Kootasth' (highest position in the (sāṅkhya) Yogic system). By this with faith in Guru's teachings and after seeing Panchtatve (five components of the body), mind heart and ego (Ahamkāra) along with the supreme form (Uttam Purush), one loses desire itself. Thus all 3 states of mind (triguna) come together, and inside the susumnā [finest nerve for supreme realization by Yoga] (union with the Supreme) getting the vision of God-Purushothama, combined only with the highest form of faith and devotion and by stabilizing the life force (the breath), one attains 'Moksha'—by help of yogic acts.

The spiritual representations (of characters) in the Gītā

Although Gītā has a historical base, it is a spiritual book, more of a Yoga Shāstra (Book on the spiritual Yoga or union with the supreme). As Krishna is present in all living beings as Ātmā (Soul) in the heart, so even those, who are very materialistic, sometimes want to obtain spiritual knowledge; but their former nature—born as it is and their habitual self (Sanskār) become a hurdle in their path. The history of Kaurav-Pandav, in the Mahabharat (text), tells us of their fight on the battle field of Kurukshetra—such is the war of bondage & liberation going on in our nature. Thus, if from the outwardly deeds of the Kurukshetra, doors of spirituality are opened to us,

we should not be much surprised.

God is present in the whole world, but it is a matter of concern that how we cannot know Ātmā by any of our senses whereas all other subjects can be reached by them. Still He is the reason of reasons and the base of all. Due to Him only, we know all material, He is the life giver, the light giver.

By their spiritual intellect, those who can make visible, the reflection of the soul, can get peace-everlasting; not those who are engrossed in sensual pleasures.

For this reason, Yogis are always meditating on the Ātmā. Paramātmā (Soul of all Souls) is omni-present, therefore He is present in all our bodies too; there is no scope for doubt here. Great Yogis have seen that the main life and light current in the body is situated on top of the spinal cord in the (Brahmrandhra) centre. This is connected with the Susumnā a very very fine (undescribable) nerve through which it is supplied all over the body. First it is passed in two other nerves known as Irā and Pingalā, when the Prān-vāyu or Life current is passing through these two nerves, then, the Susumnā-Passage is sort of blocked. This Susumnā-nāri—or nerve stretches from the tailbone or back of the anus to the brain, right in the centre of the spine. The other two Irā & Pingalā rise respectively from left and right of the mouth of the susumnā at the start and then meet with the susumnā in the centre of the eyebrows. The passing of prān-vāyu in these two Nāris also supplies knowledge to the body, knowledge of external material world, and thus we keep playing our role on the stage of this world. But when Prān enters the Susumnā our spiritual knowledge returns. That is the reason for Yogis to do sādhnā and make the prān return to the susumnā in the centre of the Spinal cord. This is called Yogābhyās or Meditation. The susumnā of the baby in the womb has an open mouth, but at the time of birth, the flow of prān falls into the Irā and Pingalā which closes the susumnā's passage, this is told in text books of yoga and other spiritual books. By different methods of Yoga—specially by Ashtāṅga yoga, which consists of yam, Niyama Āsan, Prāṇāyām and other postures or mudrās of yoga, yogis try to direct the flow of prān into the susumnā.

As a result of this, the Prān enters the Susumnā and penetrating it, goes to the Brahmrandhra. As soon as the Prān enters the Susumnā, its playfulness ceases and it starts getting stable day by day. Thereafter on entering the Brahmrandhra it gets blocked. This blockage is not painful like that of ordinary breathing in and out. At such a time the mind and heart get drowned in fathomless joy or paramānand. This is also another different picture of the Lord. In the Bhāgvat it is known as 'Avarudha Roopoham'. At this stage the Yogi's birth and death cease, he also gets eight siddhis such as Ammā, etc. Later, the renunciated yogi enters into a stage of undisturbed (Nirvikalp) everlasting samādhi (stage of high meditation). This is the ultimate liberation stage, Kaivalya-vasthā.

In the spinal column many nerves get together and meet at different points. There are six main points, the susumnā goes through these points which are called chakra or padma. The four petalled padma which lies at the base is known as Moolādhār. Behind the urinary track in the spinal cord is the six-petalled padma known as swādhīsthān. At the back of the navel again in the spine is the ten petalled padma-manipur. Anāhat chakra in the spinal cord is placed at the back of the heart and has twelve petals. At the back of the neck base is the sixteen petalled Vishudhākhyā chakra. In between the eyebrows is the two fold Āgyāchakra. Besides these six main points, there is the thousand petalled sahasradal kamal in the head. This is the seat of the supreme or sadguru. Susumnā penetrates all these chakras. In the Susumnā is another very fine nerve or nāri known as Brahma-nāri. When Prān is stationed in the Brahma-nāri, all false knowledge of world is shed and supreme spiritual knowledge is gained. As this Brahma-nāri is inside the susumnā, it is also, generally called Susumnā only. Bajrā-nāri in the Brahma-nāri rises from the swādhīsthān and chitrā-nāri from the manipur. The above mentioned seven padmas or points are the seven worlds. Prān stretches out to all these. By pulling Prān from all these seven worlds and seating it on the highest spot by sādhnā, Brahm-Sthiti or supreme-super natural position is obtained. Thereby seeing the Lord, the Yogi gets life's fulfillment to the utmost. In these seven points many super natural powers appear. The Sādhak or Yogi

experiences them at different points. It is said in the 'Yogdarshan' that all these enlightened forms are covered by our deep rooted spiritual ignorance. These covers can be torn by, or made flimsy by Prānāyām. All light, wherever it is, is that of the Ātmā only. When the cover becomes flimsy, Ātmā is experienced everywhere. Prān is the main light bearer of the Ātmā, when it is facing outwards, it becomes the cover of the Ātmā. When the Prān is purified and stilled by Prānāyām, the cover is thrown away. The power of Prān creates the illusion of this world. By practice of prānāyām when prān becomes steady, the inner powers of prān are unfolded. Thus the Prān becomes wise of the Ātmā—from where it has come and what is its source, hence the prān unites with the Ātmā. This is the unification and equilibrium state. The word 'Soham' or 'Sivoham' can be really understood by the unification of Shiva & Shakti—Shiva is the Lord sitting on the highest position of the Susumnā and shakti has to be taken up from the Moolādhāra to meet the Shiva. By this union Ātmā becomes one with the Paramātmā and Soham or Shivoham is achieved. Without this explanation it would be near to impossible to understand the deep meaning of 'Soham'. 'I' and 'knowledge' are two words for one truth. This self-knowledge or the knowing of the 'one alone' is the basic essence of all knowledge. This basic I or Ātmā is the 'I' or self of all the 'I's'. It is the personification of the faultless, everlasting, enlightened happiness termed as Paramānand. The whole universe rests on this Ātmā & depends on it for its growth.

In the Mahābhārat, King Shāntanu is represented as the Ātmā. It is the faultless divine life away from the hold of our mind & heart, which is called the 'Purush' or man; and the one that can be experienced by us, by our senses (indriyas) is called 'nature'. This two-fold nature is known as 'Parā & Aparā nature'.

The 'Parā' nature is the life giving divine power residing in the body known as (Chetrāgyā). The 'Aparā' nature consists of earth, water, fire or light, air, sky, mind, heart and ego; these eight, being the binding factors of the human are of a low nature.

King Shāntanu had two wives, Gangā & Satyavati. Gangā is the basic living power Susumnā. This living nature is the cause of this world. Its first principle expanse is known as Mahattatva or

Hiranyagarbha or Brahmā From the Mahattatva comes the ego and from it come the five Tan-mātrās, or the expansion Gangā has eight sons, who are the eight Vasus. Out of these Gangā drowns seven in her waters, meaning that seven interlying powers of the divine are hidden in the Susumnā, they are not visible outside. Only the eighth, namely, Prabhav is alive. Prabhav means lighted or the light of life—personified. Depending on him, starts the material world. He was known as Satyavrata or Bhisma. He keeps the Kuruvansha or dynasty alive. Kuru is the work-power, but without the life power it cannot stay, thus the Kuruvansh cannot survive without him. Although the worldly affairs are dependant on him as being the life power, he himself is childless because he is not the real truth, he is only a shadow of the real truth. Thus he has none to carry on his 'vansh' or family. The real truth is the light of Krishna, forever present, and from that come all reflections. This is also termed as Kootasth. The existence of shadow depends on light, thus it comes into being depending on life's true light. So it is called 'Satyavrata' or truthful. In Sanskrit the word Vrata is derived from vraja, which means to do away, something that does not stay. Thus, although it has come into existence from the truth, but still it is not the truth, one that goes away from the real truth.

Satyavrata is also Bhisma, the reason for birth and death in the material world, over and over again, one which cannot be stopped or beaten; it is a wondrous aspect of action and so is called Bhisma. It is a frightening state of affairs for the Sadhak, who wants to get liberated. The fear is that I may get 'Moksha' or I might, by Sādhnā, spoil my health and body. The doubt of it also exists, whether it is true or false.

The shadow of life is also in a way life, but it is an awareness of the body in context of this world. In it there are sentiments for the Ātmā, but they are mostly of the ritualistic form and not the real love or sentiments for the Ātmā. The 5 components that form the body are its own, as well as the desires of the heart are its own kith and kin. Worldly desires as well as spiritual knowledge, both get food from it. Although staying amongst the demonic, and passionate, he has a soft corner for the spiritually inclined;

liberation seekers too cannot live without the shadow of life, which is unbeatable in the battlefield and thus, they cannot make a place for themselves. The Liberation camp, as we may call it, also likes the Life-shadow as they have no other base to stand upon. Being the life shadow, he becomes the old Kuru grand-father.

He is loved by intellectuals and non-intellectuals, liberators and non liberators. Both parties are his own, so he tries to satisfy both. Many think that Bhisma did wrong by being on Duryodhan's side, but the fact remains that he is not the real Ātmā or Life, but only a shadow of it. As such, he cannot stay in the liberation camp for all time, rather he has to mingle with the 'opposite materialistic party, otherwise the world will cease to be. Real solace of Life-shadow is the body and the world. Worldly inclined people cannot survive without the ego of the body, but the spiritually interested try to drop it. When they become strong and victorious the Life-shadow is beaten and ceases to be. Until and unless this happens, it is not possible for the pure, real Ātmā (Life) to appear and stay steadily.

The second wife of Shāntanu is (Avidyā) Satyavati, who appears to be the truth, although she is not so. She is beautiful, having all the qualities that can please the senses, but still, previously she was Matsyagandhā (one who smells of fish). The actions done in this world due to wants, wishes, anger, love and greed, are nectarine and alluring on the face of it, but are foul smelling from inside. The saintly inclined do not get allured by this superficial form of the materialistic impure being, thus they do not want to accept it. This materialistic power is the reason for binding in this world. Alas, by the grace of God and Guru (Spiritual teacher) when one is determined to adopt and live a saintly life, then this 'unwanted form' becomes the cause of, and an instrument for liberation. This superficial form is the body, by adoration of which, we become more and more passionate to the extent of madness and there is no end to our falling in hell (so to say).

The word 'Matsya' is derived from 'mad' in Sanskrit which means toxic. Now, by becoming aware of this body and its consequences, through the teachings of the spiritual master and on

obtaining by Sādhnā (meditation) the divine powers, the 'Mad' or Matsya can be transformed into the ecstasy of Love & Mokhsa. This is the secret of Matsyagandhā turning to Padmagandhā or lotus-smelling by the blessing of the sage Parāshar. The body is the instrument by which all this can be achieved. Then, this body can produce Krishna Dvaipāyan or in other words, enlightened by Sādhnā, in the midst of the enlightened circle, can be perceived the Kootasth (dark pupil like spot), the spiritual eye

Satyavati has two sons Chitrāngada and Vichitravirya

(1) Chitrāngada is this beautiful body and its outward worldly nature, made up of the 'Panchmahābhoot' and other wondrous lifeless components.

(2) Vichitravirya (whose virility or power potency is amazing) is made of many different powerful characters which can feel sorrow and happiness, etc., namely mind, (heart) brain, knowledge, etc

Earth, water, fire, air and sky, the five mahābhoots and the self reproductive qualities or faculties—ego, brain, principal basic nature; the ten indriyas, mind (heart) and the 5 sensations of indriyas—sound, touch, beauty, taste & smell, wishful demands, envious hatred, joy and sorrow, awareness of the body, and mental attitudes cum patience, are a short description of the 'shetra' as body, place of abode for the soul.

From this awareness, personified as Vichitravirya, is born (i) Dhritrāshtra—the ambitious heart, the heart which holds on to the kingdom of nature. The body is ruled by the heart, as its king, but it lacks the power of true thought, and as such is born blind (ii) Pāndu is the second son of Vichitravirya, he is the true knowledge of the Vedas or that is what he depicts. The word Pāndu means yellowish pale, such is his complexion; true to his appearance is his name. Knowledge is both introvert and extrovert—thus are his two wives—Kunti & Mādri. Kunti word comes from the basic Sanskrit component 'Kun'—meaning to summon or to call; this power can be used for inviting deities. The word Madri comes from Sanskrit 'Mad', the toxic power that can intoxicate and put the mind in worldly pleasures. The mind's abode is the lady or susumnā which has two tracks one going up and the other coming down.

Above the navel are the power-points of the divine, thus this power first rises, stations at the vishudhākhyā chakra at the neck and gives birth to Yudhisthir who depicts the sky or atmosphere which is present in this chakra or circle. Yudhisthir means a stable mind that can stay steady in war. After this appears Bhūm in the 'Anāhat' chakra or heart depicting the air principle. Later comes Arjuna at the 'Manipur' chakra or fire-power. Taking this fire, air and sky, starts the spiritual war-fare. Then Kunti gives this divine power to Mādri at the request of Pāndu. Thus, this power goes to the lower parts of the navel at the 'swādhisthān' chakra behind the sexual parts and brings forth Nakul or water substance and Sahadev or earth substance at the 'Moolādhār' chakra or at the back of the anus. By following Mādri, and getting intoxicated by her toxic powers, pure or true knowledge (Pāndu) reaches his end and is destroyed.

When the five (bodily) minute substances Panchtatva meet the powers of the five chakras by Sādhnā, then they start travelling upwards. These are all in the liberation camp; that is the reason for them being at the back of the body. When, due to Sādhnā, the Panchtatva powers come together and get strong, then the binding forces which are in the front part of the body, get ready to fight or attack with force and try to disturb the sādhnā or meditation. This is the war of 'Kurukshetra'.

The blind (heart)—Dhritrāshtra gets attracted by worldly pleasures and runs in all ten directions, and in every direction there are ten tracks, thus put together is hundred. These stationed in the six chakras with their fifty petal forms are fifty types of air. In the internal & external state they become one hundred. In the Sahasradal kamal are fifty airs and outside in the head are fifty—altogether hundred. These running in ten directions make the Sahasradal kamal or the thousand petalled lotus. These airs stationed in six chakras get entangled with sensual pleasures and become impure. It is sādhnā's aim to purify them and make them pure by doing Prānayam. Always, by doing meditation after prānyāyām, great spiritual qualities are obtained. The heart and mind reach a stage of wantlessness, where there is no wish, and no need to rely on anything, this is known as the 'Nirālamb'

stage or the majestic stage of yoga

All these mental bindings of the bondage group are the hundred sons of blind Dhritrāstra—Duryodhan, etc

The Pāndavas belong to the liberation group, therefore knowledge giving Paramātmā (Krishna) or Kootasth becomes the (helper or) driver of their chariot, and guides them

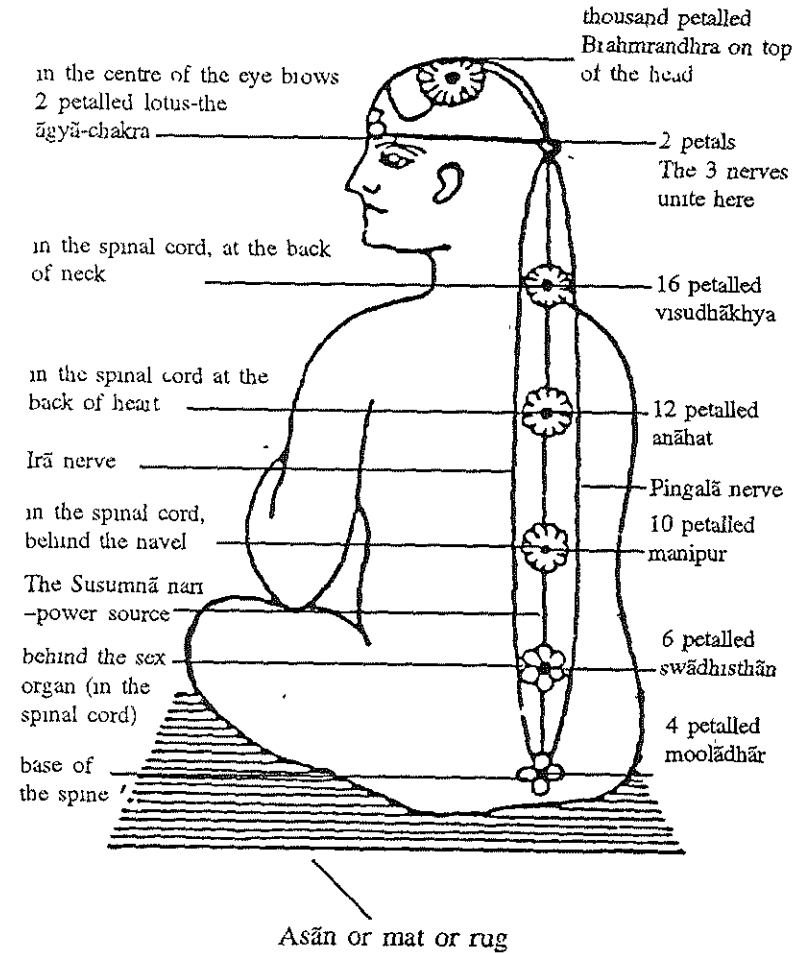
A brief summary of the whole is thus—

The battlefield—Kurukshetra is this body—as in Geetā—‘Idam Shareeram kauntaya Kshetramitya—bhidheeyate’ (chapter 13) where you are bound by action or ‘Karma’; two armies are fighting on this field. There are four parts or sides of this body, such as top, bottom, front and back. In the top part the Head is the supermost, as it is the place of spiritual enlightenment. Below the navel, in the southern direction is the place of death. Here is the intoxicating power of sex, which is the reason for Atimrityu. In front of the body are the sensual pleasures of sight, taste, smell etc, and the heart is most attracted towards these.

The back of the body, where the spinal cord is, is the liberating side. Therefore the Pāndavas or the liberating masters in the Susumnā are the supernatural powers of the chakras. If it is possible to keep the ‘chit’ (the heart and mind) in these chakras we can get rid of bondage.

Without this brief introduction it would not be easy to understand the spiritual aspect of the Gitā.

**SPECIFIC CENTRES FOR SPIRITUAL MEDITATION
IN THE BODY
KNOWN AS PADMA OR LOTUS OR CHAKRA**



Chapter I

Vishād-Yoga
Depression of Spirits

Text (1)

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥१॥

*Dhritrāstra Uvāca**Dharma-ksetre kuru-ksetre samavetā yuyutsavah**Mamkā pānduvās caiba kim akurvata sanjaya (1)*

Translation :—

Dhritrāstra said. O Sanjaya, after assembling in the place of kuruksheṭra (Dharmakshetra is an adjective—or place of pilgrimage), what did my sons and the sons of Pāndu do, being desirous to fight? (1)

Spiritual Explanation :—

Dharma-charity towards all, such actions are known as non-binding actions. As said in the Gītā— "Kramanyakarm yah pasyed karmanica karm ya sa budhumān manushyesu sa yuktaḥ kritsna karm krit" meaning that actions which are not for fruits, are told by the Guru, are termed as charity and help in maintaining the body and keeping it. First one has to protect one's self in order to have the strength to protect others. Such is the Dharm-kshetra—this is proved by the Gītā—Idam sareeram kaunteya kshetramityebhidhuyate, meaning that this is a body for doing (yogic) actions of

'kriyā', Paramātmā is present in this as Ātmā. There is another panchtatva' (five components of the body) namely—Yudhisthir, Bhim, Arjun, Nakul and Sahdev as Sky, air fire water and earth. Yudhisthir is depicted as sky, thus he goes to heaven with his body and mingles with the big sky. Bhim is like air, this is proved in the Mahābhārat—'khacharasya sutsya suta khachura'. Arjuna is Indra's son—[I (power) ndra (fire)] whose power is likewise. Because of this—Vajra—a weapon is known as Indrāyudh. Nakul is Na+kul = waters without a bank, Sahdev is the mud's (earth) son, thus he was a master of Ayurved or medicines, this is written in the Mahābhārat. Kuruksheṭra—is this body. Five sense organs, five work organs, altogether ten Indriyas are wandering in all ten directions, these are the hundred sons of Dhritrāshtra as 'Man' or the blind heart. The meanings of these names depict the binding factors, who are the followers of the bondage group. Below the navel, till the base of the spine is the place for falling, thus it encourages us to act with wishful thinking— this is called kuruksheṭra. These two groups are wishing to fight. 'Aham' or egoism of the heart or mind is asking the question that what is our army doing on the wrong side with the panchtatva or Pāndavas. The word Sanjaya (to whom the question is addressed) means 'divine sight' or the heart wishes to know how it feels to have an insight into the Ātmā. Lighted by the divine light he says :—

What is dharma? It is kindness towards all beings, or such actions by which all beings are saved are also called 'Akarm' meaning—no action—actually those deeds by which we are not (feeling) in any bondage, good or bad, are the real deeds, and (also,) they are the real wishless actions too. This has to be learnt from the Guru. All our body organs get into action with some aim, but the permanent flowing of the breath in and out is without our knowledge or aim for anything. This is known as 'Prān-karm' and any sādhak, who in the guidance of the Guru, does try to mingle the prān with the heart and mind, his 'Man' also one day will become wishless like the prān. To teach about this Prān-Karm is the real charity to people, of

course even objects like grain, etc., are also a form of charity but it does not take away want forever, thus giving knowledge of the Almighty is the actual kindness towards mankind. The thirst for sensual pleasures of this world is the main reason for ill health of mankind and spiritual knowledge is its best medicine. By control of mind and heart—this knowledge springs up. Regular waves of desires keep rising in the heart and make it weak, if these desires are not stopped, man will never get peace. Now, we must aim at achieving this, but how?

It is said in the Yoga Shāstra (book on Yoga) 'Chale vātc chalachittam' — the prānvāyu's movements keep our chit or heart moving or disturbed. So by stilling the 'Prān' (breath) we can control the heart and mind; this can be done by sādhnā. Now, for the sādhnā of Prān, it is necessary to have a body also. God has created this human body with great skill and He, Himself stays in it. The art of knowing Him, is also by this body in the body. To get a man's form and body is a wish, cherished by even the different deities. No doubt, many sinful deeds are also performed by this body, but once the spiritual lamp is lighted by the master, we get the worth of this life, for this sake only have we received this body, but alas! if we live the life of animals, just the materialistic way, it is nothing but our bad luck.

Our materialistic or spiritual knowledge is all based on our 'Aham' or ego. Thus our Aham 'ego' is also of two kinds—'Jevoham or Shivo ham'. This Jevoham or knowing the self to be the body is the lack of true knowledge & knowing it to be, not the body, but the soul, is the true knowledge. In the beginning we get the body knowledge only and we have this as our ego, this egoism is the bondage of the Ātmā. The other ego is the 'Soham' or Shivo ham which we are not familiar with. But this 'Aham' self is our spiritual Ātmā or the carefree soul—Paramātmā. This soul is not visible to the eyes, this is known as 'He or It', we always say 'I' not knowing what the real I is. Therefore, we are introduced with the 'I' as 'He' or the 'He' as 'I' when this bodily 'I' searches out that 'I', then it gets lost in it. Then one gets the real 'Brahmāgyān' or spiritual knowledge and there comes an end to his worldly life. The aim of sādhnā is the meeting point of these two 'I's, to reach that goal, lots of sādhnā has to be done in different methods.

The kurukshetra battle has been arranged for this. It has two sides—one spiritual liberation and the other worldly bondage. The fight between the two is like Man's life. In the mahābhārat it is described as :—

Duryodhana is the sinful, big tree, Karna its shoulders, Shakuni its branches, Duhshāsan the blooming flowers and fruits, and the king Dhritrāstra is the root, (these are all characters on the bondage side).

The liberation tree is the pious Yudisthira, Arjuna is the shoulder of this, Bhimsen the branches and Madri's two sons Nakul & Sahadev are the flowers and fruits. The roots of this tree are Krishna Himself, the vedas and the Brāhmans (the spiritual teachers). (1)

Text (2)

संजय उवाच

दृष्ट्वा तु पाण्डवानीकं व्युढं दुर्योधनस्तदा
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

Sanjaya Uvāca

*Drstvā tu pānd vānikam vyudham duryodhanstadā
ācāryam upasangamya rājā vacanam abravīt (2)*

Translation :—

Thus:—Sanjaya said: O king, after looking at the army gathered by the sons of Pāndu, king Duryodhana went to his teacher and said these words. (2)

Spiritual Explanation :—

The manifold or vast army that belongs to this (human) body starts from the head and consists of all the big and small parts of the body, consisting of the internal nerves or nāris. In the nāri group there are twelve main naris. Hastini in the right ear, Gāndhāri in the left, Alambusā in the right eye, Puspnāsā in the left, Pungalā on the right of the spine, Susumnā in the middle and Irā on the left. Saraswati is in the tongue, Vāruni in the moolādhār or sex-organ, and Kuhu in the private organs. The flowing army of all these naris—but from where can the flow

come without a river? Thus, their literary names are given as (1) Irā—Ganga, (2) Pūgalā—Yamunā (3) Gāndhārti—Kāveri, (4) Hastini—Sindhu, (5) Pushpā—Tāmrapānu (6) Alambusā—Gomti (7,8) Sushumanā—Saraswati (9) Kuhu—Narmadā, (10,11) Vāruni—Gomti, (12) Payaswini—Punpunā Duryodhana thinking himself, as being very great, only goes on heresay and does not have any wish to attain Sadhan by kriyā-yoga, goes to the teacher—Drona, (who sees or understands) no other than what he knows to be coming down from generations, and says—

Taken for granted that all the parts of the body are the soldiers of this army in the world, they are the ones who try to collect and arrange various comforts, although at the root is the 'Man' who is their king. Although so, the sense pleasure (kāma) is the leader of all the actions This vicious (Kāma) passion is the reason of the thirst for worldly pleasures and so it is always enemitic with the liberation group. At the start, all beings have an attraction towards sensual pleasures; later when true, good sense prevails, they understand the fruitlessness of these feelings and comforts and thus wish for liberation, trying to control their enemies or the binding factors by different sādhnās The bondage army gets disturbed by seeing this and tries to bring out the deep rooted faculty of 'bondage', which is present in the liberation lovers also. Now as such, Drona is the teacher of both parties, whose impressions of good and bad are as conceptions in both minds. This is Duryodhana's approach to Drona, 'Dra' is the substance from which 'Drona' word is derived—this means to go, one which keeps going on with you—the consecration of our work or action goes on with us, like a hereditary matter, making it very, very difficult to get rid of it. It is Duryodhan's nature to be entangled in material pleasures. He does not wish to do sadhan, rather he wishes to go on in this way, without even turning towards liberation This is the biggest drawback of the mind. One who is possessed by this type of thinking, does not want to go into the depth of anything or understand it, lest his mind may change by it. His actions depend on the superficial matter, he is so proud of himself and his brain, that he does not want to bow before anyone. When such ill-thoughts make the body their kingdom and everything is under their control, then

all of a sudden the abandoned, down trodden good sense asks for a share, wishful of getting a place in the heart, but this becomes unbearable to the bad senses, who are not ready to give, even a pin point of place. In other words it is not possible for the bad sense to bear the thought that good sense should take hold of even a little time in which to do Sadhan or the like. Be it in any way, it has to throw out the good sense, even if by war. Thus this battle of Kurukshetra. On seeing good senses arrange an army the bad sense (Duryodhana) goes to Drona and says—

Due to you they have become so strong; from you they have inherited their strength and they wish to fight against you — since you are on our side. Thus the ill-inheritance & the ill-thoughts get together to defeat the liberators and establish their kingdom of Bondage. Drona is a main leader of Duryodhan's camp. He is persisting and thus sees to one side only Due to this quality he wonders that from where the liberation people have come up with their Sadhan trying to calm and liberate the self by meditation, etc., and what is the need for all this—what is going on from generations should be done. These are the sentiments and this is the going of ill-sense to the persisting-heritage-teacher. (2)

Text (3)

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

*Pasyaitām pānduputrāṇām acārya mahatīm camum
vyūdhām drupadputrena tav sisyaena dhimatā (3)*

Translation :—

O my teacher, behold the great army of the sons of Pandu, so expertly arranged by your intelligent disciple— the son of Drupada. (3)

Spiritual Explanation :—

Look at the main army of Panchatatva—The all knowing internal intellect is also persisting and determined.

Drupad's son Dristadyumna is a wondrous matter in the kootasth. A wonderful light is visible in the kootastha. The

Sādhan perceives are protected by this light. According to the type of the light visible, is the state of mind. By concentrating on this light, many kinds of facts become known. Drupad's son, Drstadyumna depicts this Drupad is the all knowing mind's fast speed, by which in a short time, varied subjects can become projected

Anyway, this is not the divine sight or light, but it is a kind of spiritual power which protects the Panchtatva This is also of a persisting kind and thus Drona's disciple. Without the persistence, it is not possible for Sādhanā's consecration to establish itself, or to get brightened He is the army-general of the Panchtatva party.

At the start, surprising type of things will be seen (in the Kootasth), thus encouraging the practitioner to see many more. The occurrence of these is the cause of fear for the evil sense — as these attractions make the Sādhak (the one who practises) stay fixed in his Sādhnā. Dristadyumna means one who does not give up, he is also a pupil of Drona or obstinacy. Once he gets it into his mind, he is not going to stop or get exhausted, whether he understands it or not, this sort of determination is needed in the first stages of Sādhnā. Therefore Dhristadyumna is the general of the Panchatatva party. (3)

Text (4)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥

Atra Surā Maheswāsā Bhimāṛjuna Samāyudhi

Yuyudhāno virātas ca Drupadas ca mahā rathah (4)

Translation :—

Here in the army, there are many heroic bowmen equal in fighting to Bhim and Arjuna. There are also great fighters like Yuyudhāna, Virata and Drupada. (4)

Text (5)

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥

*Dristaketus cekitānah kāsirājas ca viryavān
purujit kuntibhojas ca saibyas ca nara pungavah (5)*

Translation :—

There are also great, heroic, powerful fighters like Dhirstaketu, Cekitāna, Kāsirāja, Purujit, Kuntubhoja & Saibya. (5)

Text (6)

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

*Yudhāmanyus ca vikrānta uttamojās ca viryavān
saubhadro draupadeyās ca sarva ev mahā-rathāh (6)*

Translation :—

There are the mighty Yudhāmanyu, the powerful Uttamaujā, the son of Subhadrā and the sons of Draupadī. All these are great chariot riders. (6)

Spiritual Explanation :—

Here there are brave, trustworthy fighters like the air (breath), fire (compared with the heat of the stomach) who can do what they wish and riders as fast as the thought of the mind (4) Some feel self-enlightened, some hear the spiritual 'Om' sound, some see super-natural light, some are sitting in meditation, others are lost in their super happiness, and still others with their minds fixed on the Almighty are witnessing all ; these are the upper category of men (5) Some are doubtful, worship the deity of power and there are those that are capable of doing good, all are warriors (6)

At the onset, names of the Pāndava soldiers are given, as they are all helpers of Sādhanā. This struggle for sādhanā is only started after making one's self strong, by the strength of these. Although these will not stay till the end of the war, one by one nearly all will decease, but they are the ones who encourage us in the field of Sādhnā, and thus their importance is vital in the

beginning. First, is the role of Sātyakī or good sense, without which the inclination towards sādhanā will not be there. The main enemy of bad sense is good sense. Virāt—is one who has to be wished for, who has to be known, appears before the Kootasth, this is a sort of Yogic achievement. Drupad-speed-post or internal thought power, nothing can travel faster than this.

Dhrīstketu—Experiencing self-enlightenment, by which sins are forgiven & wish for sense gratification or worldly pleasure is lost

Cekitān—The first sound 'Om', but it is not very clear during the first stages of Sādhanā

Kāshirāj—one that enlightens all, one that gives knowledge and light.

Puruḥit—Body's inlaid obstruction, unless we are able to put an obstruction on our sensual pleasure of the Indriyas or the sense organs it is not possible to do sadhnā or to reach the stage of Samādhi (totality of meditation)

Kuntubhoj—Super natural happiness, by which is nurtured the power to worship deities. When this sort of happiness

(Ānanda) is experienced, it enriches the sādhan properties and various super-natural qualities of deities are achieved. This is also a stepping stone in Yoga.

Shaibya—is derived from Shiba or one that is auspicious and lucky Shaibya is one who has experienced the Almighty Knowledge of the Supreme is the super-most benefit of Sādhanā or one that can be achieved by man.

Yudhāmanyu—Doubtful in war—such that do Sādhanā, but there is doubt in their minds, this is present in all minds at the onset, and it has the capacity to create many hindrances. Those who can overcome all these obstructions are the real warriors

Uttamaujā—one who possesses elevated virility, of powerful vigour, one who is the worshipper of Kundalīni Shakti (the power coiled up at the bottom of the spinal column) and is effortful of making it rise.

Saubhadra—or Abhimanyu—received by just wishing, this blesses with the power of blessing others and doing good to the world

Draupadeya—or the sons of Draupadī (one who brings back home, or to Sādhanā) Draupadī's sons—in other words, are the powers of various kinds—obtained by Sādhanā The super natural smell, taste, beauty, etc., born of the Panchmahābhoot or earth, etc., experienced during Sādhanā also become means of samādhi. By concentrating on the forefront of the

nose, super-natural smell can be known; on the tongue the taste, and meditating on the upper palate (jaw) gives the divine taste. By experiencing all these, determination for moksha is achieved. Although these are based on the sense organs, still unless and until any—one such experience is gained, it is difficult to have full faith and a determined mind for Sādhan. Therefore these are also necessary

Kundalīni's power mingled with the Panchtatva brings forth the five circles in which the Chit (mind & heart) is absorbed, then a successful Samādhi can be had. All these very powerful forces are on the 'liberation' side. It is not easy to tempt them. Thus the bondage army's evil sense, points out to its main leader to caution him against the force of the enemy. O 'evil-sense' even after noticing the powers of Sādhanā, you are not getting wise to its effects, rather you are trying your best to dissuade the others also.

The super-natural powers obtained by the sādhanaks are mentioned here, but all powers are not received by all at the same time or in the same manner. It depends from person to person, according to his Sādhanā, his cultural heritage, and his practise in this life and the previous ones.

To make it more clear—The sādhanak can see colourful variety of pictures (like scenes) at the beginning in the kootasth, (Drist—to see) this is the first general of the liberation camp. But the actual army-generals are Bhīm & Arjun representing Prānāvāyu (life-breath) and tummy-fire or energy. Now, by doing Prānāyām—forcefully, whereas on one side, the army gets busy with the fight, this side the Prān, heart and mind or 'man' get steady by doing prānāyām with force—this is the most desirable aspect of sādhanā. Still there are many other attributes and experiences that help to make the Prān & 'man' steadier. A few important ones are—

- (1) Sumati or Good sense—Sātyakī.
- (2) Seeing as per wish in the Kootasth—Virāt.
- (3) Knowing the thoughts of all—Drupad.
- (4) Self-enlightenment, clear experience—Dhrīstaketu.
- (5) Sound of 'Om'—Cekitān.
- (6) Great light—Kāshirāj

(7) Blockage—continued practise of Sādhnā leads to Making the Prān or breath so steady, that at one stage the Breath is not thrown out, the 'man'—mind & heart is so steady, it loses all vibration—this is the last fruit of Sādhnā—Puruḥit (won).

(8) Getting drowned in the super-natural happiness (ānanda) at the time of entering the (Parāvasthā) later stage of sādhnā and during it—Kuntibhoj.

(9) Brahm experience or the knowledge of God. This is the last of Sādhanās fruits—Shaibya

(10) The vision of doubt—this is a type of obstruction in Sādhnā—Judhāmanyu

(11) The first divine power (ādyā shakti). It has the strength to make the Kundalini power rise. This is Uttamauja.

(12) That which is obtained by the Sādhak, after wishing for it (Abhimanyu)—The fruit of success. All these warriors become successful sādhanaks. By visualising two, three or a little of all, one starts to understand how he is progressing in Sādhan. (4, 5, 6)

Text (7)

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥७॥

Asmākam tu visistā ye Tān nibodh dvijottama

Nayakā mam sainyasya Sangyārtham tān bravimi te (7)

Translation :—

Best of the brahmins, let me tell you for your information about the captains who are especially qualified to lead my military force. (7)

Spiritual Explanation :—

Our co-thinkers, who are our followers from generations are :—

It could be thought, that, when "evil-sense" praised the 'liberation' so much, then possibly determination or courage to fight has diminished, but it is not so, even after knowing the strength of the opposite party, bad-sense has unbroken faith in his own army, who can make the 'liberators' surrender, if they only wished to do so (7)

Text (8)

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

Bhavān Bhismas ca karnas ca Krpas ca samitinjayah

Aswathāmā Vikarnas ca Saumadattis tathaiva ca (8)

Translation :—

These are personalities like yourself, Bhisma, Karna, Krpa, Aswathāmā, Vikarna and the son of Saumdattā called Bhoorisravā and Jayadrath who are always victorious in battle. (8)

Spiritual Explanation :—

(irreligiousness in natural religion is caused by)

The names of the leaders of evil-sense are Drona—Being a teacher of both parties, he is at present supporting the Bondage party, as he is tied down to old traditions.

Bhisma—Although having a wish to do good, he is afraid of going into the path of salvation as he is not sure of the consequences and is worried about losing his good health by or during sādhan; this is the foremost fear of mankind in devoting himself to this kriyā-yoga. Bhisma is the first and main leader—general of the bondage party, it is the first stepping stone to Sādhnā, because, if by fear one's mind is diverted, then no one can proceed in this line, thus it is difficult to beat him.

Karna and Vikarna—Believing or not believing, to disbelieve in the subject talked about (blind-folded), or to discard it without trying to understand it. Although such matters are not a great hindrance on the path of Sādhnā, still they can create obstructions, and thus are big leaders. It is said that Yoga does not achieve much, it is a very difficult process, thus it is better to dance and sing with drums, etc. Leaving yoga one can do this but he is doing it more by force and less by ecstasy of love. The fruit of the 'ānand'-tree could be dance, but not ānand itself. Kṛpācārya—Mercy. The mercy, which is for the living beings, not to elevate them, but to encourage them to enjoy themselves by dancing, drinking, etc., and showing them the hardships of the sādhan path, and discouraging them. This is not the real help. He was also a teacher of the good-sense at one time; as enlightened

teachers cannot drop mercy or their good teachings forever, so Kripe also does not die in this battle of Kurukshetra

Kripe's son Aswathāmā—Personification of the wishing—fruitful tree or kalpa-tree. There is no end to wishes, thus there is no end to man's destiny—as it depends on the actions he does to fulfil them. This tree is also ever-green, even Aswathāmā, for this reason, never dies. The best of Yogis or saints also have to eat the fruits of their destiny—good or bad; thus, he is a great disturbance in the Yoga-Sādhan.

Bhoorisrāvā—Listening to gossips (Srvā is to hear), sitting with various people and getting effected by their talks, one starts doubting the sādhan path, nothing is more harmful than a doubtful mind.

Jayadrath—(Sinfully—courageous) tries to tempt by misleading, he also tried to kidnap Draupadi (the pandavas wife) who is—the source of courage for Sādhanā-loving, thus Jayadrath is also a victorious leader of the Bad-sense. In making a man weak in Sādhan, these are all great warriors and are the helpers of bad-sense, they can cause man to become worse than animals.

Who are the real enemies? Our unbeatable Indriyas (sense organs) are our real enemies. Working according to their whims and fancies, it is completely impossible for us to progress in the path of Sādhan. (8)

Text (9)

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

*Anye ca bahavah Surā Madarthe tyakt Jivitāh
Nānā shastra praharṇāh Sarve Yudh-visārādāh (9)*

Translation :—

There are many other heroes who are prepared to lay down their lives for my sake. All of them are well equipped with different kinds of weapons, and all are experienced in military science. (9)

Spiritual Explanation :—

There are many heroes who just due to their ill-fated knowledge, are ready to forsake Sādhan for life, very well versed in arguments.

All the above mentioned binding warriors are for the bondage's advise, and they are capable to do so also. They can stop a human's wish for Moksha and put him on a down trodden path. They are ready to forsake their lives for stopping people from doing sadhan. The power of Indriyas gets exhausted by over use, but the wish for their pleasures exists. Many are intellectually gifted to misguide a person from the sādhan-path by setting examples from religious texts, but little do they know that the spiritual meanings of these shāstras are not understood by just the verbal texts, they have to be first experienced before preaching.

Vyāsa (The great spiritual author says) :—

There is nothing more sacred than Prānyam (tapasyā).

Says Kabir—Why would anyone go through pains or become Duhāgin, (separated from the loved one), if one could get the loved one just by play and laughter. (9)

Text (10)

अपर्याप्तं तदस्माकं बल भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥१०॥

Aparyāptam tad asmākam balam bhismābhirakshitam

Paryāptam tu idam etesām balam bhīmābhirakshitam (10)

Translation :—

Our strength is immeasurable and we are perfectly protected by grandfather Bhisma, whereas the strength of the Pandavās, carefully protected by Bhima is limited. But Bhisma is on both (or for both) sides; under such circumstances our army becomes weak, whereas Bhima is on one side only, thus Pāndavs become more strong. (10)

Spiritual Explanation :—

Our army is guarded by fear, the army of our foe is less than

ours, but is guarded by Prān-vāyu (life-breath)

Evil sense tells his tradition or Guru, by whose orders all acts are done, that our main dependability is fear for Sādhan. The fear that by sādhan worldly pleasure and health will get lost will make all run from sādhan, and thus we can defeat them as our strength is properly protected by fear itself. Those who have practised little sādhan are unsteady and thus unworthy of sticking on. All the same, evil sense doubts and fears that since Prānvāyu is the foremost protector of the good sense, they may become worthy of it by doing sādhan, and stuck their minds on the truth. Alas, it is true that no matter how powerful passion, anger, etc., may be, they get calmed down by doing Prānayam for sometime, (but with concentration.) (10)

Text (11)

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

*Ayanesu ca sarvesu Yathābhāgam avasthitāh
bhisman evābhirakshantu bhavāntah sarva eva hi (11)*

Translation :—

Now all of you must give full support to Bhishma, standing at your respective strategic points in the phalanx of the army. (11)

Spiritual Explanation :—

Let everybody play their parts with fear.

Let all indriyas—organs be aghast with fear, without creating this atmosphere they cannot be won. No matter how, fear will have to be personified in front of them, if fear is overtaken they will get strong. Fear surrounds all senses and knowledge and quietly does its work. We are always in trouble due to fear. Fear of society, what people will say, fear of losing happiness and health, etc., as long as this is not overthrown, it is not possible to do sādhan properly, and without it, you cannot get the taste of it. (11)

Text (12)

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

*Tasya Sanjanyan harsham Kuru vridhdah pitāmaha
singhanādam vinadyoccaih Sankham dadhmau pratāpwān (12)*

Translation :—

Then Bhishma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly like the sound of a lion, giving Duryodhana joy. (12)

Spiritual Explanation :—

For the joy of the whole army a victorious sound was made to show that all will be destroyed.

It is difficult to do sādhan, if sādhan is fearful, thus fear announces its victory, telling bad-sense not to worry, that he alone is enough to make the weak minded turn away from sādhan. (12)

Text (13)

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाम्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

*Tatah sankhās ca bheryas ca Panvānaka-gomukhāh
Sahasāivābhyahanyanta Sa sabdas tumulo bhawat. (13)*

Translation :—

After that, the conchshells, the bugles, trumpets, drums and horns were all suddenly blown and the combined sound was tumultuous. (13)

Spiritual Explanation :—

Various drums, etc., were blown

Fear is the bondage's general, he is old as false fear is more set when old.

This fear, when it showed great excitement, then all became fearless. Bhism, could not be captured by anyone easily, and as long as fear—Bhism is there, no need to worry about good-sense prevailing. Therefore all armed in their own styles, began to show their excitement by creating different noises. In other words the

'Chit' (heart & mind) became fearful, and with deep sighs and trembling of the body, became a disturbed element. (13)

Text (14)

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

*Tatah svetair hayair yukte mahati syandane sthitau
Madhavah pāndavas caiva divyau sankhau pradadhmatah(14)*

Translation :—

On the other side, both Lord Krsna and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells. (14)

Spiritual Explanation :—

From the panchatava transcendental conchshells were blown.

The conchshells blown by bondage army were just an army-music-battalion, but the liberation army's conchshells sounded as a sign of peace. This is the conchshell by the sound of which the playfulness of the mind & heart is calmed: when it sounds inside the body, this can be heard if the Prānvāyu by any chance happens to be still and peaceful. The white horses depict the white light which is first seen by a sādhak. This is the light of the one who is sitting on the chariot of our body. The light shines first, and then in the centre of it is Krsna—in the form of a dark spot (or like that—which is called a Shāligrām Shilā). The goddess of nature, or Lakshmi is the one who presents herself in the form of light. The Lord comes into projection sitting in the heart of that light. The prān is filled with ānand on seeing all this. The sound that rises in the heart, in such a state of peace and happiness in the mind—is mentioned in the forthcoming text. (14)

Text (15)

पाञ्चजन्यं हृषीकेशो देवदत्तं घनंजयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

*Panch janyam hrisikeso Devdattam Dhananjayah
Paundram dadhmau mahā Sankham bhīmkarnā vrikodarah(15)*

Translation :—

Then, Lord Krsna blew his conchshell, called Pāñchajanya ; Arjuna his, the Devadatta ; and Bhīma, the voracious eater and performer of Herculean tasks—blew his terrific conchshell called Paundram. (15)

Spiritual Explanation :—

Different sounds came from the Kootasth like that of veenā, venu, bells etc. From the heat of the body, big bells with deep lingering sound, and in the air was the roaring of a lion.

Rhīkesa means—(Rhīsik + Eesh) = rhīsik = Indriya or organs, 'Eesh' is the strength or master of the indriyas, in other words Krsna or the life of Kootasth — He is abiding in the Āgyāchakra.

Panchjanya — is born from the Pāñchjanya or Prān, apān, vyān, samān & udān—5 kinds of airs (vibrations) of the life's breath, the sound of these together is the pāñchjanya's sound. When the Prān-air gets steady, all these sounds—of bhring (black bee), veena, venu, bells and thunder are heard.

Dhananjaya — One who is victorious over riches. (Man is enamoured by riches) This is a stepping-stone in yoga, it should be crossed. By its victory, life-death, happiness & sorrow, want & thirst etc. are also won and the man becomes Dhananjaya. Without this power it is difficult to do sādhan. This is the light of the Manipur chakra situated at the navel. This is man's life. Fire is the main amongst deities (or devas) thus the sound which rises from Manipur is the Devdatta-conchshell—this is exactly like the veena's sound.

Vrikodar-vrik means fire, one who has fire in his (stomach) udar is Vrikodar. Fire is caused by air and it gets absorbed in air too, thus the air-substance is called Vrikodar. 'Anāhat Chakra' is the place of vāyu (or Bhīm) behind the heart, from this spot rises the sound of bells, many sādhak's hear it. Bhīm's conchshell is called Paundra. Paundra is obtained from Pund (word), which means to control by pain. By controlling the prān with force of prānāyām, and other acts of Yogic sādhan, this, Bhīm-prānvāyu's great roaring conchshell is heard by the sādhak. Unless Prānāyām is done forcefully the stillness of prān is not obtained. In the head

is the Sumeru's peak—(top of the spine)—peak of the highest position—by sadhan the great prān enters the Sumeru, by piercing it, it goes into the Sahosrar. In the head is a bonal structure by which is connected the Sumeru ; this structure's name is given as the great Conch or the 'Mahasankha'(in the text of tantra). By the sound of this great conchshell, the sādhan's prān becomes still and much hope comes into his heart. This sound is frightening for his enemies as it makes the heart free of passions.

Yudhisthir — one who has a steady mind in war. He, at the back of the neck, is the substance of sky, so no one can take away its steadiness. His conchshell's name is 'Anantvijaya' or everlasting victory. When prānvayu is steady, thunder like sound is heard, this helps in winning over the prān. When this air (vāyu) reaches the ultimate, the roar of lion is heard, when this is heard, then think that 'Samādhi' or great concentrated form of meditation has been arrived at. This is the bugle of victory in the field of sādhan.

It has already been said that Krsna is the Kootasth's life. He is the life of the whole universe, the soul of all souls and the Lord Supreme. He is the strength giver to all organs and the seed sower in the most internal form. He is the controller of nature or 'māyā', which attracts us in so many ways, rather distracts from the main goal, thus is the meaning of the word 'Koot' one which is like the goodly apple rotten at the heart, something that seems good or true, but is not so, like the mayā. Although He is the creator, the sense, the strength and the diverter, he has been kind enough to seat himself in the kootasth, where He is present as a witness. Although He is unattainable by senses, He is present in all our concepts of knowledge, without which we would not be able to know one from another, thus we can catch Him there. Since He is the master of all 'Indriyas', when they trouble us in various ways and we get miserable we run to Him to save us, and when we do call Him with our heart and mind with determination, in other words do our Sadhan well, then He, being present in our faculty of mind, gives us the protection, and we understand that 'Ātmā' is the everlasting, never changing always lighted-Spiritual Light. He is attracting all from the two-petalled

lotus in the centre of the light, but, alas! very few fortunate ones can get a glimpse of Him. Seeing Him makes us reach that stage of purity, for which deities are ever longing and praying. The Brahmans (sages) can see this Divine truth lighted in their hearts like the sun in the sky. The success of life, ultimate success, is in joining one's self with that supreme. (15)

Text (16)

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

Anant Vijayomrājāh Kuntī putro Yudhisthirah

Nakulah Sahadevas ca Sughoshmani puspkau (16)

Translation :—

Kunti's son—king Yudhisthira, blew the conchshell called Anantvijaya, Nakul—the sughosh conchshell, and the Manipuspak was blown by Sahadeva. (16)

Spiritual Explanation :—

From the sky void came the unbroken sound of Prānava (Omkar). The air, entering the blood and body produced sweet, mysterious sounds.

Nakul is substance of water. Its place is at the back of the sex-organ the Swādhisthān chakra. His conchshell is called Sughosh, the sound of it is sweet like that of a musical instrument 'Venu'. Swādhisthān is also Krsna's place, that is why Krsna blows the flute (venu). Sahadeva is earth's substance; the base of the spine—its place. Place of the Kundilini or the power of life is also the same, thus worship is started from this point. Sahadeva's conchshell is called manipuspak. Buzzing, intoxicating sound rises from this moolādhār. There is a vaccum in all these chakras, air passes through all these. By the sadhan of Prānayam when the air or breath becomes even (and unaffected by passion) the sound of these five conchshells is heard ; the five prāns in the body are these five conchshells. By these sound vibrations, a steadiness of mind, brain and senses (Chit) is acquired easily; desires and deception of the mind is lost. Until hearing of the

first four (substance) sounds, the heart and mind are still but awake : after the fifth is heard—the sky substance (known as vyomtatve)—absorbs the self This last substance is the steady in war—Judhisthir. This is the stage, where there is everything, but there is nothing, yet it is not the last position. The sādhak must rise above the sky (substance) and reach the substanceless higher sky, but the first sky is known as the alter of the Lord's lotus feet. Staying still in this vyomtatve (sky) is known as Samādhi,— but (which) is bound by time and called Sawikalp samadhi The parvikalp samadhi or (timeless, deep, state of high meditation) is above all these substances or matter It is an unparalleled state, where even thought of another does not exist—The highest form of oneness, which should be achieved by sadhan is known as 'Parvyom Niranjana' The vyom (sky) tatva is of five types :—ākāsh, mahākāsh, parākash, tatvākāsh and suryākāsh. The five prāns have five skies the first of which is vyomtatva — this is known as 'tārū' or star in 'tantra', (a kind of script), for the Kṛṣṇa lovers, this is the attraction centre It is seen like a very, very tiny planet inside the Kootasth As soon as this is lighted the mind becomes incapable of wandering in the sense pleasures. That's why it is known as the 'Sankarshan' or centre of all attractions, in other words it pulls the mind away from all good & bad, Yet, there are many attractions in all these skies, but the last. The last is blemishless, very clear sky, where there is a zero like hollow, this is the Super natural nature or the source of all power the 'Ādyā shakti'—at the end of it all is 'Kālikā' This last sky is vacuum of the heart, inside it, in the light of the Kootasth is that dark (Kṛṣṇa-like) central point. Beyond this is the Paravyom, which surpasses the vyom also. This is the 'Chudākāś' or the ford of lords, Shiva-like. At this juncture the ever expanding thousand (faced mouths) facets of nature stretching endlessly meet at one place & become united in one

All this has been sung, in praise of the Spiritual master in many ways such as :—

Bindunādam, Kalāteetam, Sarvadā sākṣi bhootam, Bhāvāteetam, Tri guna rahitam etc Thus—

The spiritual sound, beyond all, always a witness, above all

(sentiments), uninfluenced by the three 'gunas' of material nature, etc. (16)

Text (17) & (18)

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

घृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौमद्रश्चमहाबाहुः शङखान्दध्नुः पृथक्पृथक् ॥१८॥

*Kāśyas ca pamesuāsah Sikhandī ca mahārathah
dhrīṣṭdyumno virātas ca Satyakiscā parājītah (17)*

drupado draupadeyās ca Saruasah pṛthvipate

Saubhadras ca mahābāhuh Sankhāndadmuḥ pṛthakpṛthak (18)

Translation :—

O! King, that great archer, the king of Kāśi, the great fighter Sikhandi, Dhṛṣṭdyumna, Virāta and the unconquerable Sātyaki, Drupada, the sons of Draupadi and the others, such as the son of Subhadra, greatly armed, all blew their respective conchshells. (17 & 18)

Spiritual Explanation :—

Seeing in the spiritual light,—far inside it, the powerful knowledge is implied as soldiers, and also the rise of (equilibrium of) good sense in the Kootasth with various scenes that are unconquerable Knowers of all and pure hearts all are held by the 'Moolādhār' those that have saved breath in the head, their sounds, without vibrations were of ten kinds :—

Where 'good sense' prevails, there is victory. In the beginning ordinary light is seen, then some lines appear and inside these lighted lines is agam light of its own kind. Upon steady concentration on this light, knowledge of the power of internal light dawns. The light which is first visible, is attractive but looks lifeless, it cannot be imagined that there would be any sign of life in it. But, when the interlying light is seen, the sādhak comes to know of the spiritual power in it. Shikhandī is the knowledge bearer of the action-play, thus he is called a chariot-rider. Coming to know of the active power in the light,

one understands that this is not going to diminish easily. But, careful, do not have the feeling of your own pride,—in the action-play of this light, or else all will get ruined. This is the power of the spiritual Guru or of the Lord. Meditating, with full concentration will show all hidden matters and the signs of a pure heart will appear. All these powers are lying in the Moolādhār, by sādhanā or Yoga, these powers come alive and become a source of knowledge for the sādhak. Even the life-Supreme present in the Mooladhār rises to the Sahasrār, then only the powers at the Moolādhāra become permanently active or alive. In other words, those who can take the breath and keep it in the head can hear the ten different sounds that are vibration less.

The place of Kootasth's concentration in the body, is the natural Kāsi ; Kāsi enlighten's all. If the heart and mind can be kept at that, all becomes known, automatically. This is the Super light or shikhandi. The Sadhak thinks of this light or power as the best knowledge and Arjuna with this power of light is able to slay Bhishma, the regular doubts of the mind. After achieving this position the sādhak gets rid of unwanted doubts. (17 & 18)

Text (19)

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नमश्च पृथिवीं चैव तुमलो व्यनुनादयन् ॥ १९ ॥
Sa ghoso dhārtrāstrānām hridayāni vyadāryat
Navas ca prithving caiwa tumulo vyanunādyan (19)

Translation :—

The blowing of these different conchshells became uproarious, and their sound in the sky and on earth, shattered the hearts of sons of Dhritrāstra. (19)

Spiritual Explanation :—

The sound that shatters the heart—(tumulous sound) rose from the moolādhār to the brahmrandhra

The earth—Moolādhār, to the sky—brahmrandhra, all places

are filled with vibrations. These sounds frighten the 'bondage': passion, anger etc. This sort of sound arises and automatically the heart & soul join with it. At this juncture the 'Chit' becomes waveless or calm and it seems that all the ties (knots) of the heart are loosened, but it is not yet so, and thus—Even after attaining this position, the sādhak can fall from it. (19)

Text (20)

अथ व्यवस्थितान्दृष्ट्वा घातंराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरूद्यम्य पाण्डवः ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥२०॥

athha vyavasthitān drstvā dhārtrāstrān Kapidhwajah
Pravritte sastra sampāte dhanur udyamya pāndavah
Hrishikesham tadā vākyaṃ Idam āha mahi-pate (20)

Translation :—

O king, at that time Arjuna, the son of Pandu, who was seated in his chariot, his flag marked with Hanurra, took up his bow and prepared to shoot his arrows looking at the sons of Dhritrāstra. (O king, Arjuna then spoke to Hrishikesh these words) : (20)

Spiritual Explanation :—

The body's energy is by the breath or the air. I shall do sādhan, thinking in this way, but before pulling up the prān or breath the Kootasth is concentrated upon—

When the sādhak gets ready to do sādhan : lays down his āsan (mat or rug) straightens his spine; at that time, both the parties are a little quiet, they keep watching for an opportunity, The bondage party will try for sensual pleasures and the liberation for the soul or Ātmā. This is the getting ready of both the parties for a fight or to shoot at each other.

The Bow is the spine, keeping the spine straight from the bottom to the back of the neck is the picking up of the gāndeeva (name of the bow) or the susumnā. Gandi is cheek. Straight—equally distanced—from the cheeks and at the back of the eyebrows is the susumnā like the string of this bow. On the

spinal column is the main dependability of the body and the life-power of susumnā is in the centre of the spine. As, by tying the two ends of the bow tightly with the string, it is easy to shoot an arrow, so if by sādhan the power of the susumnā can be made active the sādhak can feel a nice pull inside the spine. By sitting straight (with the spine) during sādhan, the sādhak feels strong, this is the picking up of the Gāndīva. By meditating in this way, the Prān-vāyu can enter the Susumnā easily. This is the bow by which nearly all Kuru soldiers (or Bondage soldier's) are killed. (20)

Text (21)

अर्जुन उवाच
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥
Arjun uvāca

Senyoru bhayor madhye ratham sthāpaya me achyuta (21)

Translation :—

Said Arjuna — O infallible one, please draw my chariot between the two armies (21)

Spiritual Explanation :—

The light of the spirit brightens up the mind, (thus) by being actionless on both sides, I want to observe.

Achyut—one who never falls from his (nature, or) position from where one does not have to return or gets Moksha or liberation. That Achyut is the kootasth. He is the chariot—driver of this chariot of the body. Although all that happens in the world is dependant on his power, still He is blemishless. This body's driver tolerates all our misdeeds, with no gain to Himself, still He sees to all our needs, although we want to rule Him, this is only our false pride, but the kind Lord does not punish those that love Him. He stays in the heart of everyone in the form of a soul and from time immemorial He protects and even grants our good, bad, or indifferent requests, as of this, our pride never ends.

At times one feels like stopping sādhan, although he was getting some spiritual visibility, he doubts whether it was due to

his meditation or now and again is experienced by others also, therefore he wants to stop all Yogic actions and see the result, as to whether the passions and binding forces will take hold of him or not. Thus he requests the Lord as mentioned above (of Krsna, who grants all wishes, but wishes nothing for Himself). (21)

Text (22)

यावदेतान्निरीक्षेहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥

*Yavad etān nirikshe ham Yoddhu Kāmān avasthitāa
Kair mayā sahe Yoddavyan Asmin rana-samudyame (22)*

Translation :—

(You are a warrior, not an on looker, then why do you wish to see)—in reply to this, Arjuna says :— I would like to see all who are present here, and are desirous of fighting and with whom I must contend in this great battle attempt. (22)

Spiritual Explanation :—

With whom shall I fight, out of those desirous to fight?

In other words it is quite natural to know the temptations and others of its clan before opposing them, but by stopping your actions to watch the enemy, you are giving them a chance to get the better of you. Possibly, the sādhak thinks, that when he is not inclined towards worldly pleasures, what harm will they do if he just takes a glance over them. But the fact is, that unknowingly what you think sets into your mind and then it becomes difficult to get it out. All the success in Yoga, derived from the practise of it previously, gets lost and the senses run for their pleasures. Once the sādhan is stopped, you sort of fear in starting it ; this is our misfortune, still those who have ever tried or made an effort for sadhan and have also liked meditation are not completely destroyed by the grace of God. He pulls out his devotees from the death—well and thus makes His name— 'Achyut' (one who never falls) meaningful. (22)

Text (23)

योत्स्यमानानवेक्षेऽहं य एतेऽन्न समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

Yotsya mānānavekse ham ya ete'tra samāgatāh

Dhārtarāstrasya durbuddher yuddhe priya cikirsavah (23)

Translation :—

Let me see those who have come here to fight, wishing to please the evil minded sons of Dhrtāstua. (23)

Spiritual Explanation :—

Those with whom I have to fight are playful and not of a stable mind thus they are willing to fight

Which mentalities of the bondage party are strong enough to disturb me in sādhan, I would like to see them once. Unless war is established with them, and they are won over, there shall be no peace. They are all of a disturbing nature, as long as they are not quietened, they will be at war, as they are also eager to do so. They will keep tempting us with their manifold sensual pleasures, therefore we must fight and make ourselves victorious over them. The sādhanak wants to know his own weaknesses also, so that he can judge how to overcome them, thus he wishes to visualize the whole scene (23)

Text (24) & (25)

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान् समवेतान्कुरुनिति ॥२५॥

Sanjaya uvāca

Eva mukto Rhisikeso gudākesen bhārata

Senyorbhuyormadhye sthāpayitvā rathottamam (24)

Bhism Drona pramukhtah 'sarvesāmca maheeksitām

Uvāca pārtha pasyātān samvetān kuru niti (25)

Translation :—

Sanjaya said—

O descendant of Bharat, being thus addressed by Arjuna, Lord Krsna drew up the chariot in the midst of the armies of both parties. (24)

In the presence of Bhisma, Drona and all other chieftains of the world, Hrisikesa, the Lord said 'Just behold, Pārtha, all the kurus — assembled here —' (25)

Spiritual Explanation :—

The divine light is lighting up the flame of the body (Arjuna) in the Kootasth, it can be perceived that by stopping the topmost action of the kriyā—Yoga, you can see in front of you your foolish (drona) obstinacy and fear (Bhisma) ready to fight in many ways.

You see, with whom, or who all, you have to be at war, In the midst of two parties, it is but natural to become undecided, as you will be attracted by both from time to time. When you are doing sādhan, even then you have to face enemies or temptations so what to say of, when you have become only a spectator. This condition will give birth to the undetermined mind, not being able to decide which path to take, Seeing you thus; they will get the opportunity to do what they are waiting for. By the glow of the divine light you can see both your obstinacy (Drona) & your fear (Bhisma). They have achieved their aim to some extent, your mind has started wavering from sādhan. (24 & 25)

Text (26)

तत्रापश्यत्स्थितान् पार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ।

स्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ॥२६॥

Tatrāpasyat sthitān pārtha pītrīnath pītāmahān

Acāryān mātulān bhrātrīn, putrān pautrān sakhīnstatha

Swasurānsuhrdas caiva, Senyor ubhayor api (26)

Translation :—

There, Arjuna could see in the midst of both parties,

grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends and also his father-in-law and well wishers all present there. (26)

Spiritual Explanation :—

The light makes us see :—

Fear & more fear traditional obstinacy coming down from ages, endless wishes, jealousy, building castles in the air, tranquility of ambitions, lies upon lies, ill thoughts, making fun of others etc.—On the other side—

There are two forces :—

On both sides, some be—friend both the parties as they are inter-related, Sense organs and their acts, their actions are related with the body, the same can be said about Panchtatva. They are the five main elements of the body, thus they are all inter-related. As long as awareness of the body is there, both the forces will be existing. As long as we do not achieve the stage of oneness, both these powers will be playing on both sides, but with an anti-feeling. For instance, lets take fear, we are fearful of doing both bad and good. Obstinacy—this is also present in doing both bad and good. We wish to enjoy sense pleasures, but also want to forsake them. Our imagination runs into bad as well as good subjects. Although, when we come to think of it, the liberation party is the likeable one, but in the end we have to forsake this party also, as we have to rise above good and bad sorrow & happiness. No doubt 'Satvaguna' (truth) on the whole is better than all other aspects, as it is the enlightening one, but since we should rise above all the 'gunas' (all thoughts and deeds), this will also have to be taken as a binding factor only, but, still, as long as we are entangled in thought & deed or 'gunas' we must do that which brings the 'Satvaguna' into light, and thus enlighten ourselves. (26)

Text (27)

तान्समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥२७॥

*Tān samikṣya sa Kaunteyah Sarvān bandhun awasthītān
Kṛipyā paryāvīṣṭo Viśīdan idam abravīt (27)*

Translation :—

When the son of Kunti (Arjuna) saw all these different grades of friends and relatives he became overwhelmed with compassion and spoke thus. (27)

Spiritual Explanation :—

Seeing, those friends & relatives on both sides, Arjuna became very sympathetic of heart and depressed of spirit. It is seen that all our people are entangled in the threads of māyā or worldlines, thus the sādhak wonders.

Though at the start many sādhas get into the line of yoga or meditation but later when they feel that life's habitual comforts and entertainments will have to be a little cut here and there, to bring life into a routine for sādhan, then they get depressed. Even after some achievement in sādhan, the doubts persist, making one think whether what we are doing is wrong or right, yet, we again feel, that if we go on, all the indriyas will get benumbed and come under control, but again due to previous inborn longing for them, after doing much also, if we feel unrewarded, it causes depression. As long as once we do not go through this, we cannot get firm and determined for sādhan. That's why, even after putting a foot forward, this depressed spirit gets into us. When this is the condition, what we think or say: is then guided by the divine 'Ātmā' soul (guru) who enlightens us, by giving us the 'Knowledge'. The Gītā is that knowledge, which will now start. As long as the sādhak does not get a grasp of the Gītā's teachings, it is doubtful whether his sādhan is going on the correct lines or not. (27)

Text (28)

अर्जुन उवाच

दृष्ट्वेमाम् स्वजना कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गान्नाणि मुखं च परिशुष्यति ॥२८॥

Arjun Uvāca

Drstvemām swa janā Kṛṣṇa yayutsum samaupasthitān

Sidanti man gātrāni Mukhan ca pari susyati (28)

Translation :—

(All that Arjun said is being told from this text to the end of the chapter)

O Kṛṣṇa, Seeing my friends and relatives before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up. (28)

Spiritual Explanation :—

By the (light of the) eyes it is being seen that all those present for fighting, are our own loved ones. Due to this sorrowful state my mouth is drying up.

In the beginning, due to eagerness the person is very excited, but later when the thought of sacrificing pleasures comes into the mind, then that lighted spirit or flame cannot survive. When some sort of sorrow overtakes us, our mouths do get dried up. Our perversion makes our minds unclear and we see that at present we will have to forbid ourselves of many comforts. Without being sure of the high results of Sādhan, will we be able to continue it till the last? If not, then all these difficulties will be borne in vain. This sort of despondency makes our bodies droop and mouths dry. Actually as long as we are dependant on the sensual organs and their pleasures and comforts, these fears will approach us. If we give it a serious thought, then the 'Ātmā' is our all in all, and to become aware of it and make ourselves one with the Paramātmā, if we put our foot down for achieving it, it is not a big price to pay: even if this body comes to its end. Therefore this human life should be utilized for doing sādhan and not to live like animals—just for food and drink. (28)

Text (29)

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।

गाण्डीवं संसते हस्ता त्व क्यैव परिदह्यते ॥२९॥

Vepathus ca sarire me roma-harsas ca jāyate
Gandivan srangsate hastā twakchaiva paridahyate (29)

Translation :—

My whole body is burning and my hair is standing on end. My bow, Gāndiva is slipping from my hand and my skin is burning. (29)

Spiritual Explanation :—

I feel my body is going towards the wrong side, therefore my hair is standing and due to fear, my breath is become weak, and my body is burning.

Unworthy thoughts make the body listless and when the mind is not at ease, the body cannot sit upright with determination. The spinal cord, which is the Gāndiva, cannot then, be straight it gets loosened and abridged. In such a condition any action even yoga-kriyā (act of yoga) cannot be well done. (29)

Text (30)

न च शक्रोम्यवस्थातुं भ्रमतीव च मे मनः ।

निमित्तानि च पश्यामि विपरीतानि केशव ॥३०॥

Na ca saknomy avasthātum bhramatīva ca me manah
nimitāni ca pasyāmi vipritāni kesav (30)

Translation :—

I am now unable to stand here any longer, I am forgetting myself and my mind is reeling. I see only evil, O killer of Kesi demon. (30)

Spiritual Explanation :—

I am unable to steady myself, my mind has become boubtful and I see only evil.

When the valour of the mind is lost—the result is a wavering heart. At such a time, it seems impossible to proceed in sādhanā. Can we sit straight and in peace, if the heart is full of fear? The heart and head, both start reeling. The sādhanā, practising which, the sages in the old age had achieved great heights, peace of mind, and ānand (happiness of the spiritual kind), becomes so unwanted for the mind—covered with wants and wishes of gratification of the senses that it is best thought to be left alone. so much so, that it is a fearful aspect even to sit with people who discuss about these deep matters. (30)

Text (31)

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥३१॥

*Na ca sreya nu pasyāmi hatwā swajan māvhe
na kankshe vijayam krsna na ca rājyam sukhāni ca (31)*

Translation :—

I don't see, how any good can come from killing my own kinsmen in this battle, nor can I, dear Krsna desire any subsequent victory, kingdom or happiness. (31)

Spiritual Explanation :—

Those who are since a long time, my own people, I do not see any good by killing them, I do not wish to win them and keep them under my control, and thus enjoy monarchy over them.

Man always craves for sensual pleasures, but for sādhan, there is a need to curb them, not to leave them altogether. If we let go of ourselves without any control, then we will not even be able to get our share of the worldly pleasures. But at the same time it is true, that keeping our eyes always on these enjoyments, we shall not be able to do sādhan. If one does sadhan in an unbalanced way, he may not get the due advantage from it. That is why the gurus tell us that if we work hard and do sādhan properly, it is most unlikely that we shall not be rewarded, but, then they also ask us to maintain some limitations in our daily habits of eating, sleeping, enjoyment etc. There is no cause of fearing these limitations, as it does not mean going hungry in any field, it is just the purity and balance that is needed. By this type of a daily routine man can become angel, and that too without much stress. Victory here means winning over the indriyas and kingdom means success in sādhan. (Siddhi) All this can be gained by sādhanā, but it is not certain. It is a little difficult to understand how far it is sensible to forego the present happiness for something that is uncertain (31)

Text (32)

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।

येषामर्थे काङ्क्षतं नो राज्यं भोगाः सुखानि च ॥३२॥

*Kim no rājyena Gobinda Kim bhogair jeevitenawā
Yeshām arthe kānkshutam no rājyam bhogāh sukhāni ca (32)*

Translation :—

O Gobinda, of what avail to us are kingdoms, or even happiness or even life itself when all those for whom we desire—(32)

Spiritual Explanation :—

Of what happiness is such a kingdom or even life, when we have slain all those, for whom we desire happiness and wealth.

What is the use of doing sādhan & becoming victorious over the senses and becoming sort of blind, deaf and dumb. Life is for enjoyment, I do not see any benefit in a life void of all this. (32)

Text (33) & (34)

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥३३॥

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥३४॥

*Ta ime' vasthitā yuddhe Prānans tyaktvā dhanāni ca
ācāryā pitrah putrās Tathaiva ca pitāmahāh (33)
mātulā swasurāh pautrāh sylāh sambandhinas tathā
etan na hantam icchāmi ghnato' pi madhusudanā (34)*

Translation :—

Of what avail are kingdoms & happiness when all those for whom we are desirous are now arrayed in this battlefield, and are ready to give up their lives and properties, thus I do not need the kingdoms, You may say that even if I do not kill them due to sympathy, they will surely kill me, so I might as well do the same and enjoy the kingdoms, but even if they kill me, I do not wish to kill them (33 & 34)

Spiritual Explanation :—

Wishing for war, kingdoms & happiness, even life has been put aside. Habitual and traditional ways, unsteady nature, killing and jealousy, fear in action good or bad (33) wishing for all,

evil sense, more fear of being laughed at, pride, for these even if I die, I do not intend killing them(34).

The ignorant person starts yoga-sādhān for the siddhi or power he may get from doing it, and wishing to see and hear the super natural; but when he comes to know that the real aim of sādhan is not this, but the actual goal is winning over your indriyas and stopping all their wants from the inner heart or chit, it makes the Sādhak lose heart and he, who had wished for rewards of many kinds sees no profit by working hard on such a rewardless job. All those who would be delighted by seeing & hearing of the powers obtained by yoga, are all ready to give up their lives in this war. If they die, who would hear & who would see, if the indriyas lose their senses, who would enjoy? Thus he thinks, stopping the war would be the best, even if they get together to kill & kill, in other words — surrender to the army of the indriyas will make you die, you will also lose faith in the 'Ātmā'. Whatever happens, it seems to be better than becoming aloof from the world, by doing sādhan in a secluded spot, and forbidding the indriyas their pleasures. (In the absence of true thinking and lack of actual knowledge, these talks appear to be genuine, but they are not true, By sādhan the powers of the indriyas is increased, but the heart & mind does not get lost in its passions. There are many hurdles in this path, but the balance minded devoted sādhak succeeds with no harm to himself.) (33 & 34)

Text (35)

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।

निहत्य धार्तराष्ट्रः का प्रीतिः स्याज्जनार्दन ॥३५॥

*Api trailokya rajygasya hetohd kim nu mahi-krete
nihatya dhartarāstrān nahd Kā priti syāj janārdana (35)*

Translation :—

I am not prepared to fight with them even in exchange of the three worlds, let alone this earth, O maintainer of all creatures, what pleasure will I get out of killing Dhratrāstra's sons. (35)

Spiritual Explanation :—

What benefit or satisfaction can we get by destroying or killing the sons of mund, hecrt or ego (Dhratrastra) or the hundreds of kunds of wishes of the heart?

The form of happiness for us is the gratification of the senses alone, that is the reason for our fear. The kingdom of the three worlds—means the knots at the moolādhār (the first in the spinal chakras) then the heart and then the tongue—(behind the neck) even if these got pierced can you say that they will give more pleasure than the pleasure obtained by the sensual organs, if not, then what is the sense in destroying them? (35)

Text (36)

पापमेवाश्रयेदस्मान्द्वैतानाततायिनः ।

तस्मान्नाह्ना वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३६॥

*Pāpam evā srayed asmān hatvai tām ātatāyinaḥ
tasmān nārhā vayan hantun Dhārtrāstrān svabāndhavān
svajanam hi katham hatwā sukhinahd syām mādharma (36)*

Translation :—

Sin will overcome us, if we slay such aggressors, Therefore it is not proper for us to kill the sons of Dhrtrāstra and our friends. What should we gain, O Krsna (Madhava) how could we be happy by killing our own kinsmen. (36)

Spiritual Explanation :—

I am not prepared to do what seems sinful to me. How can I be happy by killing my own kinsmen.

Your own kinsmen are your indriyas, who tempt the heart for worldly pleasures. They are all anti-Sādhan and anti good deeds, but yet by killing them can goodness be saved? Rather, I feel that slaying them would be slaying good and we shall still not be happy. Even during yoga, the seeing and hearing of the divinity is also done by the help of indriyas only, so if they are not there, who will enjoy the fruits of Sādhan. Therefore, it is necessary to save the indriyas and the heart— their master. We cannot hope for a good outcome by destroying them. (36)

Text (37)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३७॥

*Yadyapy ete na pasyanti lobhopahata - cetsah
kulakshya kritam dosam mitra drohe ca patakum (37)*

Translation :—

Although these men, overtaken by greed see no fault in killing one's family and friends (37)

Spiritual Explanation :—

They are not understanding the sins caused by killing one's own relatives and friends as they are overcome with greed

Whatever is done in the state of agitation will harm the body and indriyas in some way or other, we will kill time and energy and breath for worthless jobs. By kriyā-yoga we save on our breath, but all the rest good or bad deeds, whatever we do, do make our life-line smaller. Over exhaustion and greed for more and more worldly pleasures can even take away the power of sensual organs, this is losing one's own energy and active-power. The lessening of life due to habitual bad taste, cannot be noticed by those who are a slave to them. Is this not a subject for worry and repentance. Wants, good or bad, are both born from the same family. They are both born from heart and mind. Out of these two, one wishes to be bound by the world and the other wishes to get liberated. (37)

Text (38)

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥३८॥

*Katham na geyam asmābhih papād asmān nibartitum
kulta-ksaya kritam dosam prapasyadbhir janārdana (38)*

Translation :—

O! Janardan, why should we, with knowledge of the sin, engage in these acts, in other words we should think of stopping the war. (38)

Spiritual Explanation :—

In this is seen the sin of ruining (or bringing to an end) a family.

The body army, which has been described in the second text—if that is ruined by yoga then it has to be said that it is a very faulty proposal. But, by Sādhan, indriyas or body do not become weak, rather worldly pleasures ruin them. The body may look a little thinner, but the energy does not lessen, rather sādhan makes the body & its organs increase their vitality. Those who are ignorant of the facts, are the fearful ones. Ordinarily, by over indulgence in bodily pleasures the body suffers. During Sādhan, this suffering becomes unbearable, that's the more reason for keeping a balance to maintain the body, without which Sādhan becomes next to impossible. Thus, it is advised for yogis or those who want to do yoga to be careful of their diet and health & not to let many wishes and wants or ambitions enter their heart. (38)

Text (39)

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥३९॥

*Kula-ksaye prānasyanti kul-dharmāh sanātanāh
dharme naste kulam kṛtsnam adharmo bhībhavaty uta (39)*

Translation :—

With the destruction of the dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligious practice. (39)

Spiritual Explanation :—

By the destruction of the dynasty, the family religion will suffer and irreligious practices will occur.

We all believe in tradition, to some extent, but we do not understand the aim of that tradition. Blindfolded we follow some things, which in reality are not our traditions, but yet we think that by not doing so we will be destroying our religion, when we do not even know, what is our family religion and how to follow it. Arjun's sentimentality on life is caused by

The thought that to follow religion, it is necessary to give up sensual pleasures, but who can say that by putting a stop to pleasures the indriyas will not decay, and if the indriyas decay, what will be their treatment? Whatever we do, either enjoyment or Sādhan, nothing can be achieved without the seventeen members of the subtle body (ten indriyas, five prāns mind & heart) The joint power of these is the family (kul) The power is situated in the spinal cord and the head ; for this reason the spine is also known as the family tree In the family war of 'bondage' and 'liberation', the power of this family decreases and by this destruction the Prān or life, heart and indriyas all get saturated with irreligiousness, or to explain it better, the valour of each one respectively diminishes. (39)

Text (40)

अधर्माभिभवत्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
रुत्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥४०॥
Adharmābhibhāvāt kṛṣṇa pradusyanti kula-striyah
strisu dustāsu vārsneya jāyete varna-sankarahd (40)

Translation :—

With irreligion becoming prominent in the family O Kṛṣṇa, the women of the family become corrupt, and from the degeneration of womanhood, O descendant of Vṛṣṇi comes unwanted progeny. (40)

Spiritual Explanation :—

Women of the family will get involved in irreligious acts and thus give birth to unwanted children .—

Intercaste children these days are not looked down upon there are many in to-day's world, but why they were looked down upon in previous days, is a matter of thought. Mixing is not always bad, we cannot even eat without mixing Yet there are types of mixed varieties that are harmful to us like the mixing of unwanted impure articles in milk, oil, butter and other food stuffs, they are responsible for spoiling our health and body, and as such are not to be accepted by the society. When mixture of substance that is material can be so harmful, we can imagine the state of

affairs when unwanted minute human substances (genes) get together. (Today, science is worried about how demons might be born in future) (40)

Text (41)

सङ्करो नरकायैव कुलघानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४१॥
Sankaro narkāyaiva Kula-ghnānām kulasya ca
patanti pitaro hy asām lupta-pindodakak kriyāh (41)

Translation :—

With the increase of unwanted population, a hellish condition is created for the family and for those who destroy the family tradition, In such corrupt families, there is no offering of food and water to the ancestors. (41)

Spiritual Explanation :—

With the unwanted in the family, the act of offering to the ancestors will cease and this will take all to hell.

If our body and mind is engaged in unwanted evil thoughts the spiritual power of the (Kundalini) coil at the bottom of the spine is lost and even the thousand petalled lotus stops the flow of nectar. Thus, all the experiences of the sādhan are lost. Those which were nurturing our body and mind, and filling us with good thoughts, all those spiritual energies decrease, and ultimately can get lost.

According to the religious texts, the food and water offered to the ancestors is a necessary duty. Any living being cannot get to the highest abode unless he has mastered spiritual knowledge. He has to stay for quite some time in the Pret-loka in the form of a Preta, subtle body of the departed spirit. Immediately after dying the being is not entered into the higher worlds. At the time of dying this body dies, which is got from the mother, but the form received from the father stays for some more time. Although this is a very minute form (but for the being) it is not a very happy position, as, when the unconsciousness of death is gone, this 'pret' starts feeling hunger & thirst. He also feels sad when he

sees his own people crying for him. According to the rules of nature the 'pret' also has to bear various suffering. Thus, it has been told in the shāstras (or religious text books) how to make the being get rid of this 'pret' body. Usually this body stays for one year, but some-times even longer. Unless 'Pind' or water etc, is given for him, the 'pret' does not leave; since a son is most beloved to the parent, water offered by him, is most dear to them and relieves them from 'Pret' form. In the absence of this sometimes the being stays in the 'Pret' form for years together. If there is none to make this kind of offering for the dead, then in the natural course, after quite some time this 'pret' leaves the soul. People who know about these subjects, need not be explained much, as mostly in all countries these matters are, somehow a little known. Facts about this can be gathered from far and near.

After the 'Pind or Pret' body is gone the 'bhog-deh' or very subtle body by which to enjoy or suffer the fruits of your deeds is the abode of the being. Heaven is enjoyed or hell is suffered and once again the soul comes back to this world, called 'Karm-kshetra' or mrityulok, where death is as true as birth. There are many laws for this also, by which a being is governed before coming here. Those who are spiritually inclined, sādhs or are religious and pious family members, they certainly do not have to see hell for long. People who are sādhs, but are anti-parents, guru and religion and are hypocrites, have to suffer hell, but when they have completed their sentence, they bear a human body and come back to this world, and since they were active in sādhan, in their previous life, they are fortunate enough to avail it in this one also, whereas the ones who caused suffering to others and lived an animal-life in their previous birth or births get lowered in rank and instead of the human they receive other body forms.

Another super-natural fact prevails here. The sādhs or sage, or one who has abandoned the world can perform his own death rites by himself in the absence of any heir and does not need the offerings to be done by any other after his death.

A sanyāsi who renounces the world has to perform this rite

This should be done not by water and offerings but by Sādhnā. The guru—Gītā says—"Pindam kundalini shakti" the power of the Kundalini is the offering, by yoga this has to be awakened from the moolādhār,—on becoming activated it rises, and penetrating the susumnā enters the āgyāchakra from where it goes to the Sahasrār Kootasth in the āgyāchakra is the seat of Lord Vishnu's feet, with the Kundalini abiding here, the offering of 'pind'—made for the departed spirit is completed. This gives Supreme knowledge and Moksha or Mukti (liberation) is obtained.

Actually, without doing this sort of an (act) or offering, it is not possible for anyone to get freed from the world, filled with whims and fancies, woes and pains. Therefore, to achieve this position, a yogi must practice, and try full fledgedly—with heart and soul. Being careless and just wasting time will only keep you revolving in the cycle of birth and death. (41)

Text (42)

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्मा कुलधर्माश्च शाश्वताः ।।४२।।

*Dosair etaih Kula-ghnānām varna sankar kārakaih
utsādyante jāti dharmāh Kul-dharmās ca śāśvatāh (42)*

Translation :—

Due to the evil deeds of the destroyers of the family all kinds of community projects and family welfare activities are devastated. (42)

Spiritual Explanation :—

With this kind of unworthy generation all kinds of beneficial religiousness will vanish.

With the mix-breed of a horse and donkey, a mule is born, they are neither a horse nor a donkey. Every caste has its own speciality. By mixing—this quality is gone. Thus it is not a good prospect. This drops the person from his high thinking and high values. Dutiful people, lose awareness towards their duty and religion, all this, with impure food and the like, have devastated the country. Therefore even if we leave the spiritual side of issue,

we can see why Arjuna must have thought in this manner as he was a well-wisher of the country. Even in the spiritual kingdom, we can notice the ill-effects of this inter-mingling. For instance, we started with a thought of getting true spiritual knowledge, but after achieving a few powers we forgot the true goal. The sādhan was started for something, but stopped at something else, the mentality changed and the anti-sentiments made the whole thing unchaste, this makes the person entangled and does not liberate him for lives to come. (42)

Text (43)

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥४३॥
Utsanna kul dharmānām manusyānām Janārdana
narke niyatam vāso bhavatītya nususruma (43)

Translation :—

Krsna maintainer of the people, I have heard by disciplic succession that those who destroy family traditions, dwell always in hell. (43)

Spiritual Explanation :—

By the destruction of family traditions, one dwells in hell.

By this we understand the outwardly traditional religion. For the sādhan yogi, there is only one religion ; that is steadiness in the ātmā, by him it is difficult to follow what is known as religion—outworldly. They are so intoxicated by the power and ānanda of the ātmā, that they cannot perform all worldly duties very well, not that they are forsaking it knowingly, or due to disrespect. They are not sinful for it because of the state in which they are. Even the Gitā says :— “Naiva tasya Kritenartho na kriteneh kaschna” By performing, or (by) not performing active rituals both the deeds are immaterial for a spiritualist. They give him no fruits good or bad. People think that by sitting in sādhan and getting lost in it, will make a person abandon the regular religious and personal duties, thus he will become irreligious. What Arjuna said, about family religion is as mentioned by

him,—on the face of it, but yogis do talk about the family religion of the yogis too, or the one that is more suitable to the yogi.

The scriptures meaning of cow's meat or Gomans
(related to higher Kriyā-yoga)

Gomānsa means tongue, one who can take the tongue into the whole above the upper jaw or palate, they can attain control over their tongue, this puts an end to wishes, and in this fashion the Sādhan who has reached the stage of a ‘Muni’ or sage of spiritual qualities can win over his thirst & hunger. They, then taste the nectar (or liquor) from the sahasradalkamal and become suitable for eternal life. They are the real high dynasty ones, the rest are all family destroyers only. Yogis call the spine-situated susumnā the family tree, this has been mentioned previously. This family-power or Kundalini is blocking the mouth of the susumnā and sitting like life less at the moolādhār. By prānāyām when the chakra at the nerve is purified, the mouth of the susumnā opens, and breath (air) easily passes to and fro from it. When ‘Prān’ (breath) starts flowing in the susumnā the mind reaches a stage of steadiness. This stillness of mind & heart is known as ‘unmani’ stage in yoga.

It is written in the upanishad :—

When the five sense organs stay within the mind or when they become introvert and are not extrovert in anyway, as well as the heart has no wish for any sensual pleasure and the brain no thought that is otherwise, then it is known as ‘Paramgatī’ or eternal liberation. (43)

Text (44)

अहो बत महत्पापं कर्तुं व्यवसिता वयम्
यद्वाज्यासुखलोभेन हन्तुं स्वजनमुद्यताः ॥४४॥
Aho bat mahat pāpam kartum vyvasitā vayam
yad rājya-sukh lobhena hantum swajanam udyatāh (44)

Translation :—

Alas, how strange it is that we are preparing to commit greatly sinful acts, driven by the desire to enjoy royal happiness. (44)

Spiritual Explanation :—

*It is not right to do such sinful acts for greed of kingdoms
The killing of own kinsmen.*

In the day-to-day, ordinary life, we feel that although by doing sādhan we can get peace of the mind and happiness of the heart, but all the indriyas their sensual pleasures, all material wealth will be terminated mid-way only. By doing so, our indriyas who are the essence of this happy life will all be nearly vanquished, as this is not a good bargain. so its best to leave kriyā-yoga, taught by guru—the spiritual teacher, with due respects to him.

This kind of mental condition is due to getting hypnotized by the worldly pleasures.(44)

Text (45)

यदि मामप्रतीकारमशरुन्नं शरुन्नपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४५॥
*Yadi mām apratikāram asastram sastra-pāṇayah
Dhartrastrā rane hanyus tanme ksemtaram bhavet (45)*

Translation :—

I would consider it better for the sons of Dhartrastra to kill me unarmed and unresisting, rather than fight with them (45)

Spiritual Explanation :—

Although I am unarmed, if they kill me with arms, still I would take it as good for myself

This is the final decision of the person who is much attracted by the rights of the indriyas, this is what is liked by the heart when your mind is a slave—to the various indriya-aspects. The bondage party has a variety of arms, like—greed and other material temptations. Thus when the heart and mind get involved with them, then the being wishes to surrender unto them. It is of no concern, if the spiritual (aspect of) life dies and if whatever is gained by the little sādhan that was done is lost, still the indriya-pleasures cannot be foresaken. We are ready to give up, the little, that was being done by way of sādhan, This is the power of the Indriyas. (45)

Text (46)

संजय उवाच

एवमुक्तत्वार्युनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्न्मानसः ॥४६॥

Sanjaya uvāca

*evam uktvarjunah sānkhye rathopastha upāvisat
visriya sa-saram cāpam soka-samvigna-mānasah (46)*

Thus ends the first chapter of Srimad Bhagvad Gītā in the mater of visād-yoga or depression of spirits.

Translation :—

Sanjaya said:— Arjuna having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief. (46)

Spiritual Explanation :—

In this way, his body became slackened and with a pondering heart he was overcome with grief.

Sādhan cannot be done in this sort of a condition, the spinal column gets slackened and it is not possible to aim the arrow of 'Prān' (breath) correctly. This is the dropping of the bow & arrow. The biggest draw-back is lack of will in sādhan, unless this slackening will, is uprooted totally, it is difficult to carry on with yoga (meditation). Out of the 3 gunas, 'tamogun' (Little understanding of true knowledge) causes sorrow. when this increases it brings forth, laziness, sleepyness, pondering and sorrow. At such a time, lacking in spiritual understanding and power one gets drowned in the depths of darkness. (46)

Thus ends the spiritual explanation of the first chapter of Gītā, named—

*Shyāmācharana Ādhyātmik Deepikā or
Shyāmācharan's Spiritual light.*

Chapter II

Sāṅkhya-Yoga
Reasoning of Spirits

Text (1)

संजय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya uvāca

*Tam tatha kṛpyavistam asru-purnākulekshanam
visidantam idam vākyaṃ uvāca madhusudanaḥ (1)*

Translation :—

Sanjaya said—Seeing Arjuna full of compassion and very sorrowful, his eyes brimming with tears (Kṛṣṇa) Madhusudana spoke the following words :— (Trying to elevate Arjuna, he describes the person who has a determined mind). (1)

Spiritual Explanation :—

The spiritual self, having mercy on the being, started to think—will I Kill my kinsmen and friends due to whom I have enjoyed so much pleasure? Therefore with a heavy heart and tearful eyes he is presenting his state of mind to the kootasth (Lord) who can destroy the worldly-demon. (1)

Text (2)

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

Shri Bhagwan uvāca

*Kutas tva kusmalam idam visime samupasthitam
anaryaajustam aswargyam akirti karam Arjuna (2)*

Translation :—

The Lord says :— My dear Arjuna, how have these impurities come upon you? They are not befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy. (2)

Spiritual Explanation :—

Being sighted by the kootastha—The sin that is overtaking you, by looking at the other side with longing is not befitting any one with a spiritual sense, and it does not contain any happiness. By not staying in the kootasth—you will only get lowered.

Whilst doing sādhan, many a times the 'chit' (heart & mind) wanders astray Leaving the thought of the Supreme and running for other pleasures is the sin. Whatever else is a sin, this is the sin. This means that those who have aimed for the supreme, for them it is not possible to run here and there. Those who cannot stay steady in 'Brahma' (supreme) they only, are hampered by various thoughts, but due to previous habits it is also not possible to stay thoughtless. 'Chit' which is hankering for worldly pleasures is not peaceful. Chit which is balanced (sees the supreme in all) gets the fearless high position. When such a 'Chit' is eyed by the tempted chit, then it becomes unbalanced or unaimed. This is the trifold pitiable condition. One who stays as such, will gradually become dull and cast down. (2)

Text (3)

क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्तचित्त्विष्ट परंतप ॥ ३ ॥

*Klaibyam māsma gamah pārtha naitatva yupapadyate
Ksudram hrdaya dourbalyam tyaktvotistha parantapa (3)*

Translation :—

O son of Prthā, do not yield to this degrading impotence, It does not become you Give up such petty weakness of heart and arise. O chastiser of the enemy. (3)

Spiritual Explanation :—

Do not stay like an impotent—do not be all bound by the world. Now and again even those with worldly deeds, think of God. By not always staying in the Ātmā too, the heart gets attracted towards the world This state is not befitting you, people who do not wish to rise, do such undetermined deeds, thus forsake them, and always steady yourself in the kootasth-rise

When we are lacking in confidence, then only—do we fly from place to place like a leaf in the air We cannot enjoy the worldly things, neither can we forsake them Therefore, think it over and if you decide to adapt the truth, then it is advisable to hold on to it with determination— Otherwise, like riding on two boats, you may lose both the worlds. A thoughtful sādhan should understand that repeatedly—if you keep thinking of sensual pleasures, they will attract you more and more. As for sure, in the beginning you will not enjoy sādhan like the worldly pleasures, this is the reason for us not to get attracted much towards the Lord, but once we experience the sorrows of the world, we should carefully pull the 'chit' away from the material-world and take it towards the Lord This will not be likeable at the start, but should be taken like a bitter medicine, knowing that it will do good. Trying likewise, you will get interested in what you are doing and thus, not repent having chosen the Sādhan line We have made ourselves weak minded by over indulgence in material pleasures, but we should try to make our hearts respond to the teachings of our Guru and thus make ourselves able to rise. Doing prānāyām forcefully, will make the life-air (breath) rise to the head and then you will feel nothing to be better than this You are able to conquer your foes, you know how to win the senses, then what is the gain by wasting time in this brooding (3)

Text (4)

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मघुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjun uvāca

*Katham Bhisnam aham sankhye Dronam ca Madhusuadana
isubhih pratiyotsyāmi poojārḥā varisudana (4)*

Translation :—

Arjuna said — O killer of Madhu, how can I counter attack with arrows in battle Men like Bhisma & Drona, who are worthy of my worship (4)

Spiritual Explanation :—

The spiritual flame of the body is telling—How can you, by yourself, stop fearing—that by yoga you will die, and how can you give up the tradition that you have been following, but anyway you are really the destroyer of indriyas or enemies.

It is human nature to follow tradition. Now for doing sādhan, you have to bring about a little change in the daily routine. But the human being is not easily ready to change this. At the start, you have to keep learning from another, but later when you get well versed, you can carry on—yourself, and gradually it becomes a natural way of life, not opposing the habitual subjects. The viewing of the Kootasth—eliminates the force of sensual activities. (4)

Text (5)

गुरुनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हन्वार्थकामांस्तु गुरुनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

Gurun ahatwā hi mahānubhāvān

Sreyo bhoktum bhaiksham apiha loka

hatvārtha kāmans tu gurun ihaiva

bhunjīya bhogān rudhira pradigdhān (5)

Translation :—

It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, all we gain, will be tainted with their blood. (5)

Spiritual Explanation :—

To kill those, whom I have always taken to be good, for future benefits is not a worthy deed—as per me.

By doing yoga—whether I will get peace or not is doubtful, thus to kill the indriyas by which happiness is perceived, is not a right thing to do. Fear and obstinacy are the superiors of this world, because of these most of the worldly duties are performed, but in the field of sādhan these should be banned, if you are obsessed with fear or shame you cannot do sādhan. (5)

Text (6)

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा म जिजीविषाम—
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
Na caītaḍ vidmah kataranno gariyo
Yad wā jayema yadi wā no jayeyuh
yān eva hatwā na jiji visāmas
te'vas thitāhs pramukhe dhārtrāshtrāh (6)

Translation :—

Nor do we know which is better— conquering them or being conquered by them. The sons of Dhrtrastra, whom if we kill we shall not care to live, are now standing before us on this battlefield. (6)

Spiritual Explanation :—

I see no benefit in conquering or being conquered. I do not even wish to live after killing all those that are living in front of me. Dhrtrāstrāh : means indriyas 10 indriyas running in ten directions = 10x10=100 sons.

It has been said that there is no benefit in victory, now it

is being said that even losing has no benefit; it is good to understand this also. The heart is not ready to leave the idea of liberation altogether, but is also not willing to live after killing all the worldly attractions. The reason being that the imaginary 'I' is being witnessed in the different senses of the heart and mind. Even after the shutting down of these senses, the I's pronoun ego and 'ātmā' are still left, this cannot be conceived by the heart and mind that have been so pleasure loving. It is thought that when the sensual indriyas are not there then with the mind and heart the 'Ātmā' will also not be there this is a very wrong notion and can be well understood by the successful sādhak. (6)

Text (7)

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां घर्मसंमूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥
Kārpanya-dosopahata swabhāvah
prichāmi twām dharm sammudha cetāh
Ya chreyah syan niscitām bruhi tanme
sisyas te'ham sādhi mām tvām prapannam (7)

Translation :—

Now I am confused about my duty, and have lost all composure because of weakness. In this condition I am asking you to tell me clearly what is best for me. Now I am Your disciple and a soul surrendered unto you. Please guide me.(7)

Spiritual Explanation :—

I am very miserly as I wish for the fruits of all, I do not part with a penny without interest, thus eyeing interest in every thing my mind has lost or forgotten the soul, and so I ask of you, like a fool who has lost balance, I cannot put my heart and mind together and am unable to decide whether to control the indriyas or to be governed by them. Whatever is good for me, please tell me and let me experience it as I am your disciple and doing what you say and always at Your feet.

Till now due to his pride, Arjuna was only mentioning what he liked and what he did not. As we cannot forget ourselves or our pride, so we keep lingering, but when we see no rescue from our problems, we go to the Guru, but unless we completely surrender to the Guru, we cannot grasp his teachings. Therefore the holy books say “yathā deve tathā gurou” or consider guru as the gods, without which it is not possible to make your knowledge grow. When Arjuna became aware of his pitiable condition and saw the dark clouds of uncertainty surround him from all sides, he declared himself as a disciple which meant that he will not be guided by his prideful thoughts. In such a manner the human being has lived through many lives, with no end to his problems, so he is having to say—O Lord, I am now surrendered unto You and shall do what Thou wishes me to do forsaking all my desires. As long as we do not come under the banner of our guru, the almighty Guru’s merciful-sight will not be attracted. The guru’s of spiritual knowledge do not preach or teach as long as you do not bow and become a disaciple. Arjuna bowed to Kṛṣṇa and asked for felicity—the felicity which would lead him to his own ‘Ātmā’ and thus to ‘Paramātmā’, not that which would give him felicitation only in this world.

It is said in the ‘Mndak upanishad’ somewhat like this :—
The wise disciple comes to the Spiritual Guru surrendered with devotion, with a ‘chit’ (mind & heart) that is not craving for worldly pleasures and is willing to control indriyas; having respect and interest in Guru and holy scriptures

To such a disciple wishing to obtain the ‘Brahma vidyā’ or knowledge of the Supreme—by the act of sādhanā that is introvert are known the Truth, the Word, the Paramātmā or Satyam—Aksharam—Purusham as the ‘veda’, always present, eternal, life giving and lighting up the hearts of all men.

The essence, as it is, with its rituals, special acts of sādhan and the super natural knowledge with its effects was told to Arjuna (the surrendered and devoted disciple) by Kṛṣṇa.

This is all a foundation of the knowledge that Arjuna is about to receive. (7)

Text (8)

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपन्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

*Na hi prapasyāmi mamāpanudyād
yac chokam ucchosanam indriyānām
awāpya bhumāv sapatnamriddham
rājyam surānām api chādhipatyam (8)*

Translation :—

I can find no means to drive away this grief which is drying up my senses. I will not be able to destroy it even if I win an unrivalled kingdom of the earth with sovereignty like the demigods in heaven. (8)

Spiritual Explanation :—

Although I am unattracted by worldly desires, still I do not feel any benefit in the beginning.

—By doing yogic-acts I will get some success due to which I may unknot the knot at mōlādhār, and attain ‘siddhi’ or become uninterested in sensual pleasures, but for this much comfort and happiness of indriyas will have to be sacrificed. Then, what is it that I get? What happiness? Until and unless you attain the super-natural position, you cannot know this happiness by imagination. (8)

Text (9)

संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Sanjaya uvāca

Eva muktvā rhisikesam gudākesah parantapah

Na Yotsya iti govindam uktvā tusnim babhuva ha (9)

Translation :—

Sanjaya said : Having said this, Arjuna, chastiser of enemies

told Kṛṣṇa "Govinda, I shall not fight; and fell silent. (9)

Spiritual Explanation :—

It is perceived by the divine light—the valour of the body is presenting its negativeness by saying—"I will not fight" and sits back.

—This unwanted position comes in the life of nearly all disciples, when they want to drop their valour and just sit back. We all say "we will not fight" and drop our arms, but the guru does not drop us. The almighty is the light of our indriyas and we cannot do anything unless he wishes us to do it, but due to our proud selves, we do not acknowledge his right over us—in the beginning. (9)

Text (10)

तमुवाच हृषीकेशः प्रहसन्निव'भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

*Tam uvāca hrsīkesah prahasanniva bhārata
senyorubhayor madhye visidantam idam vacah (10)*

Translation :—

'O descendant of Bharat,' at that time Kṛṣṇa smiling in the midst of both armies spoke the following words to the grief-stricken Arjuna. (10)

Spiritual Explanation :—

The Kootasth said with eagerness—Before starting the 'act' (of yoga) (whether) 'to do' or 'not to do' were as armies on either sides.

With this being the position, where will the being stand? in midst of both thoughts 'to do' or 'not to do'. The one that says 'to do' also says 'not to do'. If there is no spirit in the body—nothing will be said. In between these two sentiments, there is another and that is the 'Ātmā'—which is always alert, all-knowing, above all (Parmātmā), who keeps watching the living beings' faces with a happy glance, otherwise is it possible to get out of the entanglements of this world. By doing sādhan, and putting in some hard work it is possible to get liberated,

but we do not do it. We are so proud, our sentiments are so covered with delusion, but still, does this make our eternal friend (the Lord) angry with us or does He show resentment towards us? No. Or does He make fun of the unhappily-happy man or the foolishly wise being. No, he does not do this also. He abides in us, thus he glances at us happily and lovingly and tries to make our inner hearts' rise, for saving our-selves. He is so full of mercy and tenderness, so compassionate. (10)

Text (11)

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

Sri Bhagwān uvāca

*asocyān anvasocas twam prajā-vādān ca bhashase
gatāsun agatāsuns ca nānusocanti paṇḍitāh (11)*

Translation :—

The blessed Lord said : While you are speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead. (11)

Spiritual Explanation :—

The wise say, do not mourn for that which is not sorrowful. The learned and those with a balanced mind do not lament for that which is gone.

—Just by learning and remembering what the scholars say and just by preaching it to others, one does not become a scholar or a wise man, Unless 'one in all' is perceived by sādhnā in the natural way, one can only talk of knowledge, but not really be knowledgeable. As long as the (life-air or) breath is going up and down in the irā and pingalā, till then true knowledge is just a matter of conversation; when, by the help of sādhan the breath starts flowing in the susumnā then true sense will automatically develop, producing ultimate knowledge. When we sometimes talk of, or about true knowledge, it is a temporary phase sparkled by some true light, but it is not going to stay. Most of the time,

when we boast of knowledge, we are just being hypocrites, as when the time for action comes, we are doing the opposite. Just by thinking or saying that all is one, all is the Almighty, it is not going to work. The third eye that sees true light is something quite different. Deep down in the state of meditation, when one experiences the one and only Almighty, at that time, many a differences present in the mind disappear. When everything is disappeared or all is one, then for whom will you sorrow? This whole world, from the creator to the non-entity all is filled with 'Brahmānand' (eternal happiness).

When we do not see or feel it in any other form, only Brahmanand is steady, then it is true spiritual knowledge. At this stage nothing is past or present, nothing is dead or alive. Like the agitated waves of the sea that rise and fall, in and out of the deep ocean, just to get lost back in it; in the same manner this objective world is motivated only to return to the subjective. Those who have experienced the 'objective' and the 'subjective', tell us that You are the supreme spirit, perpetual and imperishable. Look well and see, who was what and where he has gone? The waves rose from the sea, and drowned in it, then do you say out of delusion "He is not there", and grieve? You, I, He, She, this, that, are all just names for the time-being. As a gold ornament remains gold even after it is broken or melted, so are we all, hundreds of different names and forms of the 'Ātmā', when all forms are gone, the 'Ātmā' will still be there—After 'you' and 'I' die, our existence in the existing truth still remains; from which we bubble out like water bubbles from the sea. Thus, develop an eye for the immortal. By the acts of Yoga-Prānāyām and meditation, when the 'prān' becomes—and stays steady (unmovable), then by seeing for yourself, these unaccountable waves, you will not have to wonder any more (11)

Text (12)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

*Na tvevāham jātu nāsam na twam neme janādhipāh
na caiva na bhavīsyamah sarve vayam atah param (12)*

Translation :—

Never was a time, when I did not exist nor you, nor all these kings, nor in the future shall any of us cease to be. (12)

Spiritual Explanation :—

Our lives are not wasted, as the kootasth is immortal, everlasting. It is the natural substance & the, super natural, it has no birth or death. Thus all these Kings you see, are also without birth & death, they are also of Bramha—the Supreme life—what you see is not as you should perceive it. It is just like bubbles in the water, formed by air in the water itself. As the water is, so is Brahma in which men are like the bubbles. There is nothing else; after this whatever is, is Bramha.

—Man is bound by time and form, but the substance from which he is, is time-less, how will that come to an end? Gold is the substance of the article, even when the article is destroyed, the golden object will be no more, but the gold will be there. Likewise a being or anything—is just a form and name, which is nothing, if that is dismantled what remains is the truth—(the substance) the immortal. If we can become one with this immortal, then in fact, there is no birth or death for us.

Sankarāchārya explains this :—

As by the making or destroying of an earthen pot, the air (sky) in it is not effected so is the body's birth and death, in either condition, we being 'Ātmā', a substance from the parmātmā will always be there.

By this the Lord shows that the 'Ātmā' was always present, it is and will forever be, even before the birth of this body (in the 'Kootasth' form in some other body and so on. Therefore why worry for that which was, is and will be. The thought provoking facts show how we worry for that, for which we need not. After explaining all this, Kṛṣṇa asks Arjuna—Say, were you and I not there before this? Or, were all these present in the battle field not there (before this)? The way in which we were, we shall also be in future. For whose death are you crying? What you think of as death, is only a change of the body. When this body is there,

then too it changes quite a few times Like from childhood to adolescence, then to youth and to maturity and old age and later by sickness etc. These are all changes of the body, and so is death,—a change, and nothing else, when you are not the body, then why become so desperate and fearful of a change. It is true, that this change is a little painful, but why is it so? do you know?

This will be talked about in the later texts. (12)

Text (13)

देहिनोऽस्मिन्यथा देहे कौमारं यैवनं जरा ।

तथा देहान्तरप्राप्तिधीरस्तन्न न मुह्यति ॥ १३ ॥

*Dehino' smin yathā dehe Kaumāram yauvanam jarā
tathā dehantar prāptir dhiras tatra na muhyati (13)*

Translation :—

As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change. (13)

Spiritual Explanation :—

The one who stays in the body is the kootasth Brahm. The kootasth brahm stays unchanged. As the water in which we may see our reflections of different ages of body that keeps changing, but the water does not change, even after the death of that body. Those who know the Brahm—like the water—do not get perturbed by reflections.

Those who have a clear mind, for them it is as if the reflections were not there, they don't have the body awareness. In such a state of mind the different stages of the body do not disturb them. The bubble of water came up in the water and diminished in it, becoming absorbed in it, thus, when one is not experiencing two,—body & soul, then who dies and who lives. This soul (in form of God) is present in all beings, it is that 'one'—who exists in all. In deep concentration during meditation, when the mind becomes unaware of the body, it is hard to say

whether the body is there or not. so much oneness with the soul is achieved that even memory of the body's name is lost, and when it is got back, it will have to be thought of as being negative. The body will not be able to hold such an egoless being. It is difficult for a person who is over-confident of his brain-power to understand this. When the soul is unbreakable it is foolish to think of it as many ; but this folly cannot go by just talking. when the Prān (breath) is stilled, the heart will become peaceful and then the mind, in such a person's brain will dawn the spiritual knowledge with its rays of sunlight. A person with such a knowledge cannot agree of the Ātmā (soul) as being born or dead. Thus they are not grieved. (13)

Text (14)

मान्नास्पशास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तास्तितिक्षस्व भारत ॥ १४ ॥

*Mātrā sparshāstu kaunteya Seetosna sukh-dukha dah
agamāpāyino nityās tams titakshwa bhārata (14)*

Translation :—

O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in the course, are like the appearance and the disappearance of winter and summer seasons. They arise from sense perception. O scion of Bharata, one must learn to tolerate them without being disturbed. (14)

Spiritual Explanation :—

The five elements of the body—earth, water, (glow from) fire, air, sky; 'Moolādhar, swādhusthān, manipur, anāhat, visudhākhyā'; A (kār) U (ukār) M (makār)—sound or vibration (nād) and dot (Bindu). The touch of air causes the experiences or feelings of these,—their arrival—stay and departure. Beyond all these is the kootasth-Brahm or Āgyā-chakra, With the life's (air) breath becoming still in the kootasth, the knowledge above the senses is wordless (Bindu) or Spiritual point, (nād) vibration or spiritual sound—art of arts and much above all that is described in the vedas.

There is a sort of happiness there, much above the worldly happiness, known as 'Paramānand' it is sort of intoxicating—absorbing. Meaning that when the air in the body is controlled the feeling of sorrow and happiness does not exist and when the air is playing its part, then sorrow and happiness also come along, It should be noticed what a vital part the breath has to play, besides giving the life.

A Sādhak only, can rise above the Panchtatva (or the five elements by controlling the air, (breath) when this happens the mind will naturally get stationed in the āgyāchakra or kootasth and it will not have any do's or don'ts. This is called the 'Ātmā-bhāva' or sentiment or sense of the Ātmā or soul.

It is said in the Shruu :—

Wants & wishes, ambitions, doubts, affection, non-affecution, patience, impatience, shame, knowledge, fear all are qualities of the heart and mind. When they become purified, all that is in them gets cleaned out, and if the qualities are not present to instigate the senses, who will ignite the fire of sorrow and happiness? In such a case how will they be felt? In this five element body is experienced—birth, living and dying Those who have attained their position in the āgyāchakra, they go beyond the bindu (point), nād (Sound), Kalā (the finest) and become paramānand or happiness of the highest order personified. (14)

Text (15)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥
Yam hi na vyathayantete purusam purusarsabha
sama-dhkha-sukham dheeram so' mrutatvaya kalpate (15)

Translation :—

Best among all men, the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation. (15)

Spiritual Explanation :—

Those who are best of men—sages, whose breath (of life) is

still, are Brahm. The one who has the breath stilled, or dead in other words has no pain whatsoever, in the same way there is no pain in the kootasth also, it is also still or immortal. Those who attain this become demt-gods, who are called devtas and live for ever When the thurd eye, the spiritual-eye unites or is in fusion with the kootasth, then Moksha is obtained. Thus one never dies.

With awareness of the body, sorrow and happiness are unavoidable. The life giver 'chaitanya' is elevated from the body. He is the "Best Man" and is separate and elevated from the body. As there is no pain in a dead body, so is the kootasth free of pain. By doing meditation and by control of the air in the body (the breath) a state free of grief and sorrow can be achieved, but this state is not lifeless like stone, it has life 'caitanya'. This is the immortal, everhappy (paramānand) status. Your soul is also just like this, but since you do not stay within the Ātmā your playful mind keeps covering your knowledge from the real thing, you are thus not able to visualize yourself. When your 'I' gets to your soul and stays with it, then your imagination of the world and its feelings of sorrow and happiness will be discarded. Try to understand this by sādhan. The soul is above this world ; but we are lost in the world and its scenes—which are not present in the Ātmā, we only see them due to our feelings, they are not a reality. (15)

Text (16)

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥
Nāsato vidyate bhāvo Nābhavo vidyate satah
Ubhayor api drsto' ntas tvanyos tatva darshibhih (16)

Translation :—

Of the non-existent, there is no endurance, and those who are seers of the truth have concluded that of the existent there is no cessation. This seers have concluded by studying the nature of both. (16)

Spiritual Explanation :—

Not doing act of breath (prānāyām) one cannot experience the

form of steady self, without it, he does not stay in the own body or the home of the self; it is painful to go out of the house, a stage above these two, of course, is quite different.

This whole world is pervaded by the Ātmā, and the soul is the truth. If everything is the Ātmā, then why is there so much disparity and variety in the world. The reason for this is the 'Māyā' or the illusory image of the Supreme spirit. Because of Māyā the unreal universe is really existent and is distinct from the Ātmā or the spirit. If our heart & mind do not have their existence, then there will be no survival of disparity or variety, once the flow of various attitudes in these is blocked, the alertness towards time, name & place will be gone, but this cannot shut off the self-enlightened Ātmā, rather the separate existence of the Ātmā is not understood as long as this blockage does not occur. The knowledge and understanding of the Divine Spirit will only grow when heart, mind and ego are gone. Thus the world will cease to be. As you see it is confusing and difficult to understand by the brain's logic, so it is hard to be expressed in words, but for the yogi with an enriched spiritual knowledge it is clear beyond doubt.*

It is said in the 'Chāndogya Shruti'— "O gentleman! This perceivable world was—before creation, present in the truth-form only, and that true, unique form is incomparable."

If it is so, from where does the world come? It is like an illusion of a snake in the place of a rope. The way in which, after visualizing the truth, the illusion is gone, in the same way, after becoming aware of the 'Ātmā' the manifold actions and faces of the world vanish. A very intelligent brain can also not imagine this truth, as the brain is concealed by the delusion of time, place and things. Only, the one and only Ātmā is not covered by these. This is the reason for the Ātmā's knowledge to appear in the later stage of sādha, only, when the Prān (life's breath) indriyas (senses) mind and heart have become vanquished. This proves that there is no

* As said by Shakespeare

"The one who knows and knows he knows is not the one who really knows."

real existence of the untruth, as it cannot be permanent. In the 'parā' stage or later stage of meditation, all ceases to be, but the true 'Ātmā'. Thus those who do not practise Kriyā-Yoga or act of yoga can not perceive the Ātmā or its peacefulness. Therefore their illusionary world never leaves them. For this the one thing needed is control of the mind & heart by 'prānāyām' (yoga-act) It is said in the yoga-Darshan (Book on yoga) "Pracharddan Vidhāranābhyām vā prānsya." meaning, by pulling up and throwing down of the prān (breath) peace will naturally come. The peace, stillness and steady form obtained by practise of prānāyām makes a person rise to the highest spiritual position. Only who is above all senses can become a Brahmāgyā or one who knows the Supreme. (16)

Text (17)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

*Avinashi tu tad viddhi yen sarvam idam tatam
vināsam avyayasyāsyā na kaschid kartum arhah (17)*

Translation :—

Know that which pervades the entire bodies and is indestructible. No one is able to destroy the imperishable soul. (17)

Spiritual Explanation :—

It is said for the kootasth—which is indestructible, it is imperishable, none can destroy it, since it is present all over.

The names, may make it seem different, but they are of the Soul only Nothing else exists, as the existence of Ātmā is present in many forms and springs up in various ways, like the waves of the sea,—uncountable, but, in existence— one with the sea. Now the question can arise, that if the delusive world has sprung from the truth, and it is seen that the illusion can be destroyed, then what is the proof that—that which is true also cannot be vanquished. To explain this well, it is said here "avināshi to tad viddhi." In profound sleep you cannot see or feel anything, at that time, although the feeling of the self or 'Ātmā' is not there,

still you cannot say that the soul is not there, because, if the Ātmā would not be there as a witness who would say "I was in a sound sleep". 'I was' before sleeping, and 'I am' after waking would not be conceivable. Thus to be born and to be dead is not the nature of the soul That which is the soul is ever-true, ever-green and everlasting (17)

Text (18)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

*Antavanta ime dehā nityasyoktāḥ saririnah
anāsino' prameyasya tasmād yuddhyaswa bhārata (18)*

Translation :—

Only the material body of the indestructible immeasurable and eternal living entity is subject to destruction ; therefore, fight, O descendant of Bharata (18)

Spiritual Explanation :—

The body is like a bubble in the water. As long as the air is there, the bubble is there. With the air gone the bubble is gone, so is the body The water is like the soul, which stays on, even when the bubble is gone The soul is imperishable and thus has no comparison, this is just an example, Your duty for it is to act, thus go on

Fearing that this body will perish, you do not wish to act, but will it stay for ever? This is just a bubble of air that has got into the water, as soon as the air comes out, the body will be no more. Then, will we become free after the body has gone? If so, we might as well wait for it, why do meditation or the like? Here the Lord says "Ime dehā", which is of a plural-meaning, our three bodies and five stores are internally inside this body only The body made by the grain-store is this body which we know and see after the loss of this body, we are yet bound by the other two, the minute-subtle body which is made of prān or life, the store of 'Man' & 'jñān', and the kāran (causal) body or the store(well) of Ānand or happiness Kāran means reasons, so as long as the reason (of) body remains how can we get free? As long as we do not

visualize the 'Ātmā', the Kāran or reason for body will remain. When this desirous, timeless body will be there it will create the minute body or 'Sookshma' body, and this in turn will form the all purpose body—elemental and material. This is the 'law of God' The way sun, moon, demi-gods, seasons, day & night, all follow His rules in the natural way, so does the minute (atom) body attract the material elements by which the body is created.

Thus do not wait for liberation, by dying. Do your acts and sādhnā, it is not good to neglect it. Prānāyām etc. are known as the biggest and best form of worship or 'tapasyā'. A brahmin's life is worth living only by sacrifice, worship and sādhan By doing all this, if he dies he comes to a very happy end In the same way, you are a warrior, it is your duty to conquer the evil outwardly and inwardly and to protect the others. You cannot become a Brahman now, your duty is to control all enemies of body and soul. You should not get overcome by sorrow and say 'I can't do it' You think it proper for the sensual indriyas to be there, so that you can enjoy the pleasures of this body, but you don't understand or know that as long as you do not become a man of the Ātmā, you will not get any happiness—not the genuine one. Staying in the clutches of the enemy you can get some sensual pleasure, but the result is—sorrow. Because of a perturbed mind, you are not being able to know your soul, that's the reason for all this doubt When you understand the Ātmā, you will know what is happiness. Then you will not grieve for this and that. Seeing the light of the soul, its everlasting glow and its divine happiness, all your misery will vanish. Saying all this was needed to make you aware of the truth. (18)

Text (19)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

*Ya enam veti hantāram yaschainam manyate hatam
Ubhau tau na vijānīto nāyam hanti na hanyate (19)*

Translation :—

He who thinks that the living entity is the slayer or that he is slain, does not understand. One who is in knowledge knows that the self is neither slain nor slays (19)

Spiritual Explanation :—

The one you take as slayer-is the kootasth Brahm and the one who is being slayed is also kootasth. You don't know either, neither is being slayed nor is any one the slayer.

In your most natural form you are the kootasth only, you are not the body, when your body is destroyed, your actual 'I' the one who stays in the body will not be destroyed as it is the kootasth. Kootasth is the same in everybody and it will not be destructed even if (they are or) their body is. As the air or sky is the same in all pots, but by their destruction the air in them is not vanquished, so are our bodies, with the soul in them, which is evergreen. Thus those who take the soul as being killed, or the killer, do not actually understand it. The prān (breath or air) make the heart always playful and the heart does the same with the mind, Thus the ātmā, which is reflected in the mind is understood by the mind's imagination as being effected by illusions of sorrow and happiness and of death & birth, but those who have witnessed it as a witness or experienced it do not have a doubtful mind. It is written in the Hastamalak stotra (text) :—As the sun which reflects in the water, is the same, no matter where or in which waters it reflects, so is the Ātmā—(which I am)—always present, eternally. When the clouds cover the sun, the most foolish think that the clouds have managed to make the sun void of sunlight and its rays, in the same way the foolish think of the Ātmā. The way in which, clear crystal can look coloured by the effect of other coloured matters placed near it and reflecting their light in it, so are our minds reflecting the one Lord as many. It is only an imaginary difference.

As the moon looks playful in the wavy water, in the same way, O 'vishnu' (Lord)! you also look unsteady, whereas, in truth you are still, uncomparable, eternal, and of a steady form. (19)

Text (20)

न जायते म्रियते वा कदाचि—
 ज्ञायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो
 न हन्यते हन्यमाने शरीरे ॥ २० ॥

*Na jāyate mriyate vā kadācīn
 Nāyam bhutvā bhavitā vā na bhuyah
 Ajo nityah sāswatoyam purāno
 na hanyate hanyamane sarire (20)*

Translation :—

For the soul there is neither birth nor death. Nor having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain. (20)

Spiritual Explanation :—

He is not born, since he is always present ; all pervading, where is the place for birth—how does the eternal die? When all is brahma, then how will it change? What you see, as happening or changing—is just a form which is untrue, and will also mingle with the brahm. Being or not being is the same for it. When being or not being is one and it has not been, then how will it be? None is from anyone. As the self-appearing Brahm is the eternal Supreme being. He does not kill, as by whom will he? The killer, is also Brahm, and the one that will be killed is also the same, thus how will Brahm kill Brahm. As for this body, it has always been dying, then how will a death oriented person, destroy the one who cannot be destroyed.

The death oriented body always keeps dying, although it may not be killed. With every breath it is running towards its destruction. Even if not killed, it will die as soon as the breath is gone, but the Ātmā has no birth and death. One which is above all evil and pervading all, how that will be tied down by action or by act. When to be or not to be is similar, then what difference does it make. For it, being is as good or as bad as not being; like a dream, which seems true, but is not so. Ātmā is an establishment-perceived only by the knowledge of it. This knowledge is the eternal truth. It

can be obtained by yoga in its higher-most stages then how can it be changed or spoiled. The body, of course, is born, grows and goes through many a changes, only to decay in the end. It is like the foam of the sea. We see it with our eyes, it takes a form, but does it stay? In an instant it is gone, where? There, where it had come from, mingled in it and lost its identity; then what is the sense of calling it and why? Whatever it is, it is the play of our 'I' and its ego. The 'I' runs after pleasures, and as we get delighted by the sea's foam and waves, (but) in no time it gets one with the sea, so do all our things of pleasure, rather the 'I' itself also, which was to enjoy it all. As a child gets delighted by seeing his own image in the mirror, little knowing that it is his own, so the Lord's image is reflected in the Ātmā in many ways in the form of the world. When the child understands that it was his own reflection, he does not wish to see the reflection; but sees himself by himself and wonders with astonishment and glances at himself with a charmed steadiness. In the illusive world—its (māyā) waves are separate from the sea of Ātmā, but do not think of any thing as separate from the Brahm or Ātmā, Developing this sort of an united sight, you will not have a sight that separates the two, thus all you see and wherever you see, you will see the soul only. Therefore it is taught by spiritual teachers to think of Brahm in all, this is a way to cast off the illusiveness of 'māyā'. If you can't do this, then think of the Prān (breath) as the power and worship it, by way of yoga, or be with it when the prān will be held, thus, it will get purified and stilled. In this stillness you will see the world is prān—The Ātmā, Nothing in this world can be more dear and more wanted (20)

Text (21)

वेदाविनाशिन नित्य य एनमजमव्ययम् ।

कथ स पुरुष पार्थ क घातयति हन्ति कम् ॥ २१ ॥

Vedāvināshinam nityam Ya enam ajam avyayam

Katham sa purusahd pārtha Kam ghātyati hantikam (21)

Translation :—

O Partha, how can a person who knows the soul is

indestructible, unborn, eternal, and immutable, kill anyone or cause anyone to kill? (21)

Spiritual Explanation :—

Veda—by which knowledge is gained, say,—that who so ever has the eternal knowledge, has known the eternal and has entered the immortal Brahm. The one who has no birth, has no death, if you say "Kill Him", how will you do it?

The one who knows Ātmā to be eternal, he surely cannot kill anyone, nor can he get it killed. Who will he kill, when there is none other. For the one who has not experienced the knowledge of Ātmā, although he has heard about it being immortal, it is not possible for that person to be freed from sorrow. When you perceive the Ātmā all over, then only; the second person disappears, and the confusion is gone.

The wise, who knows himself to be that great Ātmā, how and why & for what greater pleasure will he pain any body. But this is only in the case of a self-realized person, what about the one who has not reached this stage. As long as he sees all other things, he has not reached there. Thus his mind and heart do their acts, they are not yet actionless. O, Arjuna, if you are not able to imagine the Ātmā, without the body, then do not become lazy and waste your time, just by talking like a learned man. Do your acts fully with concentration, by doing this when you reach the higher stage, and know the Brahm—which is happiness personified, then life—void of sensual pleasures will not be painful. There is no actual happiness in the gratification of the senses, it is the happiness of the Ātmā that is dispersed in the senses. When you succeed in becoming one with the Ātmā, by doing acts of sādhan, then you will drown in the depths of happiness in your self, by your self, with the utmost of satisfaction. There will be no second identity, no doer and no deed. That's the reason for the spiritual man, being not affected by good or evil deeds, he does not suffer for sins nor does he enjoy fruits. As long as you have not attained this position, do not be guided by your whims and fancies. Take your self as an instrument in the hands of your spiritual master, and do what he makes you do. (21)

Text (22)

वासंसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णा-
 न्यन्यानि सयाति नवानि देही ॥ २२ ॥
*Vāsansi jeevnāni yathā vihāya
 navāni grhnāti naro parāni
 tatha sarīrāni viyhaya jeernany—
 anyāni sanyāti navani dehi (22)*

Translation :—

As a person puts on new garments, giving up old ones, similarly the soul accepts new material bodies, giving up the old and useless ones. (22)

Spiritual Explanation :—

The Divine spirit drops the old bodies like old clothes and accepts new bodies like new clothes.

For the unknowledgeable the loss of body is painful, although he accepts the Ātmā in a way, but he does not understand the deep meaning of it. By the teaching of our sages, and by data available in our scriptures, we, in India know that the soul does not die, even when this body is destroyed. Even in other countries there are proofs of this available. The Lord tells Arjuna in many ways about the immortality of the soul and in this text again it is said in another way. The spirit leaves the body, but then where does it go, and stay? If Arjuna was a liberated soul he would not be grieved, but it is not so, that's the reason for his sorrow. Thus, here the Lord explains by comparing new and old clothes O Arjuna! children and ignorant people like new things. Changing from old clothes to new clothes is not a thing to be sorry about. When clothes get old, they get worn out and tear, then it feels nice to leave them. Similarly the material body also gets old after staying on this earth for sometime, and is of little or no use. In exchange of it, if a new body is received it is not correct to be sorry about it, rather we should feel encouraged that by the new body—lots of work will be done. After giving it a serious thought, we shall not grieve for this unworthy body.

It is said in the 'Shruti' that after leaving the previous body, the being goes to different planets and new bodies according to those planets. Then, where is the scope for sorrow.

After all this also, if your illusion of the body does not go, then you are somewhat blind, you cannot see anything, but the body. Still think over once again. when you are sleeping, then the body is there but you are unaware of it. The one who calls the body 'I' is still there but at that time it does not accept the body as 'I' That's the cause for the body lying like dead. This proves that the body is not the 'I'; but as soon as we are awake, we start off with our 'I'. But, do we now see anything other than the body? Nevertheless, at that time we never saw or said 'I' to the body. Thus, what is; but we see not, is the Ātmā or the Soul. That Ātmā if it is not the body but it is my real 'I' then how after the body's destruction, will my 'I' be destroyed? If the real 'I' is saved, then why cry? If a prince comes out in one dress and then goes in and comes out in another, how is it a matter of concern to those who know him. But, alas! even after so much, man's sorrow does not go, thus it is necessary to try for salvation. In the state of yoga, when one gets united with the Ātmā, then only, can it be visualized in its pure form, but, just seeing it once will not do, we will have to mingle with it. (22)

Text (23)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥
*Nainam chindanti sastrāni Nainam dahati pāwakah
 Na cainam kledyan tyāpo Na shosyati Mārutah (23)*

Translation :—

The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind. (23)

Spiritual Explanation :—

There is no way to cut the soul by any weapon, the sky born from it, also cannot be cut, no matter what you try. In the same way, air which is present in the kootasth and thus in the body

can also not be cut The kootasth does not get burnt by fire, neither does it get wet by water, and nor can air dry it By learning spiritual acts of yoga, one can clearly experience it—this has to be learnt from a Guru

This vaccum will have to be understood by sādhan. 'I' am a vaccum, this body etc. are the names of that vaccum only. After understanding this voidness of the self (soul), the attachment towards the body etc. is lessened, That which is material-less: like the sky what can any fire, water or air do to it? The 'Ātmā' is without any ingredient, thus it has no shape and is called a void, but here the void is not that type of 'void' which we generally understand. This 'void' when it becomes consistent of (Guna) microcosmic quality (so tiny that we can call it void) then it becomes life (that we know of). When this (Guna) quality is not present it becomes (siva) or divine spirit. When life or living being reaches the 'Siva-form' he is liberated. Our manifold mental resolves are the strings which tie the Ātmā to this world. When the resolutions diminish, the strings whither away and the ātmā is set free. This free Ātmā, with no ties with this material world, is known as the 'Mukta' or liberated.

All this is not just (big) talk. Sādhanaks by sadhnā can achieve and experience this, if they can control the 'Prān' or life-giving breath by kriyā-yoga or acts of yoga, specially by Prānayām By making the prān steady and still, the yogi, himself starts feeling void and sky-like. (23)

Text (24)

अच्छेद्योऽयमदाह्योऽयमकलेद्योऽशोष्य अेव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

Achedyo' yam adāhyo' yam Akledyo' sosya eva ca
Nityah sarva-gatah sthānur acalo' yam sanātanah (24)

Translation :—

This individual soul is unbreakable and insoluble and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same. (24)

Spiritual Explanation :—

In the form of minutest of atoms—the Ātmā stays in all—as the divine eternal form. Thus is not breakable, not soluble cannot be burned or dried.

Ātmā is not a material body, if it was it would surely get burned or destroyed in some manner or other. It is ingredient-less, and formless, so there is no way by which it can be brought under control, not by anything; since the Ātmā is all pervading, we can say that all things are, in a way a form of Ātmā, but if any one says that the Ātmā has become that-thing, then, for that the 'Shruti' says—The one which is present in earth but is separate from earth, is present in water, but different from water, present in fire—but yet separate, stays in air but is free from it, it seems that it has so many forms, still in all forms that one Ātmā is present in the form of an atom. Although this atom form is not perceivable by any of the sense organs, it is understandable by the sādhan who aims at understanding it.

The same thing is being told to Arjuna in many different ways, but we should not find the fault of repetition in it, as the subject of the soul is a very difficult topic; thus the Lord is trying to make Arjuna understand by various examples in a variety of words. The same was said by Guru Sankarācarya and he adds that if this truth can be, somehow, grasped by the living being, then he can get liberated from this world. (24)

Text (25)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Avyakto' yam acintyo' yam Avikāryo' yam ucyate
tasmād evam viditvainam nanusocitum arhasi (25)

Translation :—

It is said that the soul is invisible, inconceivable, immutable, and unchangeable, knowing this you should not grieve for the body. (25)

Spiritual Explanation :—

It cannot be verbally said or explained. It is only a matter of self-realization. Thinking of it would only make it separate from you. No fault can overcome it, as it is all pervading. After knowing this, there is no cause for grief in any matter.

Shree Ramkrishna paramhansa used to say—Everything is a left-over except Brahm. As—There is no way to express it in words. Words—unable to find its address, return with the mind. No matter how much it is explained by words the subject remains—yet to be enlightened.

Only in the stage of higher meditation it is self-realized. By thinking of it you cannot know it, the more thought you give it, the more worried you get. In the higher stages of yoga, when you are free of worries, then you can get a little understanding of it. It is not a thing that can be understood by indriyas or be spoilt in any way or undergo a change. If it undergoes a change, it will either become better or worse, thus it will provoke either happiness or sorrow. Those who know the Ātmā, say it is beyond sorrow and they have crossed the point of sorrow. As such, it is unchangeable. (25)

Text (26)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

*Atha cainam nitya-jātam nityam vā manyase mṛitam
tathāpi twam mahābāho naivam socitum arhasi (26)*

Translation :—

If however, you think that the soul is perpetually born and always dies, still you have no reason to lament, O mighty armed. (26)

Spiritual Explanation :—

Even if you understand birth and death as true, you need not sorrow.

The eternal state of Ātmā has been explained by various statements, but still if you doubt, being an unbeliever in God, then too you need not be sorrowful, (as is told in the next text). (26)

Text (27)

जातस्य हि घृवो मृत्युघृवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥
*Jatasya hi dhruvo mṛitur dhruvam janm mṛitasya ca
tasmād parihārye' rthe na tuam socitum arhasi (27)*

Translation :—

For one who has taken his birth, death is certain. Therefore in the unavoidable discharge of your duty, you should not lament. (27)

Spiritual Explanation :—

Birth after death, and death after birth are inevitable, it is not knowledgeable to mourn over it.

Birth and death are a must for those tied down to this world by their actions. As long as the fruits of their acts are present, this cycle will go on. There is no way by which it can be avoided, unless true knowledge is obtained. Even after death the deeds done by the previous body will bear their fruits, good or bad, so the soul comes back in another body. Deeds will be done as long as there is attraction for them, and as long as there is attraction re-birth is a must. Ātmā is always Ātmā, still, due to the unity of Ātmā with the body and indriyas, birth takes place—for bearing the fateful deeds done previously. The departure of Ātmā and indriyas from the body is death. Thus we see, the main reason for birth and death is our fate, which is dependant on our deeds. Now, to get rid of this we must try to act without our ego, but how can we make this our nature? Pray to the Lord, and offer him all the fruits of your action, say “You are not doing anything for yourself, you are just working under his instructions doing your duty in this world like a hireling”. If you are not able to do this (truthfully), then try to keep your heart and mind united with your egoless prān,—as the prān gets united with the mind—the acts done by you will automatically get offered to the Brahm. You will not derive much benefit just by thinking that the soul is not the body, and the body is not the soul, as the unwanted, unreal thoughts will come back, just like the water you throw back whilst swimming, keeps coming back, this is the power of

this worldly knowledge. A special knowledge which will not allow this knowledge to come back will have to be nurtured. Try to stay within your Ātmā, and forget the body, then you will find the worldly knowledge vanish. This will have to be achieved by sādānā etc. although in the beginning it is just like an exercise (learn it from a spiritual guru or teacher), but it will have to be done to make your self unite with the Ātmā at a later stage. (27)

Text (28)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिघ्नान्येव तत्र का परिदेवना ॥ २८ ॥
Avyaktādīni bhūtāni vyakta-madhyāni bhārata
avyakto-nidhnānyeva tatra kā paridevnā (28)

Translation :—

All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. No need is there for lamentation. (28)

Spiritual Explanation . —

The body is not life, life is the Ātmā or Lord in it, but when the body is destroyed the Ātmā Lord or soul is not destroyed, so why worry?

We don't cry for the Ātmā, but, we can for the body, so it is said—This body was not there before its birth, and after death it will also not be, so what connection is there with the body, to lament over it? All this we feel about the body is derived from the illusion created by 'Māyā', which is not there when the truth is realized. It only gets life from the light of the true spirit. This in-between stage of birth and death is the time when the existence of this body is felt due to divine life-light of God. The only truth is that—light, without which nothing exists. Why does this fallacy appear as truth? Because we see it with the life-light, and the kootasth presents itself in that form, that is what makes us see and that is what gives life & light to the body. As it is impossible to have an ornament of gold without the gold, so it is with the body and soul. Thus void of the soul, there is no sense to lament for the

body, and the soul is eternal, always there.

The world is an illusion, imagined in the place of Paramā'mā ; but in actual it is not there, like imagining the rope to be a serpent ; but by looking closely and carefully the fact comes to light. When we sleep, all our awareness vanishes, our name, form all becomes absorbed in the Ātmā but on waking, from the Ātmā the Prān and from the Prān the indriyas and the whole world gets lighted up. (28)

Text (29)

आश्चर्यवत्पश्यति कश्चिदेन—
माश्चर्यवद्भवति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येन वेद न चैव कश्चित् ॥ २९ ॥
Āscarywat pasyati kascid enam
āscaryavad vadati tathaiva cānyah
āscaryavac cainam anyahd sṛnoti
srutwāpy-enam veda na caiva kascit (29)

Translation :—

Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all. (29)

Spiritual Explanation :—

In spite of all senses being so amazed by the soul, nobody wishes or tries to understand it.

Ordinarily, none can perceive the soul as separate from the body. Even after trying to see it, what you see is the body only. Trying to understand it by the mind, what you realize is, that it has something to do with life. The soul's relation with the body is somewhat like that of a cobweb and the spider, or like the silk worm with its cocoon. It is as these insects that take out the silk from their own body and tie themselves in it, with no outsider to interfere, and one fine day they free themselves of these strings and wander outside. Thus we see that their bondage in their webs or cocoons is for the time being only, it is in a way a fallacy. No

body engages them from outside, they do it themselves, with their own body's manufactured silk and then they cut all the ties and go away. Similarly the body is also for the time being, and the life's relation with the body is also temporary and false, and the deeds which are the reason for this tie up are also false. How such a big false notion prevails as truth, when the soul is eternal, all pervading and the knowledge of all happiness; it can only be compared to a magical wand, which although, may be gone the next instant, yet seems like a wondrous truth. When the knowledge-seeking sādhan comes to his wits' end and still does not understand it, then he looks at it as the most amazing wonder. Sages have different ways of expressing the soul, but their words are also wondrous as the mind is unable to put it in words. How can one express it thus? It is not a verbal subject? How can it be said. During Sādhan, by the grace of God & Guru, when you reach the higher stage, you can hear, see, and experience an internal, heavenly knowledge. In this there is no scope for falsehood, as it is not from outside, nothing that is adaptable by the indriyas. Therefore, if one who speaks about it has had the real experience of it, then his words are not spoken by him, but they come to him naturally like a flow from his vocal cord and out of his mouth, such language is known as the language of vedas. What such preachers say is wondrous, and it is also wordous to those who hear it, as has been said in this text.

The soul cannot be known, even after such seeing and hearing. If the seer and listener is not well versed in Sādhan, then he will not be able to know it. Although after some progress in sādhan a few experiences of seeing and hearing super natural things were gained by him, yet due to unlucky fate because of some previous deeds, the practise of meditation slackened, and the actual rise of position was not gained, whereby the Ātmā could have been perceived and self-realization had.

Surely the Ātmā is complicated or so hidden that even by repeatedly trying to understand it, it is not possible to do so. This

happens because our inside is unclean due to the various wants and ambitions we have in our hearts and minds. The only way to clean it is to make it void of these things or these varied thoughts. This voidness is the stage called 'paravasthā' of yoga act, or the later stage Kriyā-yoga. Unless this is attained there is not much benefit in just seeing or hearing. Very few fortunate ones get to hear of this abstract Ātmā and still very few can actually understand it, and it is also very difficult to get one who can talk about it. Thus it is wondrous for the one who knows it too. The elements of this world are so amazing—what we see is not the actual thing, and what we do not see (the Ātmā,) is the actual reality. It is not possible to say how amazing this soul is. It is also very difficult to find a 'Guru' who can show the path to this Ātmā. As it is something beyond the reach of indriyas, only the Ātmā can see the Ātmā, when there is nothing else, how else will it be? It is only known by self-realization in the 'parāvasthā'. (29)

Text (30)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥ ३०॥
Dehi nityam avadhyo' yam dehe sarvasya bhārata
tasmāt sarvāni bhūtāni na tvam sochitum arhasi (30)

Translation :—

O descendant of Bharat, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature. (30)

Spiritual Explanation :—

Kootasth is in the body, and it is the eternal—one that can never be slain, and every thing—(world) is in the body—knowing this, nothing is to be grieved about.

The Ātmā is personification of knowledge and happiness—therefore it is never to be grieved about. Knowledge and happiness are not visible objects—that can be destroyed. Why are you so fearful? You are like the sky—all pervading and endless, then why grieve? By giving it a little thought you can stop being sorrowful for the body. Yes, if you do not try to know the ātmā, then you will never come to know it, and the fear of losing or

destroying the ātmā will never go. As long as you do not obtain knowledge of the ātmā, your misunderstanding of the body and ātmā as one will not go, to clear this misunderstanding you will have to see the kootasth—that is in the body. When you know the kootasth, you will be able to know the world or universe in it. All the bodies are in the universe and the universe is in the body, How do you know? By the kootasth which is in it. Wherever there is kootasth—there will be all. When you see it—it is just a dot—but in that dot is the universe. According to the outward thinking, the body may be without life or with life, but for the knowledgeable the body is not without life—because the body itself does not exist, so, where is the question of dead or alive? As the sun is not separate from its rays so the kootasth is not separate from the body or the universe. Of course this is a different angle of looking at things. This is all a wondrous illusion created by the mother of the universe.

From the largest to the smallest, the whole universe is pervaded by the one encircling ātmā, all indriyas are run or function by that light and power only, which is the life in all. All doubts are due to the illusions of mind and heart, thus the illusive passions should be got rid of, by practice (As) we see many moons in different pots of water, although the moon is one, still, when the pots break and the containers are no more, then the shadows are also gone, but the moon remains; in the same way the container or the body is destroyed but the ātmā remains, with no trace of the pot, now since the pot is not there, a separate entity does not exist. (30)

Text (31)

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

*Svadharmam apī cāvekshya na vikampitum arhasi
dharmyāddhi yaddhāc chreyo' nyat Ksatriyasya na vidyate(31)*

Translation :—

Considering your specific duty as a ksatriya, you should know

that there is no better engagement for you than fighting on religious principles, and so there is no need for hesitation. (31)

Spiritual Explanation :—

Keep your mind on your duty—with a stable mind, as there is no other religion for a ksatriya—action (kriyā) is his religious duty.

The one who knows Brahm is a Brāhman, the one who is born of a Brāhman semen is also a Brāhman—some simple qualities of a Brāhman, are passed on to him at birth in a natural way.

In the same manner a Ksatriya also has some natural qualities, such as fighting for religion—endlessly. What is a religious fight? Killing for religion is not the real religious act. The shruti preaches “Do not Kill” where there is killing there is a lack of awareness of the soul. Why do we kill anyone? Just because we do not find him according to our liking. Still when it is necessary to kill for saving, then it is not considered as sinful. To save from declining and not showing your back in battle is a ksatriya’s main religious duty. Have you ever thought how you, yourself are nearing your own diminution? Repeatedly flung into the clutches of birth and death and demoralized by the wants and wishes and pained by the ailments and punishments of this world. How, for a minor or little pain we have to run here and there to get rid of it somehow, it becomes unbearable. Thousands of lives go, diminishing in this manner. You are being sympathetic to those, but why don’t you feel sorry for the illusioned being? Agreed, that in this world lack of material things, money, health, loved ones etc. is unfortunate, but the biggest misfortune for a human—is not trying to know his soul and Paramātmā or God. This is the cause of the greatest suffering of man-kind. An even bigger misfortune is that we do not understand the reason for this suffering as it cannot be seen. Still those are fortunate who are suffering with this misfortune and to get rid of it, they go to saints and spiritual masters and follow the path shown by them. Later, becoming a little relieved by success of sādhnā, it is a duty of these people to save and guide others, they are the real ksatriyas. Not running away from a battlefield is a specific

religion of the ksatriya No matter, if the field of sādhan is uninteresting and full of hazards, the nature of the ksatriya will not let him run away from it. For one who has entered this field nothing is more fateful than this fight To turn away from sādhnā is not proper for any one. (31)

Text (32)

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

Yadrichayā copapannam svarga-dvaram apāvritam

sukhīnah kshtriyaḥ pārtha labhante yudham idrisam (32)

Translation :—

Happy are the ksatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets. (32)

Spiritual Explanation :—

Those beings who are happy by doing yogic-acts,—receive it and achieve 'Paramānanda' by it

(Without searching) its a fortunate thing to get a spiritual guru and to know and learn from him, and more so; if the disciple is devoted to his sādhan, by which the gates of heaven are opened. It is the misfortune of the being that the mouth of the susumnā (spiritual nerve) is closed—it is the cause of the world's illusion, when this is opened by regular sādhnā the delusion will go. What more can we want—when the gates of heaven are opened by this way of nature.

By correct prānāyām (yoga—act of breathing), the chakra (specific point) at the base of the susumnā gets rectified and opens, thus the prān is able to go in and out of it naturally. By this the heart and mind are controlled, this peaceful state thus attained is known as the 'unmani' state. With the flow of prān in the susumnā the mind enters the void or where it has no dependance, when it can stay there the yogi becomes free of all acts or 'Karma'. The yogi who has inter mingled his prān within the 'Brahmarandhra' or position of the highest spiritual chakra by

which all his 'karmas' are just dropped or become unfruitful develops a liberated state most naturally by his practise of yoga. (32)

Text (33)

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

atha cetvam imām dharmyam Sangrāmam na karisyasi
tatah svadharmam kīrtim ca hitvā pāpam avāpsyasi (33)

Translation :—

If however you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter. (33)

Spiritual Explanation :—

If supposing you do not do this type of (yoga) act you will be sinful for not staying in the kootasth.

Then, the sin that you are fearing will be more; by not acting. Without kriyā-yoga you will not be abiding in the kootasth, and in such a case the heart will run for worldly pleasures. This type of mental attraction is sin. Then how to be saved from such sin, By your very own, natural religion (sua-dharm)—staying in, or with your ātmā.

Gradually, yoga will develop its own reputation by sādhan. By leaving action,—nothing will happen, neither staying nor seeing in the kootasth will be possible. (33)

Text (34)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिं—भ्रंशनादतिरिच्यते ॥ ३४ ॥

akīrtim cā pi bhūtāni kathyisyanti te' vyayām
sambhāvitasya cākīrtir marnād atiricyate (34)

Translation :—

People will always speak of your infamy, and for the one, who has been honoured, dishonour is worse than death. (34)

Spiritual Explanation :—

It will be said—He is not in Brahma—it will be better to die. Not staying in the kootasth is bad reputation.

These things were said because of Arjuna. He was a prospective sādhan with abilities to attain success; if such a person leaves sādhan, he becomes small in the eyes of other Sādhanaks. All his good name, which is due to the valour he has, will rot. And how else will he get to know the kootasth? It may be different for those who have attained that position already, but for those who are not yet completely versed—sādhan is the only answer. (34)

Text (35)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

*bhayād ranād uparatam mansyante tvām mahārathāḥ
yesām ca tvām bahumato bhutvā yāsyasi lāghavam (35)*

Translation :—

The great generals who have highly esteemed your name & fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward only. (35)

Spiritual Explanation :—

In case you stop doing or do not do sādhan, you will become defamed, people will talk as they please.

By leaving your sādhan, your indriyas will understand how little strength you have, and thus you will have to listen to your enemies (the indriyas). (35)

Text (36)

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

मिन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

*avācya vādāms ca bahun vadisyanti tavāhitāḥ
nindantas tav sāmartyam tato dukhtaram nukim (36)*

Translation :—

Your enemies will describe you in many unkind words and scorn your ability, What could be more painful for you. (36)

Spiritual Explanation :—

Those who are not your well-wishers, namingly your indriyas will speak unkind canny words. They will say—He'd gone, see how we have brought him back. They will laugh at you and make fun, what would be more painful.

Even if you do not do sādhan, and stay according to your indriyas, do not think for a moment that they will respect you, rather they will take you as a coward, and together they will speak in one tone “You wished to fight with us, but now we know your strength, you imagined that you will not look back, but see, how we have dragged you towards us”. (36)

Text (37)

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

*Hato vā prāpsyasi svargam jītvā vā bhoksyase mahim
tasmād uttistha kaunteya yuddhāya krit niscayah (37)*

Translation :—

O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up and fight with determination. (37)

Spiritual Explanation :—

Do your sādhan with determination, if you become completely versed, well and good if not still you will be happy.

Arjuna had said that neither victory nor defeat were good for him, thus the Lord clears the situation by saying that if you get success well and good, but if not, then too, you will get heaven. In the sixth chapter the Lord tells Arjuna—During sādhan if you succeed, then you will pierce the knots of

moolādhār, and the heart, by which you will attain 'siddhi' and liberation or 'Mukti' and a state of wantlessness. Still if you do not get to that state, you will now and again get to the high state of Āgyā-chakra, and go to heaven or high planets after leaving your body. (37)

Text (38)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

*Sukh dukhe same kṛtvā lābhā-lābhau jayājayau
tato yuddhāya yujyaswa naivam pāpam avāpsyasi (38)*

Translation :—

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat,—and by so doing, you shall never incur sin (38)

Spiritual Explanation :—

Without a want for gain of happiness, or any thing else, start your kriyā-yoga, do not also, feel unhappy if you find no gain. By this you will stay with your ātmā.

Not staying in Brahm is sin, and as far as you are unable to achieve equality, or feel balance in your mind and heart, this sin is unavoidable. In later stage of kriyā-yoga this balance is attained; and this stage is to be got only by kriyā-yoga. From the start if you think of achievements it is not good, Doing your kriyā is your duty and natural-religion. Unless you help yourself, you will not be following any religion. Start your yoga just as your very own religious rites, no matter the results. Thinking of God, should be done as a very personal duty for one's self and for God. If we think that all our wishes will be fulfilled, all cares gone, and spirituality obtained, then we shall not even gain the balance of mind and heart—which is a natural effect of sādhnā. It is not even correct to wish for such a balance or peace and disturb the self with thoughts of fruit, by this fruitful thinking the fruit will not be borne. The fruit of sādhan or meditating upon Brahm (is peace, which) will naturally come in due course, needless to worry about it. It is said 'The Lord never stays a debtor'

It is said in the Bhāgwat

In all states surrendering to the Lord, and by service to Him in happiness or in sorrow, the blemishes of the internal self are cleaned and cleared, this gives us devotional love for the Lord 'bhakti' and then our indriyas come (automatically) under control and thus we are able to fix ourselves in the thought of Brahm. Loving devotion to the Lord—only, unites us with Him—and fills us with spiritual happiness—worldly attractions are lost, and asceticism is gained. All this put together gives the spiritual knowledge by which all is known. (38)

Text (39)

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

*esā te'bhīhitā sāṅkhye buddhir yoge tv imām śṛṇu
buddhayā yukto yayā pārtha Karm-bandham prahāsyasi (39)*

Translation :—

Thus far I have declared to you the analytical knowledge of sāṅkhya philosophy. Now listen to the knowledge of yoga, whereby one works without fruitive result. O, son of Prithā, when you act by such intelligence, you can free yourself from the bondage of works. (39)

Spiritual Explanation :—

With a steady mind in Brahm get rid of fruitful works.

It has been said, that not staying in Brahm is a sin. So, staying in Brahm—but how? "Nirdosham hi samam Brahm" — Brahm is blemishless, it is qualitless, in other words above all qualities of material nature or 'gunas'—this is the state of super-equilibrium. As long as our flow of breath is in the Irā, the pingalā or susumnā (nerves of very fine quality) we will be under the influence of some (any one or two) guna or quality which activates us. Thus to be in the sentiment of Brahm in the real sense we have to surpass all these. The influence of the world and the gunas is the opposite of Brahm and so it is called sin, whereas the Brahm is sinless. By religion, mind and heart are cleansed of sins, and cause the

detachment of worldly affairs. This sinless Brahma is religion personified. The roots of sins are contained in the mind (and heart) or the 'chitt'. When this becomes void and pure it becomes of Brahma; this turns sky-like, when it gains an ever steady position in the Brahma and when it has no wish or way to get out from this position, then it is known to have achieved 'samyā gyān' or full concurrence with or of spiritual knowledge. This is also the sāṅkhya and liberated state. Now, how to get steady and stay in this position? The way to it is by kṛiyā-yoga, which cleanses the heart and mind, thus making it void. When you enter this void position you will be able to understand what you are, and what is all else that you see.

Devotion, or knowledge of the supreme is not achieved—just by the way. By prāṇāyām when prāṇ is purified, then heart and mind are cleansed, and the self attains steadiness in meditation. Then the activating qualities (Gunas) stop their play and a fully surrendered position is achieved. In this position worldly affairs are lost, and unity with God is achieved (39)

Text (40)

नेहामिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥
nehābhīkramanāśo' stī pratyavāyo na vidyate
swalpm apyasya dharmasya trāyate mahato bhayāt (40)

Translation :—

In this endeavour there is no loss or diminution, and a little advancement on this path can protect one from the dangerous type of fear. (40)

Spiritual Explanation :—

By practising a little of kṛiyā-yoga — you can become fearless of the most dangerous fear

Supposing this kṛiyā-yoga is not completed due to some obstruction ; namely death or the destruction of some part or parts of the body, or some sort of sickness, by which the yogic acts are stopped, in such a case would it all go waste? Or—May be it was

not carried on well, according to the rules of meditation, like observing of regularity, punctuality etc, or the devotion and eagerness slackened, then what? No, it will not be wasted, although, of course it would have been more advantageous if it was carried on properly with fervour, as it would have shown results faster, still, anyway, if somehow you are not able to meditate for hours observing other specifications, then too, daily practise for some time will sanctify the body and create a conception that will make you avail of better and suitable circumstances in your next birth. Like this in two or three births you will get liberated. On the other hand, if you are devoted to sādhan and Guru, you can be fortunate enough to get liberated, even with little sādhan in (your) this life only. (40)

Text (41)

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यसायिनाम् ॥ ४१ ॥
vyvāsāyātmikā budhīr ekeha kuru nandana
bahu sākha hy anantāś ca budhayo vyavasāyinām (41)

Translation :—

Those who are on this path are resolute in purpose, and their aim is one, O beloved child of the kurus, the intelligence of those who are irresolute is many-branched. (41)

Spiritual Explanation :—

Acts done with wishful thinking are binding.

When breathing we do not think, thus this is the only act without wishful thinking. If we keep conscious of this breath, the mind will become steady, this also makes the heart steady. As long as the mind is not controlled the heart will also not be ; and thus it will run here and there. Yoga is one that controls mind and heart. The mahābhārata says in the shānti-parva—'By the sādhan (or practise) of Sāṅkhya-yoga—doubtless, blemishless supreme spiritual knowledge is gained'. The actual knowledge giver is mainly yoga. It makes the 'chit' or 'heart & mind' turn towards God—the one supreme. This yoga is the real act of God-worship. In all other acts or worship of God the mind is not

steady, the heart's wants are there, and thus God cannot be worshipped fully for the sake of God alone, when this state of worship is attained by yoga it is called 'bhakti' or complete surrender with full devotion and no wants. (41)

Text (42) & (43)

यामिनां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥
*Yām imām puspitām vācam pravadanty avipascītah
 ved-vad-ratah pārtha nānyad astīti vādinah (42)
 Kamāt mānah swarg-parā janma-karma-phala-pradām
 Kriyā visesa-bahulām bhogaiswarya-gatum prati (43)*

Translation :—

Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this. (42 & 43)

Spiritual explanation :—

Due to the flattering and satisfying words of the priests the actual worshipping of the Lord is not done Whatever is done, is for the sake of fulfilling desires

These days no body wishes to do the sādhnā mentioned in the scriptures, The priests mostly say— do this and that, but hardly one tells of the way to achieve real happiness and peace. Heaven or heavenly abode is not the biggest achievement, those who wish to surpass it, will have to work hard by dropping minor wishes and breaking ties of worldly wants, which they can do by yoga-sādhnā or meditational acts. As long as the mind is unsteady and heart full of various wants none can enter the depths of the paramānand ocean, or the ocean of Spiritual happiness.

Those who perform rituals for worldly comforts etc. and think

that they have done their duty, are sadly mistaken. This alone will not suffice, all these acts have their spiritual aspects, being ignorant of them and performing only the outwardly deeds is not going to give peace. As said,—'Yamarāj' to 'naciketā' — Heaven, obtained by your fruitful deeds is not everlasting, thus the eternal Brahm, the ever true is not availed by rites and rituals like 'yājñā' Then, how will it be? Those who are courageous—put their mind and heart in their Ātmā by practise of yoga by which they get to know the difficult-most, to understand the formless,— present in all elements and (atoms), internally situated in all bodies and minds, the eternal and immortal—Lord—God—the Almighty. Knowing Him they surpass the happiness and Sorrow of this world. (42 & 43)

Text (44)

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
 व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥
*Bhogaiswarya prasaktānām tayāpahrtacetāsām
 vayavasāyātmikā buddhih samādhau na vidhiyate (44)*

Translation :—

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the supreme Lord does not take place. (44)

Spiritual Explanation :—

Those who are governed by desires, do not aspire for Brahm— within their 'chit' ; for the soul, which is thus engaged, dealing with an ātmā like this—it is unimaginable for him how to do prānāyām twenty thousand, seven hundred and thirty six times.

'Vāsnā'—Desire is the blemish of the mind & heart, as long as it stays in the self, till then it is impossible for the 'chit' to steady itself. People, hankering for desires are always busy in trying to satisfy them. At times, they may get a little indifferent to such a life, but it is just like a passing thought, which might

have occurred due to a tragic incident, In the spiritual books there are teachings for the good of mankind, but the real asceticism and knowledge are not understood and thus the thirst for knowledge is unquenched. Till the craving for sensual pleasures persists, steadiness in Brahm cannot be had. Lack of true discrimination is the cause of new desires from day to day. The amount of sādhan (like 20,736 or 1728 prānāyāms) needed to turn ones mental state towards liberation from desires, will not even be thought of, because of the hardship involved. The bend of the mind towards sense gratification is the reason for not trying. The 'wishful thinking' of the mind makes it unclean, but one must try to make it clean. Without practising prānāyām, the prān will not become steady, without which the mind also will not be still, unless steadiness of mind and heart are achieved it will not turn towards the Ātmā which is the aim of a cleansed soul. To achieve steadiness of prān, long hours of meditation for a long time will have to be practised. The yogis say that by doing 12 prānāyams accurately you get to pratyāhār—or retreat your organs, by 144 prānāyams you get 'Dhārmā' or an understanding by which you can steadily abstract your mind and by 1728 prānāyams you attain a good stage of meditation sitting in one place on one āsan (or rug spread), the mind gets concentrated and intoxicated as if in a void or above the usual level, and by 20736 prānāyāms you attain samādhi—where all the acts of indriyas and prān are curbed. Needless to say that as long as the mind is not confined to its task, peace and knowledge cannot be had. Why one would bear all the hardships—if not confined to the subject. (44)

Text (45)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥ ४५॥
*Traigunya visayā vedā nistraigunyo bhavārjuna
nirdvandvo nitya satvastho niryogakshema ātmāvān (45)*

Translation :—

The vedas mainly deal with the subjects of the three modes of material nature, Rise above these modes O Arjuna, be

transcendental to all of them. Be free from dualities and from all anxieties for gain and safety, and be established in the self. (45)

Spiritual Explanation :—

As long as the prān's flow is there in irā, pingalā and susumnā, interest in sensual pleasures as well as in various scriptures (vedas) exists. Once all this is left behind and a stage of 'nirguna' (or qualities that activate the senses are forsaken) is achieved—it will be called 'parāvasthā' (or residing in the supreme), try to gain it.

When the breath is steady our heart and mind are also steady. Ordinarily the breath flows through irā and pinglā alternately, sometimes it also flows in the susumnā—at that time the mind is introvert,—not extrovert, and the breath is milder and steadier. Then it comes back to the irā and pinglā and increases the internal vibrations of the 'chit'. This causes the 'chit' to get activated by sensual qualities of 'rajoguna' (passion & emotion), when this gets over worked and benumbed or stupefied then 'tamoguna' (which activates lower qualities) comes to the rise. This makes the heart go crazy for passions and desires, and naturally, ways to achieve them are practised. Such methods are also mentioned in vedas. Veda is knowledge, Vedas are four,—even knowledge is of four kinds. Just the way in which one light, forms various colours or shapes when seen through different coloured glasses. The four main matters of the vedas are—'dehoham, shoonyoham, sarvoham and sarvāteetoham'. When the breath flows in the 'ira'—rajoguna activates, then it is the sarvoham or meaning that we want all, everything is for our enjoyment, and when the breath flows through 'pinglā', then it is 'dehoham' which activates the feelings that I am rich, I am superior, my happiness, my beauty etc. and when the breath is in 'susumnā'—it activates satvaguna which wants knowledge of the supreme, wants to understand the self, asks questions like, 'Who am I?', thinks of himself as Shoonyoham—says 'I' is nothing but the Ātmā which pervades the whole world, then all connections with the outside are cut off, it seems as if nothing is there, all becomes shoonya, or void. The only thing that remains is the

‘Ātmā’. The ‘I’ is there but is understood only as the soul, so much so that one can forget his own name, what to talk of any other relation or thing. Everything is forgotten as it happens in deep meditation. After this, comes the state of ‘Sarvāteetoham’ where irā, pingāla and susumnā are surpassed; doubtless knowledge of the eternal, ever-existing—ātmā, which is sky-like (vast and limitless) is experienced. It is a specification of—where there is unification of knowledge, knower and the to be known. Where the knower ceases to be, ceases to feel, and all that exists is the supreme ‘Brahm’ or Paramātmā.

This state of position,—a positionless state is achieved by practising prānāyām many times for long hours, as a daily routine. At this stage the breath pierces the susumnā and the ‘āgyāchakra’ and goes to the sahasrār or the thousand petalled lotus in the topmost centre of the head. When the prān thus steadies itself in the head, it reaches the highest position and words are incapable to express it. A condition which prevails at the start of the universe and at the end of it. This united form is the state of ‘nīstraigunya’ or one where no activating qualities or gunas exist. Whoever attains this, surpasses all passions, emotions and even feelings of heat and cold.

The happiness that rises from the ātmā is sātvik—of the highest quality, that which is received from the senses is rajasik and that got from lower acts is tamasic, but the one achieved by sādhnā, and from surrender to God with devotion and love creates knowledge of the Supreme. All put together it is a ‘Nirgun’ state depending on no qualities but the ātmā. (45)

Text (46)

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ।। ४६ ।।

*Yāvān artha udpāne Sarvatah samplutodke
tāvān sarvesu vedesu brāhmanasya vijānatah (46)*

Translation :—

All purposes that are served by a small pond can at once be

served by the great reservoirs of water. Similarly all the purposes of Vedas can be served to one who knows the purpose behind them. (46)

Spiritual Explanation :—

Brahm is all pervading. We all are alive due to just an atom of the Brahmānand. Thus, this happiness, or ānand is life. My ‘I’ is my life, thus we can say this ‘I’ is happiness or ānand personified. If it was not so, how would it be called the soul? This ātmā is the ‘I’ of all. When the understanding of this ‘I’ comes it bids farewell to the sorrows. If this ātmā’s knowledge drives away all the sorrows, and brings forth a spring of happiness, then why go elsewhere in search of it? We do get some pleasure from various material things, thus we go searching for them, but if we get all the happiness from the ātmā’s reservoir, then there is no need to go to smaller ponds to quench our thirst of pleasures and happiness, it will only make us overworked and worn out, thus explore the ātmā and become ‘I’ the ātmā, which will fade away all your problems. To the unsteady ‘prān’, only, the illusive world can show its colours.

As long as the ‘One’ is not perceived, the mind will run in many directions. ‘Prān’ is the source of power, its unsteadiness sparks the world into many forms, but once the ‘prān’ is calmed this sparkling stops and the manifolds cease to exist. The steady prān is the motherly source of Divine power—the dancing spread of which creates the universe. It is not to be wondered or feared as the various forms and lights are from one power-station only. It is said ‘ekaivāham jugat-tatra dwiteeyā kā mamāparā’. I am pervading the whole universe, there is nothing besides Me in the world. When all varieties enter one, the dancing goddess (Kālī)—divine mother presents herself like the ever peaceful depths of the ocean which holds all. In those depths, the vibration of the ‘chit’ gets lost. Thus the enhanced form of worship is sādhnā of the ‘prān’, by mastering this one, you will be able to master all, and running after all will only make you lack of all and master of none. (46)

Text (47)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

*Karmany evādhikāraṣte mā phaleṣu kadācana
mā karm phal hetur bhur mā te sungo' stv akarmani (47)*

Translation :—

You have a right to perform your prescribed duty, but you are not entitled to the fruits of your action. Never consider yourself to be the cause of the results of your activities and never be attached to not doing your duty (47)

Spiritual Explanation :—

Do all your duties, but do not look forward for the fruits of your acts—as, such wishful actions will be a hindrance in purifying the 'chit' (mind & heart). If you are meditating and at the same time thinking of various things, your steadiness of the chit will not be achieved, without which it will not get purified, and without the purification; self-realization is impossible

Arjuna might have thought that if the aim of life is to achieve steadiness, then why do prānāyām, during which the mind has to concentrate on different spots. How such an act will help in steadying the mind? Rather, it would make it more fickle. This type of thought may tend to make you revolt, so the best is not to ponder over things, but to go on doing your duty the way you have been told to, and have faith in the teachings of your Guru. The mental force required in the beginning is necessary, as at start of kriyā-yoga it is difficult to understand how it works, but many have done it and are doing it—although the target can only be reached if the aim is correct and this is possible only with deep concentration and meditation, without thinking of the results and preoccupying your mind with worries of the fruit, which will only divert your attention. (47)

Text (48)

योगस्थः कुरु कर्माणि सङ्ग त्यक्त्वा धनंजय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

Yogastha kuru karmāni sangam tyaktvā dhananjaya

sidhya asidhyoh samo bhutvā sam atvam yoga ucyate (48)

Translation :—

Be steadfast in yoga O Arjun. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is yoga. (48)

Spiritual Explanation :—

Yoga as said is a steady mental condition, in sorrow and in happiness, in success and in failure, thus do your duty with devotion to the Lord staying in parāvasthā.

A state of non-confusion and quietism is the beatitude of the chit. As long as scattered emotions are not dispersed of, the true knowledge will not be gained. Those who do sādhan, but are aiming on the fruits or results obtained from it, do not succeed easily, as they cannot feel the toxic power of ātmā-sādhan because the mind is so pre engaged with worldly wants. As long as these tempting waves are in the mind it cannot be stilled. Still, duty should be done, it cannot be avoided. The only problem is that the fruitive actions will tie us with their good and bad fruits, so it is advised to attach the heart with Brahm, which will not let us get tied down by attachment with other things. Now, if the heart has to be with Brahm, the mind will have to meditate upon it and this will be done by steadying the prān (breath), the more steady the prān gets, the more the 'chit' will unite with the Brahm. A state will be reached where all the acts & actions will be done but the 'self' would not be effected by it, so much so that the doer will not even get the feeling that he is doing it, nor will he be bothered about the fruits obtained from it. All this would lead to siddhi or success in yoga and then to the Supreme. (48)

Text (49)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

*Durena hy avaram karma buddhi yogād dhananjaya
buddhau saranam anviccha kripnāh phala-hetavah (49)*

Translation :—

O Dhananjaya, rid yourself of all fruitive activities by devotional service, and surrender fully to that consciousness. Those who want to enjoy the fruits of their works are misers. (49)

Spiritual Explanation :—

With a steady mind make yourself what you should be, only misers think of the fruits

Yoga, should be depended upon for spiritual knowledge. It gives knowledge that makes one fearless of this world. The mind is made doubtless and thus sticks to its aim—this is the functioning of a well adjusted steady mind. (Let) whatever will be will be. In the paravasthā—advanced stage of yoga there are no waves in the brain, and in the more advanced stage man becomes intoxicated like drunk without any ambition or any wish—This is the effect of spiritual happiness. Surrender and try to achieve such a position. Not doing this, birth after death with all its pains and miseries, will have to be borne over and over again. This is why the ‘shruti’ says—those who die without knowing the immortal should be pitied! Just by verbal sayings, it will not be done, the immortal will have to be known.—The one who is king of this bodily kingdom, the life of all lives, the all in all.—We are in that ātmā, and that ātmā is in us; but still we do not know Him, what can be more painful?

If you do not surrender unto him where else will you do? Be a miser no more, do not waste your life, put yourself at His lotus feet—and offer Him your Ātmā, correct offering of the Ātmā will be by offering the prān, and this will be done by kriya-yoga, The mind must believe in the Ātmā and make it its target. Put the arrow of prān on the bow of ‘pranav’—‘(Om)’—the immortal spiritual sound ‘aum’ shoot. Practise in this manner and one day the arrow will pierce its target the ‘ātmā’. (49)

Text (50)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

*buddhi yukto jahāteeha ubhe sukrit duskrite
tusmād yogāya yujyasva yogah karmasu kaushalam (50)*

Translation :—

A man engaged in devotional service frees himself of good and bad actions even in this life. Therefore strive for yoga, O Arjuna, which is the art of all work. (50)

Spiritual Explanation :—

(By) staying in the parāvasthā of kriyā-yoga—abandon the wish for acts, good or bad. To do this, stay in the kriyā-yoga’s parāvasthā and do your duty. Yoga is a very big art, art of all arts. It should be done by keeping your eye-sight in your forehead and your breath steady in your heart.

Work is done, but not always with intelligence (steadiness of the mind is intelligence). The flow of breath or the prān-kriyā (the action of breathing) goes on regularly and automatically, if this does not go on, then none would be able to act. The power of prān activates all, this power, we keep wasting in worthless actions, and thus make our minds fickle, which does not allow the mind to rest. Yet, those who can steady their ‘prān’, their minds’ fickleness also vanishes. Those who control their minds, become introvert, good or bad does not effect them. For any act, good or bad, sinful or otherwise, both mind and body have to work together. When the mind is introvert the body gets separated and acts of all sorts also lie at rest with the body. The soul does not consist of any thing good or bad, and when the mind and heart unite with it, they also get freed. This art of unification is yoga. It has been said that all work is done by the power of the prān, in other words the indriyas, heart and mind, all are working due to the prān. By the sādhnā of this prān (when) the breath is stilled in the (inner) heart and the eye-sight is fixed in the centre of the eye-brows—which is a very intricate yoga act, and those who do it are the intelligent who easily get rid of their worldly bindings. Outwardly there is no such thing by which mind and heart can become introvert, those who are well versed in this, their chit stays in the ‘nirālamb’ or is independent of all. If this is carried on for some time, a power is gained by which even in outward chores the steady position is maintained and kept in similar form in happiness or sorrow. Anyway without the

practise of self control, and without observing your moral duty with regularity and punctuality—(as taught) with the body seated on a clean mat or rug in a suitable posture for doing prānāyām or yogic breathing you cannot restrain your sense organs and achieve a steady abstraction of mind; by which you can go into concentrated meditation and obtain samādhi or the highest form of meditational yoga.

In other acts and rituals concentration is needed at the time of performance, but the concentration which is not on the supreme and of the supreme cannot be very deep-seated. Thus, by this sort of concentration the door which leads to the Brahm is not opened,—the one which makes the chit meet with Brahm. A person whose chit has become so involved with the Brahm, does not totally lose this status, even if he is doing various deeds, because he has a self-contained, natural steadiness. Whatever this type of a yogi does, is for the love of God and thus for him there is no fear of any sort—involved. This position has to be first achieved by sādhan, before which it is not possible to attain and maintain it. (50)

Text (51)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

*Karmyam buddhi-yuktā hi phalam tyaktvā manisinah
janm-bandha vinirmuktāh padam gachanty an āmayam (51)*

Translation :—

The wise engaged in devotional service, take refuge in the Lord, and free themselves of the cycle of birth and death by renouncing the fruits of action in the material world. In this way they can attain the state beyond miseries. (51)

Spiritual Explanation :—

Brahm is obtained by renouncing the fruits of action.

Is action possible without wishing for its fruits? It is not possible as long as body and soul are perceived as one, by the understanding of the body and soul as separate—this is possible.

The word 'manisi' has been used here which means those who have knowledge—knowledge of the ātmā. Who has this knowledge except those who concentrate on the ātmā? By regular such concentration the world and its desires diminish and the sādhak understands himself to be the ātmā and is known as 'ātmārām' one who rests in the ātmā, when the mind is engaged with various desires or thoughts, many unworldly and unwanted matters spring up. Because of all this the scriptures say "Padam tat paramam Visnoh mano yatra prasidati" a mind that is doubtless and steady gets filled with super natural happiness. Then he does not remember the sorrows of this world. This happy state of the chit is the abode of Lord Vishnu or Vishnu Loka. This is liberation or Mokhsa or Mukti. Breathing is the one act that goes on without a wish for any fruit, as long as the mind is unaware of it, it wanders in many directions, but once it unites with the 'prān' it achieves the sorrowless world of Vishnu's feet. (51)

Text (52)

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

*Yadā te moha-kalilam buddhir vyatitarisyati
tadā gantāsi nirvedam srotavyasya srutasya ca (52)*

Translation :—

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard or known and all that is to be heard.* (52)

Spiritual Explanation :—

When you have overcome delusion—good or bad talks will not effect you or grieve you.

When will you get to those divine feet? When your knowledge of the ātmā and body as one is cast off. It is not something which you can drop off easily. Doing kriyā-yoga

*As the Hindi poet—Harivansh Rai Bachan said- 'I am learning to forget all that I had learnt'.

regularly and intensely—when you start forgetting this world, but still do not forget it fully, then too, the powers of the body and the typical prānas create disturbances in the Sādhan by sounds & sights etc. of a varied nature, yet these being of an atomic nature and consisting of a typical beauty, the heart does not wish to leave them and go to its original abode. This is the delusion of the mind, but it has to be crossed. The mind has to be first purified by kriyā-yoga to the extent of a molecule of an atom, without which it will not be able to surpass these attractions. We are happy with the idea of seeing and hearing somewhat super natural sights and sounds, and we imagine that we have reached the goal, but this is only the outer sentiment, we have yet to cross it. As long as we have a tendency for hearing and seeing till then total asceticism is not obtained—thus a spiritually purified sanctity is still further away; but without it, how can we see or understand him? This cannot be done in a few hours, months or years.

Passion is a subject of the heart, when the mind reaches a stage where it can control the heart's waves of passion, then only want for Brahm or a passion for Brahm will rise, and you will continuously think of Him. The way medicines cure sickness, this non-stop thought of Brahm wipes off the delusion of the world completely. We have to reach the one who resides in the body—the ātmā. It cannot be found in any place of pilgrimage here and there. We can only reach Him after gaining a sight which can explore Him. Then automatically the illusive sight will become blinded, and a wish for seeing or hearing anything except the Lord will vanish. Those who want the Lord's feet, lose all attractions for heaven or the like as they are minor compared to Him. As long as the heart and mind are engrossed in the body, its affairs—naturally are a concern of the person, but those who have reached the parāvāsthā by kriyā-yoga they become so lost in the spiritual happiness—(by which they are intoxicated), that they do not look back or even think of the valueless value of this world. (52)

Text (53)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

Sruti vipratipannā te Yadā sthāsyati niscalā

Samādhāv acalā buddhis tadā yogamavāpsyasi (53)

Traslation :—

When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness. (53)

Spiritual Explanation :—

Always being in the sound waves of 'Om' and by the mind's fixation in it-yoga or unity is achieved. Thus listen to the sound of 'Om'—always.

Excessive Prānāyāms steady the air within you. After sometime doing your sādhan with great concentration, at the start you will hear a vibration of somewhat a fine net-like substance. It will not seem to be coming from far or as if it were from some living being from another planet; but due to excessive prānāyāms that steady the vāyu a sound develops which is followed by the sound of a bell ringing at a distance. In the beginning it will create a fluctuation in the mind, but steadying the self in it, the previous sound changes into the sound of 'aum' or 'Om' which is an existing sound and gives the Sādhak a still and steady condition of the mind and heart: deep sounds of veenā, venu and conchshell are also experienced. Says the great saint-poet Kabir—"rag rag bole Rāmji, rera rome ra-ra-ronkar" or your whole body says Rāmji and your pores of the body sound with 'Om' This spiritual sweet sound fills the body and mind with peaceful stillness and steadiness. All gets lost in this sound and from it appears true knowledge of the spirit or Ātmā.* This can also be termed as yoga, (unification) or relization of the self It is written:

anāhatasya cabdasay

tasya cabdasaya yo dhvanih

* As said in the Bible —'First there was sound and then there was light'.

*dhwaner-antar gamam jyotir
jyotir antargatam manaah:
tanmano vilayam yāti
tadvisno paramam padam*

Meaning :—

Concentrating the mind on the spiritual sound, a light will appear. Steady, stillness of the self is experienced in this light and one's self is lost in it—this is the attainment of Visnu's feet (53)

Text (54)

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ ५४ ॥

Arjun uvāca

*Sthita-pragysya kā bhāsā Samādhi-sthasya kesava
sthita-dhīh kim prabhāseta kim āsita vrajeta kim (54)*

Translation :—

What are the symptoms of one whose consciousness is thus merged in Transcendence? How does he speak and what is his language? How does he sit and how does he walk? (54)

Spiritual Explanation :—

The energy—power of the body wants to understand what is sthita-pragya, samādhi and sthita-dhi.

—When regular sādhan causes the prān's confinement, then too, the yogi does not achieve a steady position in the beginning. After some time he comes down from that confined state, then what are the specific symptoms he has? In the later stage of yoga the mind is non active but in the still later stage it is not even fully awake. He is sort of in a trance. Still, those who are strongly held in this position, can eat, sleep, drink and speak or walk in the position, yet do not get involved in any worldly affairs. Arjuna is questioning Krishna for such a 'sthita-dhi' yogi's symptoms. Such a yogi's mental condition is so very concentrated and precisely subtle that it cannot be touched by any sense organs. A small baby when woken up from sleep, although not actually awake, does all

the natural acts of the body like feeding etc. but next day on enquiring he cannot tell what he did and how, because his mind that would have remembered the acts was not there. Thus is the yogi—his mind is in the ātmā, but all his natural deeds happen in the way of nature, as by habit, although he does not have much of a balance in these acts, as his heart and mind are elsewhere, they are not fully awake to his worldly surroundings. Still, if this condition is held for long and for many times, many a days, then the yogi reaches a wonderful position, in which he can do all things like an ordinary person. Yet to know the difference of sthitadhi from the ordinary, Arjun asks the last three questions, of course this is a very concealed and non understandable position for the very common man. The first two stages or bases of yoga are—good wish or will and thought, just the symptom for sādhan, the third is mind and body collectively, the heart and mind are there but become introvert. The fourth is forgetting the world and yourself. This is the start of sāmādhi, when this becomes steady and still,—the sādhan is gratified. Normally, this is the yogi's last practising position. The fifth is known as the intimate 'asamsakti' position. In this stage—the yogi, whether he is in samādhi or out of it, he never comes out of the Brahm-sentiment, and is not tempted by the worldly attractions. This is the full attainment of the yogic position. Here in this stage, all can be done and nothing need be done. Ordinarily the great yogis and the Godly—personified perform all worldly activities from this stage. The sixth is the 'padārthabhāvinī' from where the yogi does not come down, for such a yogi, nothing is created or not created. Nothing is, and nothing has to be done. The delusion of birth and death does not arise. This is the highest state of (all) united spiritual knowledge. The first three are the basic stages for a spiritual knowledge seeker. In the fourth stage the yogi is said to be Brahmavit—having the knowledge of Brahma. The fifth stage yogi is unattracted by any unworthy acts, such a yogi is known as 'knower of the Brahm' or 'Brhmavidvar'. Then comes the sixth stage the 'padārthbhāvinī' which is inconsistent of all worldly aspects. For them none is there, and nothing is there. 'I' and

'You' is lost. They are known as 'Brahmvid' vividhān. The last is the 'Turyāvasthā' This is samādhi's last stage. What this is cannot be told in worldly or human language. It is personification of knowledge, it is the ultimate, it is the Lord Siva, God or Brahma. From the fourth stage the symptoms of liberation (Mukti) and spiritual enlightenment are gained. Above this one by one step higher, the last stage of 'charam prāgyā' or (life) liberated is received and is known as Brahmvid-variyaṅ. (54)

Text (55)

शुभगवानुवाच
प्रजहति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रजस्तदोच्यते ॥ ५५ ॥
Sri bhagavān uvāca
prajahāti yadā kamān Sarvān pārtha mano-gatān
ātmānyevātmānā tustahā sthita-prajnas tadoiyate (55)

Translation :—

The Blessed Lord said.

O Pārtha, when a man gives up all varieties of sense desires, which rise from mental connection and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness (55)

Spiritual Explanation :—

It is experienced by the kootasth or the ātmā that all desires of the heart or mind are unjustified. A person who gives up desires and makes him-self steady calm and composed by kriyā is known as 'sthita-pragya'.

By sense gratification one gets satisfaction, and is pleased, but how will he be happy if he gives up all his sensual desires?

During the stage of samādhi one does not have material gratification, but still he looks very happy. What is the reason for this? Happiness is self contained in the soul, but it is not so with material things. A question can arise that if the soul is full of happiness, then, when the soul exists in all, why is there so much sorrow in the world? The reason is that the

indriyas run after their allotted subjects, but what they actually achieve is just a very small fraction or just an idea of the matter, and since this does not quench their thirst for happiness, they go again and again after various objects hoping to find ultimate pleasure; in this race the real true abode of happiness,—which is not outside, but is in the self only, is forgotten. When by the grace of God, a spiritual teacher's blessings are availed, then the doors of happiness can be reached. To enter within the self—sādhnā has to be done with regularity and concentration. Slowly, it is understood that passions should be controlled and the mind put in meditation. Thus by daily practise the stage of higher meditation is reached and 'parāvasthā' is experienced. When this steadiness, with its spiritual comforts and happiness becomes natural, and the yogi, just by a will can enter into it without any effort and thus forget the world—he is known as sthiga-prāgyā.

When the mind runs after passions it falls from the position of the ātmā and starts to get the feelings of pain. Such a position which is void of experience of the self or ātmā and filled with passionate experiences does not get happiness, but suffers with unhappiness. On the other side, when the heart and mind unite with the ātmā and get filled with happiness, the illusive passions vanish like a dream. It is like losing a jewel, as it is realized that the jewel is in your own hand, how relieved and happy you get, in the same manner the soul always exists everywhere and in everybody, still due to distracted mental condition you cannot experience it or realize it, that's the cause for unhappiness. Thus, when the mental condition is stabilized by sādhan and comes away from passions, you realize that the pleasure giving ātmā is within you, and you are no more bothered by worldly matters and material things. You get self contained and perplexed by your very own internal spiritual happiness where no bubbles of passion can arise.

This sort of happy disposition is possible only with the soul or by the soul, but just words are not enough. Determination in Sādhan is the only way. Do your sādhan of kriyā-yoga attentively by which the breath will be stilled, giving you a steady mind and a happy heart — and thus you can become sthit-prāgyā. (55)

Text (56)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

*dukhesv anudvigna manāh sukhesu vigata-sprihah
vita rāga-bhaya-krodhah sthita dhir munir ucyate (56)*

Translation :—

One who is not disturbed in spite of the three-fold miseries, who is not over-joyed when there is happiness, and who is free from attachment, fear and anger is called a sage of steady mind. (56)

Spiritual Explanation :—

Staying in the parāvasthā and being undisturbed in sorrow and unwanting of happiness, and being fearless and angerless— is known as sthitadhi.

—There is a little difference in sthita-pragya and sthitadhi.

When the yogis reach a depth in the parāvastha of yoga, for them the world hardly exists. They don't even have the feeling of doing, experiencing or knowing. They are free from all acts—eating, drinking, walking, talking, sleeping; in their steady voidness of meditation they don't even know whether they are dead or alive. This is the way of sthitapragya. When they wake from their samādhi what happens? Their worldly—outward knowledge comes back, their indryas become active and they do all chores like the ordinary. Now, the question is—what is the difference in them and the common man, if they also act or behave like the ordinary, even after so much deep meditation? This is why Arjuna wanted to know about the way in which such a person acts. The answer here is that the fate, of a yogi too, does not leave him. It will have to be either enjoyed or suffered. The destiny of a person depends on his previous deeds: spiritual, worldly or religious,—they will take their due without which they do not leave. But, there is a difference, the person who has got up from his samādhi will not be as effected by the sorrows and pains as an ordinary man, neither would he crave for the worldly pleasures. He stays in his trance of meditation and forgets the world, if sometimes he becomes aware of the outside, his tie with his meditation is strong enough to pull him

back, and thus he is not effected by sorrow, nor does he wish for material happiness. This is the 'Sthitadhi'. (56)

Text (57)

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

*Yah sarvatrānbhisnehas tat tat prāpya subhāshubham
nābhinandati na dvesti tasya prajñā pratisthitā (57)*

Translation :—

He who is without attachment, who does not rejoice when he obtains good nor laments when he obtains evil, is firmly fixed in perfect knowledge. (57)

Spiritual Explanation :—

Those who are equally balanced both in good and evil are fixed in perfect knowledge.

For a 'sthitaprajna' it is not possible to have duality. He cannot be loving for his son or friend and enemy towards his enemy, because for him all are the same, even by his talks this can be understood. The 'I' which connects itself with every body and everything is missing here. He is in the trance of Brahm, thus he has no good or bad feelings for anything or anybody. His mind and heart are elsewhere, he has no sight for worldly affairs. His chit is undoubtedly full of spiritual knowledge and he sees himself as one with the Brahm. Sorrow and happiness cannot touch such a person. (57)

Text (58)

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थम्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

*Yadā samhrate cāyam kurmo angāniva sarvasah
indriyānindriyarthebhyas tasya prajñā pratisthitā (58)*

Translation :—

One who is able to withdraw his senses from sense objects, as the tortoise draws his limbs within the shell, is to be understood as truly situated in knowledge. (58)

Spiritual Explanation :—

The one who sees, but does not see is truly situated in knowledge.

The yogi also has eyes, nose, ears, skin and tongue like common men, but they are all introvert, not extrovert. This is the cause for the yogis not to see even after seeing, not to hear even after hearing (words), touch, beauty, smell and taste are all illusive plays of the indriyas. The quivering of prān is felt due to the flow of breath in the irā and pinglā nerves, actually it is nothing. When the ever peaceful soul is pervading the universe, then from where do the five substances and their elements come? This is the illusive sight, all a game of nature, and it will go on as long as the indriyas do not become introvert.

Thus, for seeing the ātmā, the indriyas will have to be drawn in, like the tortoise draws in his limbs, the tongue will have to turn in (by yogic kriyā), eyes will have to turn, mind will have to be turned, the breath will also have to be stopped from going right and left, thus this also will have to turn, then only all will get together and steady themselves in one place on one spot, thereby, in the heart will be seen the spirit-seed of the ātmā in the form of a light and the body pores will vibrate with the sound of 'Om'.

This is the state of a person steadily fixed in true knowledge of the Ātmā. When the yogi's samādhi breaks, or when he is not in meditation he has one leg inside the water and one on the land, so to say, If he sees any disturbance he can immediately go back in samādhi. Yogis who are capable of doing this are known as sthita-pragya. When not in samadhi or in trance the indriyas will run towards sensual pleasures but the yogis who have got up from meditational samadhi can pull their indriyas away from senses like the tortoise pulls in his mouth etc. (58)

Text (59)

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५६ ॥

*Visayā vinivartante nirāhārasya dehinah
rasa-varjyam raso py asya param dristvā nivartate (59)*

Translation :—

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But ceasing such engagements by experiencing a higher taste he is fixed in consciousness. (59)

Spiritual Explanation :—

Action should be without fruitive thoughts, indriyas should be freed from the sensual taste and reside in the personified form of Brahma.

The sthitapragya does not get charmed by the sensual pleasures, although he partakes of them. We can say—Non fruitive action is his fruitless meal. All fruitive actions are done with the desire for fruit, ordinarily the common men's actions are of this type. Still those who are staying in the parāvasthā—nearly all their jobs are done, but nothing ties them; the height which they have obtained is not even touched by the senses. They are experiencing the nectar of Brahm which is many a times better in all respects, than the fruits of the indriyas. The heart which is full of spiritual ānanda (pleasure) has no place for the worldly pleasures. Such a self-gratified yogi loses all needs and wants based on the happiness of this world. The body's tie with indriyas, heart and mind has been untied by him and since the roots that activate the senses are cut off, he has no experience of sorrow or happiness. (59)

Text (60)

यत्ततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥
*Yatato hy api kaunteya purusasya vipascitah
indriyāni pramāthini haranti prasabham manah (60)*

Translation :—

The senses are so strong and impetuous, O Arjuna (kaunteya) that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.(60)

Spiritual Explanation :—

The indriyas are capable of distracting a discriminating mind also.

Those who are really wanting to attain the Lord, do not get tempted by sense pleasures. The inclination may be there but they pacify themselves by repeatedly telling the self that it is not good or beneficial to bow to the indriyas. Still due to deep set previous concepts of self-productive qualities, one turns towards these temptations, then it becomes difficult to stop one's self like a wanton person, the indriyas are so powerful that unless one is very well established and well determined in his sādhnā, in his mind, it pains him to get himself rid of these attractions. The example of making the indriyas introvert is well set by the analogy of a tortoise, but forcibly pulling them in is not the ultimate answer. Staying in or keeping good company of saints, and continuous Godly thoughts help to turn the mind inwards and develop the Love for the supreme. This nectar of 'bhakti' combined with the parāvasthā of kriyā-yoga is capable to drive away the worldly passions, rather they dare not come near such a yogi. (60)

Text (61)

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

*tāni sarvāni sanyamya yukta āsīt mat-parah
vase hi yasyendriyāni tasya prajānā pratisthitā (61)*

Translation :—

One who restrains his senses is known as a man of steady intelligence. (61)

Spiritual Explanation :—

One who controls all indriyas and stays in the Brahma or God is a man of steady knowledge.

Unless you join yourself with God, your indriyas will start their play as soon as you get down from the pāravasthā, because this is their inborn nature. Still those that do not leave

their connection with 'parāvasthā' and keep themselves tied with it, are not disturbed by the indriyas. In such a stage they are steady in their intelligence and have a fixed mind on God. Such God-loving cannot be won by the indriyas, so the senses are defeated, and are unable to guide the God-surrendered elsewhere. Without this surrender it is not possible to win the indriyas, without which one does not become worthy of self-realization. Thus doing of kriyā-yoga is very necessary to attain parāvasthā and conquer the indriyas. (61)

Text (62)

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

*dhyāyato visayān pumsah sangas tesupa jāyate
sangāt sanjāyate kāmah kāmāt krodho bhijāyate (62)*

Translation :—

While contemplating on the objects of the senses a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. (62)

Spiritual Explanation :—

Desire for a loved maiden gives rise to passion, passion allures the mind, and heats the body and the man forgets his real self.

What ever we keep thinking of, is what confronts us. The subject matter we keep thinking of, gives rise to a wish for obtaining it. This wish engulfs the mind and maddens the person as to forget his real self—the soul. As the cattle leaps for green grass, so the human mind does on seeing things which he wants, and not being able to get it, he becomes agitated or angry. Thus the best thing is to avoid such matters that give rise to wishful thinking; for this if the mind is kept engaged in thoughts of the Lord, by reading listening talking servicing or chanting His names, it will not be an empty mind for the devil's work-shop. It is sort of impossible to separate the ātmā from the body and indriyas when it gets submerged like milk with water. The intelligent do the churning of this

by act or Kriyā of prānāyām—and get the milk and water separated. Once turned to butter it cannot mix with water, it will float on it. As long as this does not happen, no matter what sort of a scholar or clever person you are, you cannot win passion and anger. Those who have filled their hearts and minds by looking up at the sky (God), have no intention of coming out and down from it, they are the fulfilled yogis who can wish for nothing more. That is why the sages say that passionate thinking is death, and thinking, feeling and experiencing the Lord is the remedy for it. One who is tasting the nectar of the lotus feet of the Lord, does not wish to taste anything else. (62)

Text (63)

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

*Krodhāt bhavati sammohah Sammohāt smṛti vibhramah
Smṛti bhransād buddhināso buddhi nāsāt prānasyati (63)*

Translation :—

From anger delusion rises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost and when intelligence is lost one falls down again in the material pool. (63)

Spiritual Explanation :—

The brain does not work properly and causes the loss of intelligence.

—Which makes it a servant of the indriyas. The pleasure from the passionate indriyas is not a pleasure of the ātmā. When the brain is not working intelligently, it makes the mind come down to the level of the indriyas, and joins them. Then the indriyas get pleased as if a hawk has got its prey. and think of nothing but what to eat and drink. The search for Ātmā and paramātmā is forgotten. When is the brain in order? When the prān rises to the head and sits in it, and the brain is also with it. Then the mind follows it and unites with it, stopping the passionate search. Thus

it gets steady and becomes a knowledge giver of the Brahm and in the end unites with the Ātmā. This steady position enlightens the Brahm. Thus we see that if the brain is not in place and order, everything will go topsy-turvy and there will be no end to the arrogance of the indriyas. In fact, if the mind gets down from its exhilarating, steady state and starts acting on the directions of the indriyas, the loss of discrimination can be termed as nothing but death. In such a state the experience of the eternal happy self is gone and the material body as the self is experienced. This is the base of knowledgelessness and the bondage of life and death. All duties of a human are forgotten so are the vows made whilst being accepted by a spiritual master, or Guru. This forgetfulness is a danger point. So, to avoid this and saving your self from becoming a servant of the indriyas it is advised to do regular sādha and keep the self occupied in the subject of the Lord. It is difficult to control passions without being alone. Alone means where there is no person. This type of a place will not be got on the outside. Going to a lonely place,—does make the mind a little steady, but there can be many problems like the fear of animals, the bite of snakes or insects or even lack of food and water. In such a condition will the mind be able to keep or be steady? In a silent place with a silent mind—one that is not perverted by thought, (and) making it introvert by aiming and looking at the void of the blank chit, the ātmā will have to be discovered. Then in the loneliness of kriyā's parāvasthā will be discovered the great void. That great void is the great burning place where the eternal Siva or the destroyer of everything stays. Then—

In the sahasrār (the thousand petalled lotus—point in the head) with the all abandoned desolate Siva, unity with the naked—formless—form of nature is achieved. Will the passionate living being be able to quench his thirst for passions without seeing this balanced united form of God with nature? Wish for passion—is by Cupid. Thus we have to find out that which or that who can enchant the cupid. Kṛṣṇa is the Madan-Mohan—enchanter of cupid or Siva the destroyer of cupid. When the flute of Kṛṣṇa will be heard the agitators of the mind—the passions, the 'kama' or cupid will run away. (63)

Text (64)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

*Raga dvesa viyuktais tu visayān indriyais caran
ātma vasyair vidheyātmā prasādam adhigacchati (64)*

Translation :—

One who can control his senses by practicing the regulated principle of freedom can obtain the complete mercy of the Lord and thus become free from all attachments and aversions. (64)

Spiritual Explanation :—

By doing (yogic) acts satisfaction is achieved.

Mind and heart enjoy sense pleasures through indriyas. The playful mind continuously runs after desires. As long as the mind is running after them, it is not possible to control the indriyas. By doing yogic acts, the prān or breath gets calmed and the mind gets satisfaction; thus stops the exploration of passions. This type of a person, although staying in the realm of passion does not disturb his mental calmness. If outwardly the indriyas are controlled, but the mind does not get pacified, then it will have desirous thoughts, this sort of control does not work, but when the mind is free and purified, then even if the outward indriyas are taking in sense gratification, still the 'chit' will be pure and calm.

As long as the body exists it is humanly impossible to stop sense gratification altogether, because without it the body will not survive. But a heart—free of unclean, unwanted passions is the place for the Lord's feet. By the touch of these feet (in Kriyā's parāvasthā) when the mind is in transcendental consciousness, then there is no thirst for passions which are the cause of all destruction. Our passionate thirst is attached with our ego, therefore as long as the ego of the 'I' is there, it is not possible to get spiritual happiness or 'ātmānand', thus it is always necessary to be thoughtful and keep the torch-bearing light of knowledge to show the true path. (64)

Text (65)

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

*Prasāde sarva dukānām hānirasyopajāyate
prasanna cetso hyāsu buddhih parya vatisthate (65)*

Translation :—

On obtaining the Divine consciousness all miseries are gone, in such a happy state intelligence soon becomes steady. (65)

Spiritual Explanation :—

Sorrows disappear by satisfaction of the mind, and it becomes steady and still.

How does the mind get satisfied. On getting one thing the mind wishes for another, and so gets no satisfaction. But when by kriyā yoga it reaches the parāvasthā then it is not wavy any more. This peacefulness of the mind gives it actual satisfaction, and all miseries disappear. When the mind wanders astray by leaving the divine ātmā there is no end to its sorrows, so we see that in the healthy state the mind gets introvert and happy. The brain which has no varied thoughts and its intelligence takes it to the ātmā is a peaceful mind— says the master Sankarācārya— The mind of the happy chit is skylike—staying in the soul steadily. In a pure chit, the experience of the Ātmā is present, thus nothing else attracts it, such a chit is still, but a chit which is not still, gets the sensual feelings and all peace gets lost. In a nonsteady state of the chit due to lack of knowledge the body with its indriyas and their sense-pleasure seems to be one's very own. As long as this lack of knowledge is there, happiness is not possible. Staying always in the body it is hard to think of it as not being your own, when all becomes sky-like and the chit steadies in it, then the actual fruit of intelligence gives fixed knowledge. Just by verbal knowledge nothing is gained. It is written in the book of knowledge (gyān-sankilni-tantra) that in a playful chit illusive powers are at play, such a chit is a seat of delusiveness and a steady fixed chit is the abode of 'Shiva'. (65)

Text (66)

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शन्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥
nāsti buddhir ayuktasya na cāyuktasya bhāvanā
na chābhāvayatah sāntir asāntasya kutah sukhām (66)

Translation :—

One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace. (66)

Spiritual Explanation :—

Without the parāvasthā of kṛiyā a consciousness of the self or ātmā is not obtained, without which the mind does not have the intelligence to free itself from passions.

The indriyas by nature are passionate, no matter how much you preach to them, their playfulness does not end. By kṛiyā-yoga the mind gets peaceful, making the indriyas come in line with it. If the indriyas are very eager for passions, it becomes difficult to concentrate, without concentration the chit will not be steady, without which parāvasthā is not possible, thus how can 'ānanda' or spiritual happiness be possible. So special attention should be given for controlling the indriyas. (66)

Text (67)

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥
indriyānām hi caratām yan mano'nuvidhiyate
tad asya harati prajñām vāyar nāvam ivāmbhasi (67)

Translation :—

As a boat on the water is swept away by a strong wind, so even one of the senses on which the mind focuses can carry away a man's intelligence. (67)

Spiritual Explanation :—

If the indriyas are as the playful wind they can carry away the water-like intelligence of a man and he loses thoughtfulness of the truth.

How can the indriyas be controlled? By the mind. So, the devil who is tempting the mind, will first have to be got rid of

Steady intelligence is knowledge, it is like the water and the indriyas are like the forceful wind, as the wind carries away the water, so do the indriyas carry away the knowledge. But the indriyas cannot have this much force, if the mind does not unite with them. A mind which lacks in knowledge can only work this way by becoming unintelligent. As long as the playfulness of the mind is not stopped, how will its wandering for passions stop. To make the mind well steady, it is firstly necessary to (do prānāyām and) steady the prān.

Man or mind (and heart) is the king of Indriyas, and prān or breath is the master of mind.—As is said "Indriyānām mano nātho manonāthastu mārutah". By practice when the prān becomes steady the mind with all the indriyas also comes under control. (67)

Text (68)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थम्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥
tasmād yasya mahābāho nigrihitāni Sarvasah
indriyānindriyār thebhyas tasya prajñā pratisthitā (68)

Translation :—

Therefore, O Mighty armed, one whose senses are restrained from their objects is certainly of steady intelligence. (68)

Spiritual Explanation :—

The indriyas work in their natural way, you do not become a slave to them. This sort of an understanding intelligence becomes steady knowledge.

Do not think that with a steady knowledge, you will become either deaf or blind. When the indriyas are mad after sensual pleasures, then the intelligence also works outside, then such a brain cannot function in the search of ātmā. But when the indriyas although getting a touch of sensual pleasures keep themselves in order, without making a go for them and behave like faithful devoted servants of the Lord, then you can understand that you have a steady knowledge and your intelligence is fixed in it. How will this happen! By regular practice of sādhnā and always keeping your mind alert with the thought of unworthiness of the sensual pleasures, so that it may

not jump for them. It is a difficult task, but without it it is not possible to get self-realization. If you can regulate your prān by practicing prānāyām, then your indriyas get automatically or easily regulated. Thus prānāyām will have to be practiced regularly. Whilst doing this, the mind should be fixed in one place. You may feel the indriyas being tapped by their respective sensual orders but due to the mind's fixation or blockage, they will not be able to disturb you much. Thus, this is the easy way to obtain peace (68)

Text (69)

या निशा सर्वभूताना तस्या जागर्ति संयमी।
यस्यां जागर्ति भूतानि सा निशा पश्यतो मुनेः॥ ६९॥
Ya nisā sarve bhutānām tasyām jagarti sanyamī
yaśgām jāgrati bhutāni sa nisā pasyato muneḥ (69)

Translation :—

What is night for all beings is the time of awakening for the self-controlled ; and the time of awakening for all beings is night for the introspective sage. (69)

Spiritual Explanation :—

You can say that they stay in sort of a day-dream, but actually it is a balanced position of the parāvasthā, thus it is said that the yogi stays in a meditational state. This is a dark night and a sleepy state for those who are engulfed in worldly unintelligent darkness, and their day-light in which these people are running after their material attractions, is night for those sages who are unattracted by the false attraction of such materials

In the parāvasthā the yogi is awake, but to the common man it is like a sleepy night, because it is void of all worldly actions. The common sleep has dreams, thus it is not totally absent in materialistic thoughts. In the yogi's sleepiness of the yoga, nothing is present except his own trance of Godliness or meditation. We may stop ourselves from talking and show unconcern, but our minds are not unattached. Whereas a yogi who is steady in his yoga, in his trance, sees everything happening, but can still remain unattracted or unconcerned. He

can see troubles of his own yet keep calm. This state of yogis is thus like a night of sleep for the common man, because he cannot understand its hidden aspect. In the same way the yogis see the common people going about their chores but they are indifferent to it all. Still, when in deep samādhi (meditation) they do not even know of anything, as they are steady and fixed in the form of Ātmā alone, nothing else exists for them, thus how can they see anything else. The mind gets so inflexible that no thought can enter it ; the obstruction of knowledge vanishes and the ātmā appears. It is a possessed and possessive state where no other takes any position, and nothing else matters. The first stage of kriyā's parāvasthā is of a transient liquid-like nature, like susupti's dream. In this condition, a person, or a yogi, to be more correct, is neither asleep nor fully awake. Objects are not perceived by him, but by the insight many scenes and sounds are experienced. When the parāvasthā of kriyā becomes deeper then it is like susupti, its experiences are clouded or dimmed, and when it becomes more deep, although the mind is thoughtless, it is not clouded, but lighted with knowledge. It does not experience anything (no scenes) not even the body ; only the ātmā void of name etc. is realized and experienced, later, this also does not exist. The first stage of this parāvasthā is known as the savikalp (could be distracted) 'samādhi' and the second stage is known as the Nirvikalp samādhi—which is fixed or set beyond all doubts.

In our dreams we see so many things which do not seem to be untrue at that moment, but when we get up those scenes are not there, and how we laugh it off. In the same manner what we see in the world and how we enjoy and crave for its pleasures is like a dream for the yogi who has risen from his yogic-sleep. The way we forget a dream, so he forgets the business of this world. Worldly loss and profit, friend and foe are like an untrue dream for the sthita-pragya. Therefore he is sort of indifferent to it all.

The common people can well neglect or dishonour the sthita-pragya, thinking him to be effortless (as far as indriyas are concerned,) non-emotional and sort of life-less, but the yogi who is a sthita pragya person, remains lost in his paramānanda due to his samādhi and true knowledge. (69)

Text (70)

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शन्तिमाप्नोति न कामकामी ॥ ७० ॥
*āpuryamānam acla-pratistham
samudrum āpah pravisanti yodvat
tadvat kāmāyam pravisanti sārve
sa śāntim āpnoti na kāma-kāmi (70)*

Translation :—

A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still—can alone achieve peace, and not the man who desires to and strives to satisfy such desires. (70)

Spiritual Explanation :—

Becoming wantless and saying and knowing 'None am I and none is mine or nothing am I nothing is mine' one achieves a peaceful position.

Wants are the base of peacelessness. As a small child on seeing decorated articles in a shop seems to like everything. So (does) a fickle minded person on seeing and experiencing through the sense 'doors' (openings) of the indriyas starts wanting all. Those with a steady knowledge, do not have such greed; getting or not getting, both ways they are satisfied. Perceivable temptations of the indriyas (senses) cannot tempt a yogi who is fixed in Brahm-ānanda. He is compared to the sea where so many rivers enter, but the water does not seem to increase, neither does it decrease due to lack of water entering it. The yogi is as fixed and as deep set ; he does not get disturbed or upset by circumstances that would be unbearable by the common, nor does he jump for sensual pleasures which may enter him without changing his peaceful condition. The wants of the 'I' never let it rest in peace, when the wants of the 'I' are dropped or given up the 'I' also loses its 'I' ness His previous dues or credits are borne, and cleared, but without effecting him, like the sea and its rivers which enter it or not, makes the least difference to it. (70)

Text (71)

विहाय कामान्पः सवन्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥
*vihāya kāmān yahd sarvān pumāns carti nihsprīha
nirmamo nirahankārah sa śāntim adhigaccati (71)*

Translation :—

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego, he alone can attain real peace (71)

Spiritual Explanation :—

Sensual pleasures are the binding factors of man. Attraction gives rise to wants. The chit has so many temptations that keep attracting it.

By kriyā-Yoga when parāvāsthā of kriyā is achieved, beyond the nād-bindu (a sort of nasal sound represented by ◡ a semi circle with a dot in the centre of it in yoga philosophy) a distinct, noiseless position is reached, where the chit mingles with the sky and has no separate entity. How can the sky be tempted? In this spiritual state the Yogi forgets himself--name etc. Thus the 'I' is dropped with all its 'my' and 'mine'. (71)

Text (72)

एषा ब्राह्मी स्थितिः पार्थ नैना प्रप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥
*eśā brahmi sthitiḥ pārtha nainam prapya vimuhyati
sthitvāsyām anta kāle pi brahm nirvānam reecati (72)*

Thus ends the second chapter of Srimad Bhāgavad Gitā in the matter of sānkhya yoga or reasoning of spirits.

Translation :—

That is the way of spiritual and godly life, after attaining which a man is not bewildered, being so situated, ever at the hour of death, one can enter into the kingdom of God. (72)

Spiritual Explanation :—

Being situated in the (deep concept) Brahm is the supermost act or kriyā, Unless this is achieved materialistic attractions will

exist. One who attains this and stays thus till the end, unites with Brahm and enters the kingdom of God.

The deep-set knowledge and its determination about which the Lord has been talking in the second chapter is now being concluded. What is that? Being situated in the Brahm, which is possible by kriya-yoga. After achieving this, there is (little or) no possibility of worldly sorrows or attractions to spring up. The yogis by attaining this state get lost in the Brahma and go deep into the sea of eternal Spiritual Ānand. Their concept of dualism is lost forever Like the waves of the sea that rise from it and get lost in it ; as is said "na tasya prānā utkrāmanti, Brahmaiva san Brahmāpyetu." This is known as being situated in the Brahma. It is achieved by doing the higher yogic act of Omkār-kriya. When the prān reaches this stage it has nothing to fear, since the Brahm never dies, and everybody fears death only. The yogi who lives in the trance of Brahm lives a liberated life. This is the fearless, liberated spiritual position. When the devoted mind composes itself and becomes still and fixed in the voidness—(this is done by prānāyām) the sound of 'Om" (the spiritual sound) rises, which engulfs all outside sounds. thereby cooling the prān which cannot be aroused by any sort of temptations. This is the Brāhmi stage. One who attains this even at the end of his life, gets liberated. Then what to talk of him who is in practice of yoga from an early age. (72)

*Gyānam tatsādhanam karm
satwa shuddhisca tatphalam
tatphalam gyān-nisthaiva-etya
dhyāye'smīn prakīrtitam*

Unfruitive sinless acts are the first actions for obtaining knowledge—'Prān-kriya is the sinless action. This purifies the inner-self. Purification of the self gives absolute knowledge.

This is told in the second chapter

Thus ends the spiritual explanation of the second chapter of Gītā, named—

*Shyāmācharana Ādhyātmik Deepikā or
Shyāmācharan's Spiritual light.*

Chapter III

Karma-Yoga Action

Text (1)

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मत्ता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

Arjuna uvāva

*Jyāyasi cet karmans te matā buddhir janārdana
tat kim karmani ghore mān niyojayasi kesava (1)*

Translation :-

Arjuna said : O Janārdana, O Kesava, why do You urge me to engage in this ghastly warfare, if you think that intelligence is better than fruitive work? (1)

Spiritual Explanation :-

It is felt by the power of the body that if staying in the parāvasthā is the super act, then why get indulged in other ghastly actions?

Sādhnā's aim is to achieve parāvasthā of Kriyā, which makes the mind peaceful and free and also establishes knowledge. If this is beneficial, then why do we not sit upright, quietly with eyes fixed on the kootasth (the deep seat of Brahm in the centre of

the forehead) and be free. Why create all this fuss about Kriyā-yoga, subsiding sense desires etc. and prāṇayam wherein you have to keep track of the breath, bringing it up from moolādhār and taking it down from agyachakra, all this is not an easy task. How can one be calm whilst doing all this sort of exercise? It seems it will only cause the intelligence to lessen and the mind to wander. I cannot understand this properly. (1)

Text (2)

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

*Vāmisreneva vākyene baddhim mohayasiva me
tad ekam vad niscitya yen sreyo'ham āpnuyām (2)*

Translation :-

My intelligence is bewildered by your equivocal instructions. Therefore, please tell me decisively what is most beneficial to me. (2)

Spiritual Explanation :-

I am getting puzzled by the two-fold talks, please tell me one which is best for me, action or staying in the parāvasthā.

Arjuna felt that (the Lord praised action or kriyā first, and later the parāvasthā of Kriyā, so His dualistic talks were confusing him. As though, it all depended on his own choice, whether to do kriyā or to stay in parāvasthā and he did not know what to choose. Lord is praising both, so the mind is running on both sides. Arjuna is liking the idea of sitting silently better than doing sādhan or practice of yoga, as this is what he was preparing for. It is quite possible for a sādhanak to think likewise, when there are two paths to reach a goal, best is to take the short and easy one. Even the great sage Vālmiki has raised this question—"Mokshasya Kāranam karma gyānam vā mokshasādhanam—" meaning—Which is necessary for liberation, knowledge or action? To go on the path of liberation both are needed, knowledge and acts or actions. With this in mind the Lord praised both, not to put doubts in Arjuna's mind. Due to

our lack of intelligence, it seems thus. (2)

Text (3)

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

*loke 'smin dvividhā nisthā purā proktā mayānagha
gyāna yogene sankhyānām Karma yogena yoginām (3)*

Translation :-

The attainment of one Brahm is mentioned by the two—karm (action) and gyān (knowledge). They are of minor and major qualities in their fruits but not of a separate nature in the result. To enter into the gyān of or knowledge of Sādhan yoga, one must go through the Karm or action by which purification of the self is done. Thus the attaining of Brahm alone has been mentioned in the two-fold manner, because of the devotional difference of the pure and impure chit. (3)

Spiritual Explanation :-

It is being experienced in the kootasth—two different stages have been mentioned previously. One obtained by personal intelligence after seeing and hearing etc. the other by kriya-yoga.

Aim of both sādhnās is to achieve a steady position in the Brahma. To gain this position—(1) Prāṇāyām etc. are the Kriyā-yoga or active-yoga and (2) visualizing in the yoni-mudrā is gyān-yoga or knowing. By both the practices the goal is achieved. The first practice is of Kriyā-yoga—this is done according to the spiritual teacher's direction. The practise is done by keeping the mind in the prān or breath, and then taking the breath, from the passage of susumnā in the six chakras' or six spots—concentrating on them. The ultimate result of this is that the breath is calmed and steadied, this unites the mind with the Brahma-sky or void and makes it one with the Brahm. This is only possible by the breath entering the passage of the susumnā. It creates a trance, somewhat like that of a drunken, intoxicating the person to the extent of forgetting the world and even himself. The prān goes to the head and stations itself there. Then comes a liberating peace and all worldly sorrows are drowned. In the second system also, the susumnā has to be pierced or entered by special yogic

acts only. By this the sādhak gains much insight into knowledge of varied things. The spiritual light contained with the nād-bindu are experienced. God realization is possible on entering this nād-bindu (sound and light spot), experiencing other spiritualities, scenes & sounds the yogi enters the eternal void-sky of spiritual happiness. These are the two paths to the Brahma. To enter the second, one has to practice the first yogic-actions. If the breath is non-steady the mind will run out like a loafer and will not be able to enter the inner self. Although both are ways to realize Brahma, yet those who have worldly desires, unless they can curb them a little by prānāyama, it is difficult to enter the second path. When the inner self is purified by the kriyā-yoga of the first, then self-realization and self-knowledge is obtained. By only other outwardly action, whatever it is, outward passions cannot be made to subside totally, without which purification is not possible. Just a show of asceticism is not going to help. This is made more clear in the next text. (3)

Text (4)

न कर्मणामनारम्भात्त्रैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

na karmanām anārambhā nāiskarmyam puruso 'snute

na ca sanyasanād eva siddhim samadhi gachati (4)

Translation :-

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection. (4)

Spiritual Explanation :-

A position in the spiritual domain is not achievable without act of kriyā-yoga. Without it wantlessness in the unwanted is also not begot, and without this desirelessness of the senses, siddhi or totality of any success is not got. This wishless state fulfils all wishes and brings forth all siddhis. All siddhis quench the mind's thirst, thus we see mind is satisfied only when it becomes void of wants.

Although in the scriptures there is mention and method of renunciation, but without purification of the self, renunciation does not come naturally, and thus it is not successful. Sacrifice is a way to spiritualism : but what sort of sacrifice? A natural 'Sanyās' or renunciation is not obtained just by shaving off the head and dressing accordingly. A real 'dandi' or one who has renounced the world has 'vāk-kāya-manodand' or one who can rule his words, body and mind, Such a sage can become 'Godly' or God, but it is not possible to do so, without purification of the self—the prān and the mind by the acts of prān-kriyā. By the act of prānāyām the 'naiskarmya' (work-renounced) position of steady knowledge will be achieved.

If action is dropped without attaining this, how the steadiness will come. The mind will be wandering. Just by knowledge received verbally or from texts, one cannot get fixed steadiness in the Brahma. For this sort of an achievement one has to try whole heartedly with full force, little bit of action will not do. On seeing action on one side and no action on the other, one feels that they are quite separate paths, but this is not the fact. Without kriyā the tempting sources will not get calmed. In a way, in the first stages of kriyā you have to fight it out. Waves after waves keep distracting the mind, but if you are kind to yourself and do sādhanā or practice of kriyā-yoga, little by little your mind will surely become non-subsistence of wants, such a condition cannot be got by just reading or hearing of it. Superficial knowledge or understanding is possible but it is not of much value. The real knowledge or siddhi gives liberation to the mind. Lacking in this, peace cannot be got. By the practice of kriyā, the mind is cleared of doubts, and expectations cease to exist. When the mind is free of such waves, then rises true knowledge, therefore we see that avoiding the act of yogic-kriyā-knowledge of the truth will avoid us. Rather, when the steady knowledge is obtained, kriyā (action) automatically drops.

Gyānam tat sādhanam karma

satva shuddhis ca tatphalam.

tatphalam gyān-nishthaiva....-

'The conciliation of ātmic-knowledge is achieved by karma or

act, by the acts—self purification is done and due to the purification steady knowledge is dawned'. These days without doing hard work people want to become knowledgeable and obtain peace.

It is said—"Gyānam utpadyate punsām Kshayāt pāpasya Karmanah " Thus--'When sinful acts and actions are destroyed, then only knowledge dawns in man.' Attraction for unworthy desires is sin, this sin is filled to the core of our mind and body. As long as we do not get rid of this sin, how can steady knowledge be got? By prānayām the sins are washed away and impurity is shed, thus prānayām is known as one of the best ways of mortification. (4)

Text (5)

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

*na hi kascit ksanam api jātu tisthaty akarmkṛit
kāryate hy avasah karm sarvah prakṛiti-jair gunaiḥ (5)*

Translation :-

All men are forced to act helplessly according to the impulses born of the modes of material nature ; therefore no one can refrain from doing something, not even for a moment. (5)

Spiritual Explanation :-

It is impossible to stay without some sort of an act even for a moment. Anything done with an intelligent sense of duty is the act, as the doer of such act is the Brahma-nerve--the susumnā- it exists of the whole world and the Brahma is all prevailing. Everybody works under the impulses--(gunas) which are of 3 kinds—satoguna which predominates Godliness, rajoguna—predominates in man and activates passion, emotion, gloom etc, and tamoguna activates the demonic qualities. These gunas are born of the five modes of material nature, mind heart and ego.

—The prān's (breath's) flow first starts from susumnā only, from here when it starts flowing in the irā and pingalā (nerves) then the business of the world starts, but the real main line of this

flow is the susumnā, it is the natural power line of the prān and the whole world exists in it, with all its dramas. Prān is that which holds the world, thus it is the mother of all nature and since it is the first of all existence it is the First Man and is all pervading. A living being cannot be born without the susumnā. The five elements, mind, heart and ego all are born of it, and thus are under it. The three gunas and their plays appear from the ira, pingala and susumnā's play of the breath, but their root is the susumnā in which is the Brahma-nāri (nerve), all are tied down to this. therefore doing the prān-kriyā when one is able to draw the flow of prān (breath) from all other sources and bring it in the eternal Brahm-nāri, then it is possible to surpass the three gunas. Unless this happens the gunas will control the impulses, intelligent or otherwise none has the capability of over-ruling them. (5)

Text (6)

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

*Karmendriyāni samyamya ya āste manasā smaran
indriyārthān vimudhātmā mithyācārah sa ucyate (6)*

Translation :-

One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called pretender. (6)

Spiritual Explanation :-

One who rids himself of fruitive actions and stays in the self is appreciable but one who is void of the knowledge of ātmā and is working for pacifying the indriyas and their senses is making a fool of himself, as it is all untrue.

—That which is not connected with the ātmā is all untrue, putting your mind in it is like false worship. The mind that can concentrate on the prān-kriyā—which is non-fruitive action, will soon become one with the soul, but those who are mad after the business of the indriyas are fools, because they are engulfed in

falsehood and have left the truth. The little pleasure they get is like the 'goodly apple rotten at the heart. They do not work with their own intelligence, they just keep repeating words from scriptures, but although talking of the Brahma their heart keeps craving for sensual pleasures ; so, they may be looking (or dressed) like those who have renounced the world but their mind keeps thinking of worldly pleasures. They not only cheat the world they are also cheating themselves. Thus your bodily activity matters much less than that of your heart and mind. Therefore actual steadiness is not obtained if the mind is not under control. Just by seating the body in a form of meditation is not going to help much (6)

Text (7)

यस्त्विन्द्रियाणि मनसा नियम्यारमतेऽर्जुन ।
कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥
Yastvindriyāni manasā niyamyaṛobhate arjuna
Karmendriyāḥ karma-yogam asaktah sa visisyate (7)

Translation :-

On the other hand, he who controls the senses by the mind and engages his active organs in acts of yoga is far superior, due to the unfruitive actions involved. (7)

Spiritual Explanation :-

Those who control their indriyas by their intelligence and stay in parāvasthā, unattached by the natural process in which the indriyas perform all their activities

One who stays in parāvastha has no mind for performing any acts, but even in such a state there could be some action-like a sleeping person—though he is not grasping what's happening, still he can at times scratch himself, in the same manner, though the mind is in the Brahm, still some natural acts are performed out of habit , although without attachment. Their actions are taking place by the active organs, but their mind is set on the Lord's feet. Such a yogi's chit is purified, doubtless of his unfruitive actions and unattachment. The symptoms of an impure chit are quite the opposite. He avoids outside work, pretends to meditate,

even does prānāyām and breathes heavily but in his mind he is thinking of his wanted passions. He may give a lot of time to his yogic acts but his mind hardly concentrates. How can it be, when he is concentrating more on his worldly thoughts? Till the chit is purified, these thoughts cannot go then what should be done? We should keep ourselves in regulation and cry in front of the Lord, putting our mind in our 'Kriyā', by which our mind will be offered to Him and the Lord also accepts such a heart. Thus the mind becomes steady and happy-receiving the blessing of the Lord. (7)

Text (8)

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥
niyatam kuru karma tvam karm jyāyo hy akarmanah
sarīr yātrāpi ca te na prasiddhyed akarmanah (8)

Translation :-

Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work. (8)

Spiritual Explanation :-

Always staying in parāvasthā do your work without wishing for its fruits. The life's journey cannot be completed without action.

—No body can attain parāvasthā, if kriyā is not practiced. Thus, actionless show of renunciation will not work. Do not think that by study of scriptures alone, you can become steady and fixed in mind. Supposing, you do manage to make your previous conceptions sacred, still how will your body be maintained in the absence of prānāyām, because it will all take a very long time and still you cannot be sure of the results. Thus you will have to be doing kriya or act of yoga daily, but doing it in a haphazard way will not be of benefit, it will have to be done in a regulated way. A yogi must take caution of the ways in which he eats, sleeps, talks and roams. Due to lack of comfort, if you do not do your practice, it will be like not maintaining your journey of life. Why have we started this

journey of life, what is our destination? It is not for just bearing our sorrows and enjoying our happiness. We have received this body for uniting ourselves to the Lord. This is our aim, our destination. We want to get to Him, but if we do not get near Him, how can we get Him? This can be done by *kriyā-yoga* and surrender, if we fail in our act, we shall miss our aim. It is also a matter of thought that you may not be deserving of knowledge, but you can act or do action, which you may be worthy of, and without which you can't even survive. If you want to become Kṛṣṇa's devotee, that also will not be achieved. One who talks big, but works less, loses both heaven and earth. Regular practice of *prān-kriyā* will make you lose the ego and selfishness of the body—thus you will perceive the *ātmā* every where. Whatever you do will be service to the Lord. At that stage you will not do anything for yourself. This will give you spiritual knowledge and power. (8)

Text (9)

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ६ ॥

*yāgyārthāt karmano' nyatra lokoyam karma-bondhanah
tadartham karma kaunteya mukta - sangah samācara (9)*

Translation :-

Work done as a sacrifice for (*yajna*) Visnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti perform your prescribed duties for His satisfaction and in that way you will always remain unattached and free from bondage. (9)

Spiritual Explanation :-

Perform all acts without attachment.

When you are working for the Lord, then it will not be something of your own wish. This is the way to do all acts. People generally work for the satisfaction of the *indriyas*, and getting some comfort from it, one gets attached and binding is increased, thus wishing for repeat performance of the acts. Not being successful in the same act one gets grieved. Why? For how long are you here? Of course that work by which the

journey of life is halted will have to be done, but such needs are not much. We increase our load of work mostly due to attachment and greed, and till the end of our life the burden makes us over-worked and over exhausted. God is all over present. He is Visnu (present in every atom). Work should be done to serve Him. Who is inset in every being? The *prān*, without which no life is possible. This is as the creator—Brahma, in the heart—all happens because of this, in the privity it is the *apān vāyu* or Siva—the destroyer, at the navel it is the *samān-vayu* or the power of Vishnu which is bearing and preserving the whole world. The *prān* is the united power of Brahma (the creator) Vishnu (the keeper) and Siva (the destroyer), it is the (joint) *prān* or life of the whole world. Without its existence all would cease to exist. Work for the love of this *prān*. Do the *prān-kriya* which is the giver of self realization. This pleases Vishnu who is the Lord of *yajna* or (*karm*). Your intelligence, age, knowledge—all will be increased, if He is pleased. If you do not use the power of *prān*, in this true form of worship or meditation, it will be consumed elsewhere in many unworthy tasks, which will only bring all your good qualities to a decrease.

Says the learned *Ashtā-vakra*—

*Yadi deham prīthak kritvā citi viśhrāmya tishthasi,
adhunaiva sukhi śhāntah bandh mukto bhavisyasi*

'Chit' is the rope that binds us. Chit-creates this universe as a prison for us—by the various thoughts we have. If this flow of thoughts can be stopped, then immediately we shall become bondage free and peacefully happy.

What should be done for this?

Hundreds of nerves are working as carriers of flow of passion in the body, this flow can only be stopped by purifying these nerves ; and the *prān* or power of life that is in these nerves is forcefully taken and seated in the head peacefully. This makes the body separate from the *ātmā*. As the flow of a river,—if it ceases to go into its tributaries, will dry them up ; so, if the flow of *prān* is taken up by *sādhana*, it ceases to flow in the body via the

nerves. This makes the body separate from the soul, as the flow of life in the nerves is no more, the passion cannot exist. This makes the prān free of binding thoughts and thus it gets liberated and filled with spiritual happiness (9)

Text (10)

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

*Saha yajñāḥ prajāḥ sṛiṣṭvā purovāca prajāpatiḥ
anena prasaviṣyadhvam esa vo'stv ista-kama-dhuk (10)*

Translation :-

In the beginning of creation Brahmā created all creatures and sent forth men and demigods, along with sacrifices saying, "Be thee happy by this yajna, because its performance will bestow upon you all desirable things. (10)

Spiritual Explanation :-

While creating the universe Brahma also created action.

—After creating the mortal being, Brahmā added the act of breathing in and out as the yajna and asked the beings to profit or gain from it by doing it as yajna.

This breath is the foundation of life, due to it all other acts are possible. This is the light of life, without which all comforts and happiness are zero. This is only the worldly aspect of it. It is also the boat for crossing the sea of life. This breathing process can be used as a password for this world. Kabir said "This is a rosary which need not be held in hand, it keeps rotating with Brahm's name automatically. Even in the fourth chapter of Gitā, it is mentioned as prān-yajna. By this prān-yajna real heights can be gained. The worldly profits are common gains by which only bodily comforts etc. can be had, but this prān-yajna can also liberate a person from worldly bondage. It is like a magical lamp, that can fulfil all wishes. The Lord of this yajna is God (Vishnu) and prān is the performing-sacrifice. Deep steadiness is the personification of this yajna by which the mortal being gets one with the Lord ; achieving knowledge and freedom. "Yogāt sanjāyate gyānam yogo maieka chittatā"—By meditational yoga, knowledge is achieved and chit uniting with the soul is yoga (10)

Text (11)

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

*Devān bhāvayatānena te devā bhāvyaṅtu vah
parasparam bhāvyaṅtaḥ śreyah param avāpsyatha (11)*

Translation :-

The demigods, being pleased by sacrifices will also please you thus nourishing one another, there will reign general prosperity for all. (11)

Spiritual Explanation :-

The demigods do favour to man in a reciprocal manner, Which ever demigod is called upon (with feelings) will hear us and help us.

We can understand one thing by this. The demigod of whom we think also thinks of us, thus our feelings are filled with godly power. So if we think good of some one he will receive our good wishes and the powerful demi-god of good wishes will think of me as I have thought of him (in wishing good wishes) because gods reciprocate. This will send me good wishes which will make my thoughts pure and good. Of course if I think otherwise the fruits will be otherwise too. If we wish bad for anyone in a way we are wishing bad for ourselves, thus making our ill thoughts stronger which ultimately will harm us. This teaches us not to wish bad for anyone. Work done for God is yajna, so all deeds should be done as an offering to God. In all yajna's the best is always taking the name of God or jap-yajna, and in all jap-yajnas the best is ajapā yajna. Ajapā is our life-span. The shruti (scripture) says "havirvai āyu"—our sacrifice is of our life span. All of us have received a counted life span (or breaths) depending on our previous deeds. We should perform our sacrifice with this ajapā (act of yogic breathing). Brahm is the light or fire the deepset kootasth or the Lord Siva. Concentrating on the kootasth the prān should be sacrificed. Continuous sacrifice of prān will make it steady. A steady prān is the heavenly sky. Then the power of the prān will establish itself in the Brahmrandhra and thus make you free of the body

and liberate you of its bondage By this yogic-kriyā all the demigods will also get satisfied. The indriyas of our body are the demigods. All the indriyas with their internal powers will rise to bless and fortify the sādhak

When powers of the moolādhāra rise, victory will be gained over the earthly elements. Lord Ganesha will be pleased and will bless the sādhak to attain his goal. The same power is stationed at the swādhīsthān where it is known as Vishnu's power which enables the sādhak to do and become successful in most difficult sādhnā. In the same manner at the manipur Siva (or Rudra) as fire, at the anāhat—air or God and at the visudhākhyā sky or the eternal Siva get worshipped and fulfil the sādhak's eternal wants. Thus by getting worship at the five chakras or points the self is purified and is able to worship the kootasth-God at the agyāchakra and later at the Sahasrār the Almighty will be perceived and the sādhak will go beyond all nature and man and become the all knowing & all pervading. Thus we see that by one kriyā—concentrating on each chakra makes it possible to worship all. This kind of worship makes the life full of worthiness and not doing it makes it worthless. Knowing the natural way of secretive spiritual worship, man becomes a super demi-god. Those who can purify the self—by knowing the secrets of doing it, can worship God in the real sense. (11)

Text (12)

इष्टान्भोगान्नि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः । १२ ॥

istān bhogān hi vo devā dāsyante yajna bhāvītāh

tair-dattān pradāyaibhyo yo bhunkte stena eva sah (12)

Translation :-

In charge of various necessities of life, the demigods being satisfied by the performance of sacrifice supply all necessities to man. But he who enjoys these gifts without offering them to the demigods in return, is certainly a thief. (12)

Spiritual Explanation :-

If you make an offering to the Lord or to any demigod and

think that you are the only one who is eating, the Lord is not doing so, then you are a thief.

—The body and its indriyas get strength, valour nourishment, long life and happiness by the grace of (demi) gods who are satisfied by the yajna of prānāyām. These godly powers do much good to the self and to others in the world. Actually, the instrument of the body works by the godly powers gained from the air, fire, sun etc, We should not be proud of anything. We can do much good for the world by attaining siddhi or success from these (yogic) acts, but instead, if after receiving healthy mental and physical powers of indriyas we just waste them in worldly pleasures then it is like theft. So, if we get some might or power by sādhnā and it goes to our head, then we lose both earth and heaven. It is better not to achieve such powers at all. The outwardly yajna is sacrificing things—by fasting, wants are sacrificed, by penance comfort, and by yoga all has to be sacrificed. Sacrificing all is the ultimate sacrifice (Mahabharata—Shāntiparva) Those who think or want just mighty powers from yoga's success should be able to get a clear understanding by the above said. (12)

Text (13)

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

yajna sistasinah santo mucyante sarva kilbisaih

bhunjate te tvagham papā ye pacanty ātmā karanāt (13)

Translation :-

The devotees of the Lord are released from all kinds of sin because they eat food which is offered first to the Lord (or for sacrifice) others who prepare food for personal sense enjoyment, verily eat only sin. (13)

Spiritual Explanation :-

Staying in parāvasthā rids the person of all sins. Those who eat proudly, just for the sake of themselves and their body are committing sins.

As has been said prān-kriyā or prānāyām is yajna. In the course of prān-kriyā when one attains parāvasthā—then, that's the end of the yajna. Those who enjoy the last part of this yajna are free from sins. The mind becomes sinful, only when it is not in the ātmā and is wandering in different passions. During parāvasthā other thoughts do not exist, thus no sin can take place. The chit becomes micro-thin (for penetrating the ātmā)—thus this kriyā is also known as penance. The yajna of prānāyām is done by putting prān-vāyu (or air) into apān vāyu, and apān-vāyu into prān-vāyu: By this prānāyām the chit is governed and the extrovert indriyas become introvert. The flame of life is kept lighted by the endless fire which keeps burning or living due to the rubbing of prān with apān, lacking this the body gets cold and life is ended. In this fire (yajna outwardly is performed round a fire) the passions will have to be burnt. What we eat and drink should be put in, to keep this fire burning (as wood is to fire) The strength gained by this, will give us the power for sādhan. If by all this the flame of prān is kept alive, but godly virtues are not increased due to lack of sādhan or absence of sādhan, then the food eaten will work as firewood for passions. This fire of passion will not only stop the self realization, but also burn the body, mind & (its) intelligence. The flame or light of prān will also get wiped off, by the strong fire of passion. This is also a kind of yajna, but since it is not done with an aim of pleasing the gods and it is 'amantrak' (or done without the divine's thought or spiritual word) so it will give rise to demonic powers which will destroy one who does such a yajna. Sin and death are the fruit of such a yajna. (13)

Text (14)

अन्नाद्ववन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्ववति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

*annād bhavanti bhūtāni parjanyaḥ anna sambhavah
yajnad bhavati parjanya yajnah karma samudbhavah (14)*

Translation :-

Food grains are the essence of anything eg virility and blood. All living bodies subsist on food grains, which are

produced from rains. Rains are produced by performance of yajna and yajna is born of prescribed duties. It is said, in the Smriti—any offering put in the sacred fire, morning and evening—reaches the sun, the sun gives clouds or rain and rain gives food grains and food grains generate life. (By turning into semen, virile and blood etc.) (14)

Text (15)

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

*Karm brahmodbhavam viddhi brahm-ākshar samudbhavam
tasmāt sarva gatam brahma nityam yagye pratishthitam (15)*

Translation :-

Regulated activities are prescribed in the vedas and the vedas are directly manifested from the supreme Brahma. Consequently the all pervading Brahma is eternally situated in yajna or sacrifice. (15)

Spiritual Explanation :-

All elements and all beings are manifested from Brahma--Rain gives food-grains, yajna gives clouds and yajna is (depended on) acts. Brahma is all preceding. It is in the eternal sound and in all acts or yajna.

—This is a very deep rooted secret. The elements of the whole universe are described in it, says the ling-purāna—In this world there is nothing more beneficial than the parāvasthā of kriyā. It is the giver of fearlessness, Godly, pure, great, subdued but dependable, all qualities come on their own and all acts are done there, or formed there, it is the pre-dominant worthy of respect. It is the ātmā that unites with the great Brahm and performs the great acts or the spiritual acts. Thus it is known as 'The great act'. He always stays or is situated in the Kootasth—Brahm, and thus can hold all. This universe is from the unit-Brahm, due to His power it is held and into it, it will submerge. Saint Kabir says in his gitā. "The cycle of time is born or represented by the Omkar personification of the body, and time submerges in time only. The destroyer of all time is the great Brahm—heavenly-sky,

which becomes the chit-sky in parāvasthā of kriyā. This vacant sky is situated in the great Brahm, which is the parāvasthā. and Kriyā's parāvasthā is the 'niranjan' or that which has no blemish, Niranjan is situated in the susumna, it appears from steady breath."

The undescribable kootasth is the eternal, the eternal is the paraBrahm--'Aksharam brahm paramam'--Geeta, The eternal Brahm is the chidākāś or spiritual sky of parāvasthā, which becomes the eternal kootasth (eternal sound) due to parāvasthā of kriyā--its place is the āgyāchakra (in centre of the eyebrows)

"Tat shubhram jyotisām jyotis tat yadātm vido viduh." This light or flame of ātmā or soul is inlaid in the sound, thus to reach this light the sound has to be penetrated. This sound is the eternal sky of Brahma-sound, its place is the vishudha chakra at the neck. The element of air--prān is due to this sound ; and holds or bears the world, its place is the heart or anāhat chakra. This prān is the breath of the living being--due to this prān, all the indriyas with the heart and mind are able to achieve all their chores. This action is only due to prān and prān is born of Brahm-sound or the void of its sky. The sādhak becomes all knowing by concentration on this sky-void. This all knowing gives the knowledge of veda. By this prān-yajna or prān-karm (action) power is increased, all deeds are done--this is the manipur (navel situated) power point. Without it no work can be done, we become effort-less and sort of life-less. That is why this work-power is used as yajna for fruit-bearing. All the working force activates due to yajna. By which happiness occurs--this is the place or point of swadhusthān a place for inclination of anything, it is at the water substance that can take any shape, and is situated at the point behind the sex organ. It is known as the reason or cause of fruits that develop in future life, as a result of all the powers it contains. To the naked eye it is the semen or seed of all. As Lord vishnu sleeps on the waters known as the causing factor or Kāran-wāri, so, in the semen with all its powers of seed sleeps the being, so it is also called the 'parjanya', or reproducing, with this fluid element or seed is born the earthly element or moolādhār. This is the store of food grain or the body

of the being. It is called moolādhār, because all action is done by this body that we see, it is the 'mool' or foundation. The theory being as one sows, so he reaps. This mooladhār is the illusive 'Māyā' chakra or the delusive wheel, at this place the life-personified great 'māyā' is situated resting in the yoga-nidrā or yogic-sleep. Without arousing this, nothing can be done, as long as moolādhār-chakra is not won over, the body will be understood as the most valuable thing to be proud of. This body is the root of all worldly illusions, all beings are born from here. Thus with an eye for analysis we can see that one Brahm is situated all over and in all.

Why then is He "nityam yagye (or yajne) pratisthitām?"--It is the power of work, and Vishnu is its master or the Lord of this yajna and is situated in all. There are two aspects of this prān-yajna--out-ward and in-ward. The outward consists of the common passions, birth, death etc. and the inward is attained by the help of prān-kriyā as prānāyām etc. In the internal aspect, when the prān becomes introvert the world ceases to exist, the playfulness becomes steadiness, and in place of birth and death an eternal, spiritual position is gained. The great 'māyā'--when pleased becomes the liberation giver, by blessing the sādhak. Then it is no more the illusive 'mahā māyā' but becomes the 'mahā-vidyā' or the great knowledge. This mahā-vidyā is His unfrighting disposition compared to the mahā-māyā's frightening position. Thus is said--"Saishā prasannā vardā nrinām bhavati muktaye." (15)

Text (16)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

*evam pravartitam chakram nānu vart yatīha yah
aghayur indriyārāmo mogham pārtha sa jivati (16)*

Translation :-

O pārtha, a man who does not follow this prescribed vedic system of sacrifice certainly heads a life of sin, for a person delighting only in the senses lives in vain. (16)

Spiritual Explanation :-

This is a wheel, one who does not stay (or meditate) in it and lives only for pacification of the senses is wasting his life

In the previous text this wheel of action has been described. Getting down from āgyā-chakra one by one step there are six such wheels right down to the moolādhār. The spiritual reality (truth) or vishudha satva (parāvasthā) on gradually getting down becomes the solid body by the time it reaches the moolādhār.

From the formless to the body form, from the undescrivable position of the unaware to the woken awareness.

From the non-oratorical or quiet to the articulate or the (unintelligent) speaking. From the kootasth (the great Siva) to Brahmā or from the destroyer of the world to its creator. From Niranjana--the blemishless to earth. From the para-vyom (high-sky) to the dung. From the Brahma-randhra on top of the head or the highest spiritual point in the body to lower guhya-dvār or private body from āgyā chakra (in the forehead) to the moolādhāra (the basic foundation.) From the experiencing circle--'the anubhava-bindu' to the 'tāra' or star like point. From the obstructed (self satisfied) to the measure of a small particle.

From the formless--'Nirākār' to the newly-born.

From the Soham Brahm or 'I' as Brahm, to the step by step naturally generated solid body of 3¹/₂ hand. After reaching this body the consciousness is filled with it alone and nothing else matters.

Once again to reach the real self, from the root-moolādhār to āgyāchakra (head), the upward climbing will have to start. By repeated ascent and descent journey, the power stationed at the moolādhār in a sort of sleeping or benumbed position will arise and complying back it will join the great Siva (this is the yoga or unity of Sakti (power) with the Lord Siva.) and get liberated. Thus the paravastha of kriya will be achieved.

'Ajapā nām gāyatrī yoginām mokshadāyini tasyāh sankalpmātreṇa sarva pāpai pramucyate'

Ajapā--the breath which keeps acting without effort-- purified with the Lord's name is the giver of moksha or liberation. Even

the beginning of the 'ajapā' act destroys sins.

Not knowing the act of controlling and steadying the mind, or by not doing it one has to succumb to the indriyas and their passions. By proper actions this body can reap a harvest of Gold. (16)

Text (17)

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

yastv ātma-ratir eva syād ātma-trptas ca mānavah.

ātmany eva ca santustas tasya kāryam na vidyate (17)

Translation :-

One who is however, taking pleasure in the self, who is illumined in the self who rejoices in and is satisfied with the self only, fully satisfied, for him there is no duty. (17)

Spiritual Explanation :-

A person situated in the parāvasthā is not bound by action or duty.

As long as self-realization with a steady form is not achieved, till then it is necessary to do (yogic) kriyā, and describing the action according to the wheel chakra the Lord says--do not think that such acts will have to be done life-long, or for life after life and this cycle will not stop, it is needed to be done until the parāvasthā is not achieved with fixation in it. One who is well established in kriya's parāvasthā and has experienced the ātmā and true knowledge and has no fear of dropping from this position, need not do kriyā, as he has reached the goal for which all acts are done. His prān is flowing in the susumnā and he is resting in the ātmā. He is not looking forward to gratification of senses thus he does not have to work for satisfying passionate indriyas. It is said in the 'mundak upanishad'--'ātmā-kreer, ātmā-ratih kriyāvanes Brahmvidām varisthah' thus--Those for whom in ātmā is the playful action, in ātmā is all pleasure and (as such) they have tasted the peaceful fruit of sādhnā are the best knowers of the Brahm. (17)

Text (18)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
 न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
naiva tasya kriten ārtho nākriteneha kascana
na cāsya sarva bhutesu kascid artha-vyapāśrayah (18)

Translation :-

A self-realized man has no purpose to fulfil in the discharge of his prescribed duties, nor has he any reason not to perform such work (he is free of all good and bad fruits) Nor has he any need to depend on any other living being. (18)

Spiritual Explanation :-

He is the one--who does, but knows not he does ; as he is so void of the bodily-self and so one with the Brahm, that he is one with all.

—The self-realized situated in the ātmā, need do nothing, neither for this world nor for the other. Although like Brahm they are in all, but all are not in the meditational parāvasthā, thus whatever is done by all (and since they are in all) should effect them good or bad, but this does not happen. It is as the sky which is not touched by the good or evil of anything. The sādhanaks who have attained the heavenly sky are like it and so do not get effected by any worthy or unworthy deeds, good or bad. There are seven basics of knowledge, from the fourth onwards the sādhanaks get to stay in the self, where nothing has to be got or given, found or lost This is parāvasthā's free nature Self-realization develops in this stage, thus it is not necessary to do various acts of yogic-sādhan. In this position, there is hardly any possibility of any sort of disturbance, all obstructions present themselves before a sādhanak reaches this point or height. Even fateful calamities or hindrances (by God's grace) are rather nil. (18)

Text (19)

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
 असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥
tasmād saktah satatam Kāryam karm samācharah
asakto hyācharan Karma parmāpuoti poorushah (19)

Translation :-

Therefore, without being attached to the fruits of activities, one should act as a matter of duty ; for by working without attachment one attains the Supreme (19).

Spiritual Explanation :-

Working without attachment to fruit one attains the Supreme.

We are much used to working for fruits, but kriyā or acts should be done without wishing for fruits. It is all due to our being very much proud of our bodies and due to sense attraction. Even while doing yogic acts many keep thinking of its fruits, such as a long life with health, and hearing and seeing super natural objects or things during sādhan. This needs to be given a thought. Many lives have passed in the greed of, or in the want of various sounds, touch, beauty, taste and smell (the five senses of the sense organs or indriyas) shall we not be able to make ourselves free of these illusions even now? Even after knowing the act of true worship by the blessings of a spiritual teacher and by doing sādhan (practise) will we yet not try to save ourselves from the sufferings of the womb? This time too, will we be lying in the pool of illusive passions? Like the greed of the falcon for dry meat-will we let this valuable life go waste?

Says the Kabir "Sahkāmī sumiran kare pāve oonchā dhām 'nikhāmī sumiran kare pāve awichal rām."--Wishful acts, do get you to higher places or planets, but wishless acts get you the eternally steady, eternally beautiful free from birth and death ever unchanging paramātmā (God), by which you cross this ocean of sufferings (the world). Kriyas paravastha is obtained easily by sādhanaks who are not wanting of the world: and when the paravastha reaches its best form, then only entry into Brahm is possible.

On getting this human body it should be much desired to try to achieve this stage by working for it with full force.

Even if the Lord, the Guru and the sages are kind to us, if we are not kind to ourselves we shall get destroyed.

—It is said in Bengali—

"Guru, krishna, sādhanur tiner dayā hailo
 āpnār dayā binā jeeva chāre-khāre gelo "

To sum up —

—God only helps those who help themselves. (19)

Text (20)

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

*Karmaiva hi sansiddhim āsthitā janakādayah
loka-sangrham evāpi sampasyan kartum arhasi (20)*

Spiritual Explanation & Translation :-

Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore just for the sake of educating the people in general, you should perform your work.

—The knowledgeable do not get harmed even if they do not do acts because they have achieved the unchanging position, but may be not for the self, yet for the sake of the people who may get harmed by just pretending to have knowledge and thus stopping all acts by trying to follow the knowledgeable, so to keep them in work the sages have to live a regulated life in daily routine.

Acts purify the chit, and the dirt of passion does not stick to it, this helps in gaining natural knowledge. Knowledge of such a kind helps in getting rid of selfishness and egoism.

Thus, the saints should set examples that are beneficial to the common people

Whether you are a knower of the Brahm or not, you are a ksatriya, it is your natural duty to be a warrior and bring under control, enemies such as passions, anger etc. king Janak, who became self-less and achieved liberation, also had to obtain the pure knowledge--personified as Sita. From where did he get Sita and how? By ploughing the field--this body is personified as the field, and prānāyām etc. (are the acts of ploughing)--the sadhan by which he gained his egoless (or sort of body less) position. His success depended on his kriya, thus you are also needed to act, and do your duty. How? In such a way that you encourage and get together the people to do their duty. Those who just pretend to be self-less but have no knowledge cannot actually impress the people, Unless you first educate yourself, you cannot teach others. By running away from work, you cannot complete any task, thus

to become a real yogi you must work hard. 'Lok sangraha' has another very deep meaning, it is necessary to know that also. From the earth to the higher seven planets will have to be brought together--from the moolādhār to the sahasrār all will have to be made one. One will have to be mingled with the next, in this way, the previous, mixing with the next, will reach the sahasrār. This will be the completion of the sacrifices and the yajna. Those who give this sacrifice become the self-less king 'videha' and the knowledge of Brahm or the penetrating knowledge of purity is his daughter Sitā. Keeping this as your aim, O! sādhak, you must go on with your yogic acts and your duty, leaving or avoiding it will not work in any way. (20)

Text (21)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

*Yad yad ācarati sresthas tat tad evetaro janāh
sa yat prāmānam kurute lokas tad anuvartate (21)*

Translation :-

Whatever action is performed by a great man, common men follow his foot steps. And whatever standards he sets by exemplary acts all the world pursues. (21)

Spiritual Explanation :-

Common men follow the examples set by great men. Without giving it much thought, thus it is necessary for the example setters to be very cautious in what they do.

See the example in your own self. The mind is the best and is the ruler of the indriyas, since they are all born, they can be called people. Now the mind is the best and we see that wherever the mind goes the indriyas follow it. If the mind runs for sense gratification the indriyas will be after it, and likewise if the mind wants to go towards God the indriyas will also start activating themselves in Godly service. Thus if the mind concentrates on God, the indriyas will not be able to distract it. As the army becomes victorious by capturing the king so the

indriyas are to the mind. If the mind is not able to run about, all others will follow suit. (21)

Text (22)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
*na me parthasti kartavyam trisu lokesu kinchana
nānvaptum avāptavyam vart eva ca karmani (22)*

Translation :-

O son of Pritha, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I need to obtain anything-and yet am I engaged in work (22)

Spiritual Explanation :-

Nothing has to be done after having all, what more do you want? But living without any action is not possible.

It is experienced that nothing has to be done in the paravastha.--Where the self itself is the knowledge, in the parāvasthā, in which all actions have already reached perfection of a spiritual nature ; what can be left to do?

We are living in bondage, without knowledge, thus for us it is necessary to do that by which knowledge can be got. Our sufferings will not go in lack of this knowledge Those, who have achieved a stage of wantlessness do not even wish to get liberated Who will want? When, What was wanted has become the self himself, Says the great saint writer "Jānat timhi tumahi hoi jāi." meaning--On knowing you the knower becomes you-yourself. But, still none can stay without some sort of action-why is it so? As long as the self is in the body, till then no matter how many acts are done, the acts will not end, and rest. During yoga, when we try to achieve steadiness then outside acts become very negligible, the in and out flow of breath, becomes very subdued, but still it is there. During paravastha when prān or breath is in the susumnā, them too its natural act goes on in a very mild, subdued form. As long as the body exists even after

attaining a self-less position, this act goes on. It does not halt completely, because in that case--if the prān ceases its action totally, how the world will exist:- it cannot. But since the susumnā is existent in this state also, although outwardly action does not exist still the breath exists in the susumna.

If this subdued action ceases, then how will one attain the stage of liberation and how will the liberated, come to perform this world's tasks? Like, while sleeping: the indriyas, mind etc, all are like dead but not dead, they come back to their natural works, because of the prān. Prān is the Lord's active power, Thus although God has nothing to gain (He is that from where all is gained) still the force of His forceful power keeps working according to the situation, position, and need of His subjects. When the prān stops its activeness the negligible universe from the Brahmā to the twig all become nil. The Lord withdraws his Māyā with its illusive form. Therefore all that seemed to exist, ceases to exist. (22)

Text (23)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
*yadi hyham na varteyam jātu karmanya tandritah
mam vertmānuvartante manusyāh pārtha sarvasah (23)*

Translation :-

(It is shown that lack of work will cause lack of life) For, if I did not engage in work, O Pārtha, all men would follow My path. (23)

Spiritual Explanation :-

No matter what one does he will follow Me--in any case nothing can be done without the power of prān or life (breath). When prān flows in the irā nerve, activeness is activated and if flow of prān is in pinglā, sleepy laziness is increased, whereas by flow of prān in the susumnā good qualities, sentiments, true knowledge etc, are increased The same prān flows in the different irā, pinglā and susumnā nerves, causing natural tendencies of the

person to increase or decrease accordingly. Thus deeds of all good and bad are dependent on his powers. If this prān-power of the Lord ceases to exist, with it, all powers of the universe will get extinct (23)

Text (24)

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥
utsideyur ime lokā na kuryām karm ced aham
sankarasya ca kartā syām uphanyām ināh prajāh (24)

Translation :-

If I should cease to work, then all these worlds would be put to ruination. I would also be the cause of creating unwanted population and I would thereby destroy the peace of all sentient beings. (24)

Spiritual Explanation :-

If actionlessness prevails 'Mahādev', breath--kootasth (Brahm is Mahādev--he is all in all of the three worlds) will destroy the subjects

All the 'suras' will vanish into the organ of Mahadev ; 'Sur' means the performers of kriyā "Layanam lingam ityuktam tatraiva nikhilam surāh"--thus breath and body are the Siva's good organs. This organ is not organically based, in other words it is everything from nothing. Breath exists in the whole body--thus Mahādev is all pervading. Even if (yogic)-kriyā is not done, then too the prān-kriyā (breathing) does not stop. If due to sādhnā it is steadied and enters the Lord's abode, well and good, but if not it will surely go to the kingdom of death (yam puri) Mahādev in the breath-form exists in the body as air in the (earthen) pot, but for a time-span If this time-span is not stilled by kriyā, then it will waste its life-span in many useless acts, knowledge will not be gained and the life will come to its end. All the faults or short comings put together will spoil the brain, mind, indriyas and the body, The balance of time will become unbalanced and downfall will occur. (24)

Text (25)

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥
Saktāh karmany avidvānsō yathā kurvanti bhārata
kuryāt vidvāms tathāsaktas cikirsur loka sangraham (25)

Translation :-

As the ignorant perform their duties with attachment to results, similarly the learned may also act, but without attachment for the sake of leading people on the right path. (25)

Spiritual Explanation :-

In this life's journey acts should be performed without attachment to results.

Ignorant or learned all will have to work. If the learned do not act, the foolish will copy them and for no reason get destroyed. As long as the body exists even the knowledgeable have to feed it and clothe it, thus it is necessary for them also to work. Of course they can sit relying on God, none can say anything to a person who is in deep meditation or samādhi.

'Tasya kāryam na vidyate' they are not duty bound, still being considerate towards the less learned, they will have to work, by which the ignorant will get encouraged. The ignorant have just started work (yoga), so far they have not tasted the fruit of it. If they see the inactiveness of the one, who is steady in parāvasthā, they will be prompted to do the same. And on stopping their actions of kriyā, or otherwise just by giving up sensual pleasures they will be able to achieve paramānand or spiritual happiness is rather impossible, thus the knower of the truth, should do the daily chores of sādhnā regularly, to guide the people and teach them, although they may not be needing it for themselves. (25)

Text (26)

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिणाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥
na buddhi-bhedam janayed ajnānām karma-sanginām
josuyet sarva-karmāni vidvān yuktah samācaran (26)

Translation :-

Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should not be encouraged to refrain from work, but to engage in work in the spirit of devotion. (26)

Spiritual Explanation :-

Those who are not sādḥaks or do not do kṛiyā, should not be confused by telling or showing them the difference of true knowledge from the ordinary. Thus those in parāvasthā must guide them by their action.

The Knowledge of Brahm is not to be talked about in presence of the unintelligent. It is true that many a times even the intelligent act like the unintelligent and it becomes difficult to make them understand, but at least they do not come to any harm by not understanding; whereas the unintelligent can get distorted. Therefore the knowledgeable do not set a bad example, by not working and misguiding the common people. The intelligence by which one in all is experienced—is the 'Parābuddhi' or the spiritual knowledge. When a deep stage of parāvasthā is gained in meditation—by daily, regular practice of yoga, then the one 'caitanya' the eternally pure existence of God, is the only truth—pervading all. I, you, he, do not exist anymore, this is the parābuddhi, or the spiritual intelligence, which can be understood only by those who have reached the parāvasthā due to their kṛiyā-yoga. Trying to explain this outwardly alone, is like stirring a most intricate matter with no purpose. That is why the intelligent do not preach of these very deep spiritual matters, but guide the beginners and the not so deeply involved or less understanding by showing them their acts and setting a good example for them. Such saints do act, but not with results of fruits in their minds—like the common people. Staying in the parāvasthā they can do all work. Situated in the fourth or fifth stage of knowledge basically all work can be done. This is a deep secret, which cannot be understood by (or experienced by) one who is not a perfect yogi. (26)

Text (27)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

*Prakṛteh kriyānāni gunaih karmāni sarvasah
ahankara-vimudhātma kartāham iti manyate (27)*

Translation :-

The bewildevd spirit soul, under the influence of the three modes of material nature thinks himself to be the doer of activities, which are in actuality done — by nature. (27)

Spiritual Explanation :-

The five elements, mind, brain, and ego, being influenced by the three modes of nature perform all activities with attachment, thinking themselves to be the doers (like fools), not staying in the ātmā is the reason for this.

If a doll is made of mud it will remain mud, no matter how beautiful it may be. Its name and beauty are worthless or untrue. In the same manner, Ātmā is the truth, mind, brain and ego are untrue and so are their three fold influences, which exist only due to the existence of Ātmā. In the parāvasthā of kṛiyā: mind, brain, ego all unite and become one with the self or Ātmā and their separate existence is no more. Thus for the time being they seem to exist but still they are not the truth. It is foolish to be influenced by that which is not true. Not being aware of the Ātmā, causes all illusive plays. Doubts, and expectations are the aspects of the mind, and pride is nature of ego. Ātmā is life, mind and brain are not. Due to habit—mind-brain etc. seem to be alive, the mental powers and the ego of the self get so deep rooted in the unattached ātmā that they—seem to be alive (because of the ātmā). This unification of life-less and life starts the world-play. Thus it is not understood by the unintelligent that ātmā is unattached. In parāvasthā, when situated in the self, then it is clearly understood—as the mind, brain, ego nothing exists and no action takes place. When all thoughts and imaginations are drowned, the ātmā's inactiveness is well understood in kṛiyā's parāvasthā—(last stage of all action).

As air which is present in the sky becomes the air in the pot, although it is from the one unbroken space, in the same way the one Ātmā is existent in all, although in separate bodies it seems different, and due to self pride the feeling of body as ātmā is created. The body's sorrow and happiness are planted in the ātmā and 'I am sad, I am happy, I am young, I am old' thoughts become the pride of the self. In the (kriyā's) parāvasthā these thoughts do not stay. In parāvasthā's higher stage—the yogis, although seeing the soul as one with nature, do not take the acts of nature as being performed by themselves, thus they are not influenced by natural sorrow and happiness of the body. But the foolish do not understand this, thus there is no end to their gaiety and grievances. (27)

Text (28)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥
tatva vit tu mahābāho guṇa-karma-vibhāgayoh
guṇā-guṇesuvarṭanta iti matvā na sajjate (28)

Translation :-

One who is in knowledge of the truth, knows that I am not one of the gunas (properties of nature,) and thus ātmā or 'I' is separated from gunas; and the acts are not mine—thus ātmā is separated from action, knowing this they know that the indriyas are doing their respective works not 'I' This keeps them free from the doer's egoism. (28)

Spiritual Explanation :-

Those who stay in the kootasth they will understand the division of 'guna' and 'Karma'; and doing the 'Kriyā' are not worried about anything.

If I am still I can understand what others are doing, but if I am not, then how do I understand? So, those who are habituated of staying in the kootasth can take themselves as witness. Who's witness? Satva, raja and tama—these three gunas and their example setters—the mind, brain and ego with the body etc. and all their works are witnessed by them. Just like we see others doing right

or wrong, being happy or sorry, singing or laughing, enjoying or fighting, but we do not get involved, knowing that we have nothing to do with them, so, the ones who know that 'I' or ātmā is separate from the body-mind-and ego, etc. [because—the body's destruction or growth, the mind's imagination and the brain's intelligence (the natural aspects of all) are not existent in the ātmā] are situated in the kootasth, and they become so one with it, that they see all works of body, mind, indriyas etc. as separate from the self, they also see which guna activates which natural act, but since they are unattached they become silent spectators. They do not do anything forcefully, it becomes their natural instinct due to the kriyā and they know for certain "I am nothing, nothing is mine." With this fixation of knowledge they are not worried about sorrows, and ultimately with a free mind, they get liberated.

It is said :-

tasya canchaltā yaisā tvaividyaṁ ram sochyate
vasanā padnāmnim tam vicar en vināsaya

Thus O, Rama, the playfulness of the 'chit' is untelligence. Lack of knowledge is vāsnā, end it by giving it a serious thought. One should try always to concentrate on the ātmā, this will increase the power of concentration, which in turn will subdue the other thoughts in the mind. Gradually the knowledge of 'I' and 'mine' diminish thus the wish to get any sensual pleasures is ended, with it ends the act of gaining them. Within this sort of unattached self, true knowledge of the soul is gained; separated from mind etc

Now, without doing kriyā, the playfulness of the chit will not stop. As long as the flow of passions is not curbed, its flow in the nerves will exist. By performance of kriyā, in its parāvasthā, the unintelligent passions are rooted out. Practice of kriyā increases satvuguna (or godly sense) the true knowledge by which rajoguna and tamoguna, (passionate and lower qualities) leave the self. If the prān keeps flowing in the irā and pingalā nerves, satvuguna cannot be availed of, and neither can one surpass the 'gunas'. Thus, the actual work is doing kriyā, by

which the prān can be made to flow in the susumnā. The sādhas practice this only, as they know that 'vāsnā' or passions are due to the (mental) state of the mind, so by correcting the flow of prān, which controls the mind all will become still. (28)

Text (29)

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दाकृत्स्नवित्रं विचालयेत् ॥ २९ ॥

*Prakṛiter guṇa-sammudhāḥ sajjante guṇa-karmaśa
tān akṛtsna-vido mandān kṛtsna-vin na vicalayet (29)*

Translation :-

Bewildered by the modes of material nature the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them although these duties are inferior due to the performers' lack of knowledge. (29)

Spiritual Explanation :-

Those who are inferior get influenced by moral or mental 'gunas' or nature and work accordingly.

The inferior also can get liberated if they work according to the master's teachings, but the lazy have no way out. If a lazy man knows of the right path, he will not walk on it, thus no one can help him, whereas, God always helps one who helps himself. Thus the intelligent should not talk about the depths of knowledge in presence of the most lazy, who just keep wasting their time here and there, in more talk and less work. Such people will only unsettle the common sādhas or man. Since the lazy will not do kriyā, their chit is never purified, just by some verbal knowledge, if they hold the position of a spiritual teacher-it will do more harm than good. When such people, who are themselves lacking in knowledge, try to preach, they do so, for, and according to the success of their own mission. Such men, speak tauntingly, even of the Lord's Gītā at times, but this can only be termed as their bad sense and lack of real understanding. (29)

Text (30)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

*mayi sarvāṇi karmāṇi sanyasyādhyātma cetasā
nirāśir nirmamo bhutvā yudhyasva vigata-jvarah (30)*

Translation :-

(Therefore, it is decided that even the knowledgeable should work, but you are not yet knowledgeable, so you must act.) But how?

- (1) work by surrendering all acts unto Me.
- (2) with mind intent on Me, and depending on Me.
- (3) without desire of your happiness.
- (4) with all this and without attachment and grief, fight, O Arjuna, and perform your natural duty of a kshatriya warrior. (30)

Spiritual Explanation :-

Does kriyā--and performs acts as an offering to Me, without laziness.

If you feel that you are not working for yourself, but working under the Lord's instruction and his influence, then work will not harm you in any way. If you have the feeling that you are working for your loved one (the ātmā) then you will not also, get discouraged.

Unless your chit becomes spiritually inclined it is not possible to offer your acts to the Lord in this fashion.

Who has a spiritual 'chit'? One who is situated in the ātmā. The chit is filled with impressions created by many previous lives, with effect of work and self productive qualities which now and again keep presenting themselves—and the mind becomes influenced accordingly, but no sentiment stays for very long, because the chit keeps flickering and the scenes keep changing. This chit is like the playful waves of the sea, but when it gets situated in the ātmā, it is no more playful, it comes to rest. This only happens when the chit stops its wandering in different passionate subjects, and becomes introvert. Thus concentrating on the ātmā. When this confinement becomes steady then samādhi or natural parāvasthā of kriyā is achieved. One whose chit is thus joint with the 'ātmā', or at least

keen to do so is the spiritually inclined, who can offer all his acts to the Brahm. In the later stage of kriyā's parāvasthā this confined state, or a state of selflessness may not exist, but the chit is, yet offered to the Brahm, therefore acts (of or) with attachment are not possible by such a person. Whatever he does is done like following His orders only. All acts are some sort of friction, and any friction will generate some heat, which will have to be borne by the doer. But the intelligent's chit is offered to God so even the heat of work does not effect him. In the eighteenth chapter the Lord has mentioned five sources by which to do kriyā-sādhnā. (1) Body (2) egoism (3) Indriyas like eyes etc. (4) different breathing processes (5) spiritualism or introvertness. These five are the motivators of all, a human does by body, words and mind. A chit cannot become spiritually inclined if devotion to the Lord is absent. Thus, unless we think that our acts are His and not ours, we cannot even offer our acts to him. To become devoted to the Lord, it is necessary to make body, ego, indriyas and prān turn towards God. How shall this be done? As, by churning the cream or curd, butter comes out, so by devotion and kriyā's acts we shall be able to guide ourselves—our mind, body and brain by the chosen rays of the Brāhma—regularly, and thus keep ourselves aware of the spiritual light that shows way to the body, mind and brain. By this we can understand that actually the acts done by them (the body mind and brain) are not done by them, but by the all powerful spiritual power of the prān (enlightened by the Brahma). Thus the source of all acts is also the doer of them, so, it is incorrect to think of one's self as the doer. This understanding will take away the egoism, and will also make it easy and natural to become spiritually inclined. In the same way unattachment and selflessness can be achieved. Indriyas like the eye, etc. are also of use in acts but (doing of) kriyā practice makes them introvert and surrendered to the ātmā. Different kinds of breathing (acts of prān) which regulate the body and are caused by the friction of chit, will also become frictionless and prān will get fixed in the ātmā and unite with it. Therefore the mind will no more guide the body, but become a follower of the soul or ātmā. Thus, when all will get surrendered to the Lord, what will remain

will be only 'He'. So, if the actual doer remains as the doer none will be troubled. In this way, all will submerge in the ocean of Brahm; only the limitless, formless eternally happy Ātmā will remain. 'My' head will cease to exist thus there is no place for the ego to stay. When there will be nothing like mine, what will I be proud of? As the water evaporates and goes away changing into steam and cloud, so will the ego vanish gradually. Thus to obtain all these stages, it is said--'yudhasva vigata jvarah' :- due to inattentiveness or negligence or laziness--'I am incapable, so let's drop it now, we'll see later; drop this sort of talk and habit, and do your kriyā attentively. (30)

Text (31)

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेषुपि कर्मभिः ॥ ३१ ॥

*Ye me matam idam nityam anutisthanti mānvāh
sradhānvanto nasuyanto mucyante te' pi karmabih (31)*

Translation :-

One who executes his duties according to My' injunctions and who follows this teaching faithfully, without envy, becomes free from bondage of fruitive actions. (31)

Spiritual Explanation :-

One who does by these teaching is freed from all sins by staying in the Brahm.-

Avoid laziness, offer all acts, and go on doing your kriyā, this is work advised by God. The fruits of this work are mentioned in this text:—A capability of situating one's self in the Brahm is developed, by this he gets free from sins. What are sins? Sins are when you take yourself as the doer, disregarding God's godliness which is the power for doing all. One suffers, because he cannot understand God's internal sense. He takes his own body's sufferings as great. He does not understand God's reasons, and thus does not realize that God never does wrong to anyone. Good and bad is in the hands of nature, although the Lord is the master of it. By not understanding this play of God, one who measures

his own sorrow and happiness according to his personal standards, tends to increase his grief manifold. While those who understand this body, mind etc. as just actors on this stage of the world, and objects of nature as His play ground do not run after them, but spend their days and nights in the service of the Master of this world by doing *kriyā* etc. They do not keep watching the plays of nature and thus, soon achieve knowledge and liberation, still those who cannot devote all their time in *sādhana*, but are interested and devoted to it and do regular practice, trying hard and having faith in 'Guru'—(the spiritual teacher) are also gradually liberated.

There are different kinds of *Sādhaks*. Those of the first stage follow the teachings and do *sādhana* with great force having respect and affection for the Guru. The second are those who are respectful and affectionate, but do not work or practice *sādhana* with that force, the third are devoted to Guru, but not to their work of *kriyā* practice and the fourth do not have much belief in Guru or *sādhana*, they are not regular in their *sādhana*, which they (may) do now and again, disregarding, and having or nurturing an anti feeling for the Guru and his preachings. The fate of the fourth stage *sādhak* has been mentioned in the next text. The third stage *sādhak* gets knowledge due to Guru's blessings but the time is very uncertain, the second stage of *sādhak* gets free of bondage after two or three lives; whilst the first stage of *sādhak* is liberated and gratified in this very life. (31)

Text (32)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

*ye tv etad abhyhasuyanto nānu tisthanti me matam
sarva jñān-vimudhāns tān viddhi nastān acetāsah (32)*

Translation :-

But those who, out of envy, disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled and doomed to ignorance and bondage. (32)

Spiritual Explanation :-

One who disregards My teachings gets doomed as he does not stay in Brahm.

Those who disregard the Lord's teaching, and do not practice *kriyā*, they cannot have a steady perception of the soul and thus are bereft of the peacefulness that is achieved by staying in the Brahma. In a human body if this sort of a fixation is not experienced, then this life is received just for its pains and not for its gains. Such people are unintelligent and not fit for spiritual knowledge--as lacking in *sadhana*, with an impure *chit* they cannot even grasp the teachings of the scriptures, thus they stay ignorant of the spiritual knowledge, (of body with its senses of the *indriyas* the sound, touch, beauty, taste and smell.) Therefore they are befooled and doomed in this life and the next or on this planet and the other. (32)

Text (33)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

*sadrsam cestate svasyāh prakrter jñānavān api
prakritim yānti bhūtāni nigrahaḥ kim karisyati (33)*

Translation :-

Every man even a man of knowledge acts according to his nature (nature is formed by deeds done in previous lives) what can repression accomplish? (33)

Spiritual Explanation :-

*If the mind is always in the five elements of this world and body, how will it be made to come together and get introvert. Or, how will *kriyā* always be possible?*

The mind-situated in the five elements will do all sorts of things. It will not change its nature, no matter how many times or how much you try to stop it. When the mind is wandering the *kriyā* is not well done. Trying to control *indriyas* by force, does not help, but there is a way out. The balance of *satva*, *raja*, and *tama* is the nature. When nature is under influence of *satva*, it

turns towards God, this gradually takes the introvert to the stage of above the gunas (or the three influences of nature), where no mental waves arise, thus making him free of worldly acts. "satsannidhānādadhīsthā-trītvam manivat--" sākhya-sutra. The touch of the Lord makes the dead nature come to life. This living nature is Prān, when it is steady, it is Godly, and when playful it turns worldly. This play can only be stopped if all elements--the body, prān, mind and indriya's etc follow the sātvic nature and become pure, true and silenced. This automatically turns the worldly attitudes inwards, thus unification with the ātmā makes all still and peaceful. Verbal talks only, are not of help. As the five elements rise from nature and create this world and its beings, similarly to cross this world the being will have to surpass the five elements and unite with the Lord in the sahasrār. Then all indriyas calm down by themselves. Thus it is understood that the ātmā is 'paramānand roopoham nityamukta-sva-bhāvavān', the eternal, liberated and ānand personified.

Now, the question is--enforcing nature for anything, will not work and neither will preaching, then how it can be made introvert? The only way to make it introvert is--by practice. But it is not necessary that always--nature will succumb to the act of practice, yet doing 'prān--karma' as a daily routine will create a new nature or independant nature which will make the being introvert, and understanding the sole existence of the Lord, the ego of 'I' as the doer will shrink and diminish. It is very difficult to change the stubborn nature that is formed by deeds done in many previous lives, but 'where there is a will there is way' so nothing is impossible, The chit will become steady by regular practice of prānāyām and in such a chit spiritual power will arise which will enable the being to confine his nature to Godliness. After many a lives of bondage the person who does not wish to stay in the slavery of the five elements of body, gets a spiritual Guru, who guides him to the path of liberation, which can be successfully crossed by God's grace and hard work. (33)

Text (34)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

Indriyasyendriyasyārthe rāga-dvesa vyavasthitau
tayor na vasam agacchet tau hy asya paripanthinau (34)

Translation :-

Attraction and repulsion for sense objects are felt by embodied beings but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization. (34)

Spiritual Explanation :-

The indriyas do their own work, do not become a slave to them as they take the mind away from the ātmā in subjects that are not of the ātmā.

It is good to understand the indriyas and their works, but being careful at the same time. By this they will not be able to enslave you and they will be easily overcome. Some think that when they are doing kriyā and are thoughtful of God, then why the indriyas will bother them? But this is childish, as overcoming nature is most difficult, even by those who are quite determined to do so. It is said by the Lord--you think that you will become good and so will the nature interfering in you, but this does not happen. Let nature do its work you will have to tolerate it, but at the same time you must do your own work. Thus you will find that the more time and mind you devote to your kriyā or yogic sādhan, the more your mind discards the pleasures of senses and indriyas. This sort of practice will give you a power. Supposing you see a beautiful maiden and get passionately attracted; if you are aware of your self, you straight away imagine how nature is working. Now beauty and passion both are of nature, beauty (by sight) attracts, and mind becomes passionate--its natural, but you have to be careful, whatever nature may do, 'tayorna vasamāgacchet' do not become its slave. Thus if anything of senses props up, do not keep thinking of it, at a time like this--you will have to be confident of the self and take your mind away from the attractions repeatedly. There are many ways of

liberating one's self from binding of sensual thoughts that are unwanted or are a hindrance in the godly path. For instance, you can put your mind in another subject, or you can forcefully do a few prānāyāms-four or five by which your particular nerve will get calmed. Kriyā makes envy and attraction (both kinds of mentalities) subdued. Thus automatically one feels like following the preaching of Guru and scriptures.

The ways, by which a man becomes unattached, above the gunas and happy in the ātmā is the actual manliness in him. Those who are enslaved to their nature, passionately inclined, and do not try to do anything to control themselves are like the lifeless or brainless who just while away their time in sleep, laziness and false enjoyments and thus have to suffer in the end.

The indriyas have natural likes and dislikes for subjects of the senses which cannot be removed by intelligence alone. For this it is necessary to read and hear the teaching of scriptures and understand the good and evil, by which man can know his own benefit and harm, and accompanied with it, if devotional acts are practiced and good company is kept, then natural introvertness will take place giving rise to devotion, this will curb the natural instincts of envy and attraction and thus spiritual happiness will be tasted, this happiness will create a new faculty of impressions by which it will be possible to win over nature,

Those who are involved in meditational thoughts of the soul and are busy in worship, 'Kriyā' and prayers or studying of holy books, do not give in to body, mind and indriyas (or their nature), since they know that a little loop-hole can create much disturbance so they keep themselves occupied in the devotional acts. They know that everything in this world is untrue there is nothing to gain here, thus they have no wish for worldly things, and their mind is always occupied by thoughts of the divine. As a fruit of all this, they get peace and spiritual happiness. Even when they happen to go near attractions (passions) of any sort they do not forget God, and

never even think of themselves as doers of anything, thus keeping at par with it all. Such people only, who never forget Him, go to the lotus feet of the Lord, and unite with Him, thus they reach beyond nature. Achieving such a stage of Godliness by practice of yoga is told in the Gitā. Elsewhere also it is thus mentioned.--

*“Evam nīrantaram kṛtvā brahmaivāsmi vāsnā,
haratya vidyā vikshopān rogāniva rasāyanam”*

As taking of medicines cures ailments so taking the name of Brahm-regularly, or by remembering Him always--'I am Brahm, or I am of Brahm' cures the unitelligence of man. (34)

Text (35)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

*sreyān sva-dharmo vigunah par-dharmāt svanushthitāt
sva-dharme nidhanam sreyah par-dharmo bhayāvahah (35)*

Translation :-

It is better to discharge one's prescribed duties, even though they may be faulty, than another's duties, Destruction or dying in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous (35)

Spiritual Explanation :-

It is good to stay in the parāvasthā of kriyā, getting attracted otherwise will be like death.

Death is the most feared by any living being. The playfulness of the mind attracting it in varieties is the root-way to death. and its opposite is the stillness of the prān and mind which is the road-way to eternity. Thus the acts by which the entry on this road-way is possible should be practiced.--This is the prescribed religion or duty for humans. It is said in the Geetā that this body, is the Keeper, and it is also called 'dkarma-khetra' the field for ploughing good acts. How is it thus? Now 'dharma' is obtained from the letter 'dhri'. Dharma is religion (in the broad sense) something that should be

(worn) carried on the body. In the first text of the first chapter it has been explained that being kind to all (elements) is a part of religion. This body is the base of the five elements, knowledge and indriyas (action). The susumnā nerve, which stretches supporting itself from the base of the spinal column to the sahasrār, can be made alert and alive by knowing the art of doing so—from a reputed spiritual teacher. This achievement frees the person from the bondage of birth, old age, death etc. This is kindness—to the self by the self. This kindness is done by doing kriyā, without which it will not be well received, as kriyā clears the blockages. This body is the basic foundation of good or evil acts. Unless ties with the body are untied, diminution of action is not possible, without which bindings of the world are not freed, and thus liberation is not had. As is said—

*“Yāvan-na ksheeyate karma shubhānchā-shubham evaca
tāvan-na jāyate mokshah nrinām kalp shatair api”*

Thus to do kriyā, we have to have this body. To make the susumnā alive, one must know the act of yogic-prānāyām. Alertness of the breath is had by prānāyām, which opens the mouth or source of the susumnā. This stops the playfulness of the mind and makes it still and peaceful. This is the success of the ‘mantra’ (the spiritual-godly sacred word)

*“Shivādi-krimi-paryantam prāninām prānvartanam
Nihswās-swāsrupena mantrō’yam vartate priye”--*

From the highest (siva) to the smallest insect—the breath of all beings,—the coming and going of it is known as mantra

*“Mantrārtham mantra-caitanyam yonimudrām na veti yaha
satkoti jupen-nityam tasya siddhir navidyate”*

The actual meaning of ‘mantra’ is the ‘breath’ and the way to achieve its awareness or to make it come alive is the kriyā of prānāyām. By prānāyām and yonimudrā’s help is experienced the light of the Almighty in the womb of which is impregnated the whole world. Inside this light is seen a cavern or round, dark guha (cave), known as the Bhrāman Guhā ; on knowing the Almighty (Man) who is situated in this dark cave—a living being’s life achieves its ultimate success. There is no other way to it. (As the

result of) this kriyā’s later stage is moksha’ or liberation. If the self is not concentrating on the ‘Moksha’, then, the mind will surely enter the worldly circle, and thus the duty prescribed Dharma cannot be very well done, but, (yet) it is better than another duty well performed. Any other religion or duty, no matter how superior it is, it cannot compete with the selfless duty of the self or the religion which surpasses the body etc. Thus no matter how much other duties of (religions) indriyas and their pleasures are praised and wanted, or attractive as they may seem: they cannot liberate a person. Rather a person involved deeply in passionate pleasures, has to suffer as the result of it. Thus another duty in spite of being well performed is frightening at the end, and of course—painful. Thus the sādhas or saints talk of the stage of ‘gunāteet’ (or steer above all activities—influenced by ‘guna’ or nature), without which ‘Moksha’ is not obtainable. It is right to bear sufferings and pain for its practice, but to accept ‘guna’s, or the indriyas’ influence for the sake of their pleasures is against the personal dharma or religion. It is said in the ‘sānti parva’ of the mahābhārata—“The sages have preached various kinds of religions, based on their sciences, but according to them all, the subduing of indriyas is the main religion.” In another place in the same book it is written, “It is difficult to decide which religion is the real true one. Religion has been made for the uplifting of mankind, to rid him of sufferings and to free him. Thus the one by which the people are uplifted, their pains relieved, and they are freed—of ‘life and death’ is religion.

The outward, superficial religion, may give (unworthy) gains, but it can never give peace. “sa modate modaneeyam hi labhdvā”. A being is forever happy only on uniting with the ānand-personified ātmā.

*“Asareeram sareeresva-na vasthe-svavasthitam
mahāntam vibhumātnānam matvā dheero na sochati”*

(Kathopanishad)

—The stable, intelligent, on knowing the ātmā as bodiless, beyond all solid, micro bodies, stationed in this decaying body and understanding the ātmā as the all pervading, above all, eternal, uneffected by place, time or gunas (nature) and omni present, do not grieve or worry

*anoraniyān mahto mahiyān
ātmā-asya yantornihito guhāyām
tamakratuh pasyati veetshoko
dhātu-prasādān-mahimānam ātmanah*

Most minute, more minute than an atom, not perceivable by any of the senses, so great, that it is greater than the sky, even more extensive, exceeding all time, place, energy and brain is the ātmā which is situated deeply in the intelligent perception, internally in the 'Bhrāmari guhā'. By the steady happiness of the body with its indriyas, and by achieving wantlessness and sorrowlessness man can experience or realize (see) the greatness of the eternal, blemishless, pure, naturally alive ātmā.

Unless the elements, Prān, mind and indriyas are purified and made still, nothing will be achieved. Thus by purifying these and becoming introvert, one can station himself in the ātmā. This is the ultimate success of mankind. This firmness can be obtained by the act of prānāyām (pulling up and throwing down of breath in a yogic style-which should be learnt from a spiritual master), other ways of achieving such success are negligible. (35)

Text (36)

अर्जुन उवाच
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥
*Arjuna uvāca
atha ken prayukto' yam pāpam carati purusah
anicchann api vārsneya balād iva niyojitah (36)*

Translation :-

Arjuna said.

O descendant of Vrsni, by what is one impelled to sinful acts, even unwillingly, as if engaged by force? (36)

Spiritual Explanation :-

By the enlightened self it is experienced (that) how a person who is good, does sinful acts, although unwilling, some force engages him in it.

From where does this sinful activity come? All know that sins are very harming, and it is not always liked to sin, but, yet it is as if by some force, that the sinful acts are activated. Why? How can these sinful activities be stopped? Arjuna is enquiring on this subject, because knowing the reason for it, one can try to stop it - considerably. (36)

Text (37)

श्रीभगवानुवाच
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महाणाप्सा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

*Shri Bhagavān uvāca
Kām esa krodha esa rajoguna-samudbhavah
mahā-sano mahā-pāpmā viddhy enam iha vairinam (37)*

Translation :-

The Blessed Lord said It is lust only, which is born of contact with the material modes of passion, and later transformed into wrath which is the all devouring, sinful enemy of this world (37)

Spiritual Explanation :-

It is being experienced by the (kootastha) spiritual eye--passions (wishes) and anger that rise from rajoguna, are the sinful enemies

Receiving and sacrifice are the wishful passions. Any obstruction in the wishes is presented as wrath. As long as the heart and mind are there, receiving and giving will be there, thus anger will also exist. As long as the prān (air) does not rise and station in the head, till then, the mind will not become peaceful and neither will the passion and anger leave. In the world and more so in the field of sādhan—these are the main enemies. All disturbance is caused by them. Whilst doing prānāyām (regularly) the Brahm-nerve is penetrated and the prān with the mind gets peaceful. Thus prānāyām should be done with great concentration on the breath. The scriptures say "controlling of passions is the seed or base of religion and 'Moksha' (liberation) Passions cannot be overcome without

strict practice of yoga" (asvamedh-parva--kām Gitā). The knowledge of all but the ātmā is the lack of knowledge. This lack of knowledge is the main base of passionate activities. As passions grow, the introvertness decreases, and worldly sight increases. Thus covers after covers drape the ātmā.

"Yatah pravrittir bhutānam yen sarvam idam tatam, svakarmanā tamabhyarchya siddhim vindati mānavah." (Geeta) Brahm's (illusiv) māyā power, or prān gives birth to all, (the world's cause is prān-power of the Brahm by which this whole universe is pervaded), when man worships God or the prān by kriyā or acts of prān, then the illusive power of Māyā is shrunk and decreased, and the all pervading pure happiness-personified power of the Lord is persented and increased, and due to it the (living) being receives true knowledge, by which he is gratified to the core. (37)

Text (38)

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

*dhumenāvriyate vahnir yathādarso malena ca
jatholbenāvrtto grabhas tathā tenedam āvrtam (38)*

Translation :-

As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, similarly, the living entity is covered by different degrees of lust. (38)

Spiritual Explanation :-

The heat of wishful fire is covered by smoke and the mirror that personifies our anger is covered by dust. (So at times we feel that our wishful thinking and anger have left us, but) a little passionate breeze is capable of making the smoke and dust fly away and persent the faces of lust that destroy our intelligent thinking.

If passions and anger did not exist it would not be difficult for anyone to realize the self (ātmā). Although by nature knowledge is embedded in us, it is kept covered with the smoke of passion. As the sun is invisible if covered by clouds,

but can be visible as soon as the clouds have cleared, similarly the mind which is covered by passions, becomes cleared as soon as the passions have left it. As the sun when covered by clouds, although not clearly visible, still its light is there, so the mind when engulfed with passions, its knowledge is covered, but its or the soul's eternal light is there, To see the clear sun it is necessary for the clouds to drift away, in the same manner to see the ātmā it is necessary for the passions to be removed. Passions cover the knowledge of ātmā in three ways, it is shown here by three examples, passionate desires or lust is the foundation-stone of unintelligence. Destroying the foundation (lust) will automatically destroy the unintelligence. Before coming into this mundane body, the living being creates its subtle or atomic body according to its previous deeds (previous life's deeds). Then, depending on its fate it creates this perceivable body with the help of its mother and father. The reason for this body, life and death are there as long as true knowledge or liberation is not achieved. In every birth, with the subtle body its desires are also present in it, in the atomic form. As, after getting this solid body it is nurtured so is the atomic body and the interlying seed of desire in it.

The position of the ātmā in the body is explained herewith. In the beginning it is like a fire--covered with smoke. Even as such, the light is quite clear, the smokiness is there but the light can be perceived. This is the aspect of causal or the reason body and the soul in it. After this, is the minute or subtle body, in it the living soul is covered by various passionate covers and thus appears more indistinct like a mirror covered with dust. As the reflection is not seen clearly in a mirror covered with dust, so in the passion loaded minute body the ātmā is not seen clearly at all. Yet, if the mirror is cleaned by wiping off the dust, the vision becomes clear, similarly if the passionate dust is cleaned by the help of sādhnā, the (knowledge of) Ātmā becomes visible. Lastly in the solid body, the passions bloom to their fullest, covering the ātmā to a great extent, nearly making it invisible. This is well compared to the fetus in the womb—As the fetus lies unaware in the womb, not knowing the growth or function of anything,

similarly the brain becomes so dull and pre-occupied in storing desired articles and covered with passions that knowledge of the self is covered to the utmost.

As these three covers of knowledge are there, so are there three stages of sādhnā to uncover it. The first is like the skin of the embryo that covers the fetus. It is in full darkness with no knowledge of any sort. All knowledge regarding sādhan is nil and the mind has no Godly concept. At this stage God is sort of lying outside the brain, and the being is busy just in his passionate desires. The ātmā at this point is fully covered. If by hear say sādhan is accepted, then too, nothing is or can be achieved, as a wish or interest is not there. Later on, when the being overcomes this stage and starts liking this sādhan, then the light of knowledge brightens up the darkness. By the sādhnā of prān the 'juhva-granthi' (yogic-act) or the tie of the tongue is released and 'hridaya granthi' or the tie of the heart is made flimsy and the light of the soul makes the mind pleased and encouraged. The rounded strong covering of the womb is pierced and spiritual light flashes in the internal sky of the self like lightening in the dark clouds.

As rubbing of the mirror makes it clean and then the image of the self is visible in it, similarly the mind moves from the superficial state of lifelessness to the minute stage of the atomic. Then the mind is not much attached to the body or its activities. When the dust on the mind is cleared and doors or eyes are opened for the perception of the spiritual beauty, heavenly sweet music starts playing on the untouched (thus it should be sounding not playing) orchestra, enchanting flute. Sound makes the mind and prān intoxicated; deep sounding of bells, take away fear from the heart. The light of the self (ātmā) is experienced like the divine eye lighted up in the sky. Many divine sights and figures are seen, Yet, much is left to come, still the knowledge of the self is not presented in its full form. The sādhan is not yet knowledgeable for all time to come. At this time more forceful sādhnā is needed. By omkar-kriya purification of the elements is restored. When this purification is completed all covers are

removed. The last of all covers is the reason-body. In it, is interlying the eternal seed of unintelligence. To get free from this, it takes many days, rather many lives. (Chāyā tapayoriva Brahma-loke) when seventy-two thousand nerves—total number of nerves in the human body get purified, and the demi gods of these nerves arise, then the being faces entry into the eternally happy Brahm—"sarvam khalvidam Brahma" and makes Brahm its subject of knowledge. Like the resplendent light of the dawn, like a full moon in the clouds—all the time, light and knowledge of the self are received, the body, indriyas etc. all are under rule. Inside the kootasth—spiritual sky (chidākāś) appears clearly with its pure glistening light. The brain gets introvert and lost in the ātmā, saviklpa samādhi (a deep meditational position) is achieved clearly for a very long span. Then the reason-body, the last of the covers is shed and gets lost in the eternal ātmā. On the completion of this, no cover and no lack of knowledge remains. This is known as the Godly aspect of the great.

"Brahm bhootah prasannātmā na socati na kāṅkshati"

Then—'Brahmaivāham'—A strong determination appears, and with total selflessness in the body, the sādhan becomes perpetually happy. Then he grieves not for what is lost, and wishes not for what is not got. (38)

Text (39)

आवृत्तं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥
āvrtam jñānam etan jñānino nitya vairinā
kām-rupena kaunteya duṣpureṇānalena ca (39)

Translation :-

Thus, a man's pure consciousness is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire. (39)

Spiritual Explanation :-

The fire of desire is kept covered in the hearts of those who are united with yoga, by a little of forceful breeze it gets

ignition, and joining with egoistic brain-waves it gets out of control.

—The fire of lust is hidden inside, contact with passionate breeze lights it up and it rises in flames on unfication with the pride and ego of the self. Gratification of this fire of lust by passion is like adding wood to the fire.

*Na jātu kāmah kāmānāmupbhogena shāmyati
havisā krishnavartineva bhuya evābhivardhate*

The actual yogi who has achieved knowledge does not have lust or desires but one who has not yet achieved success although trying to do so, is also termed as intelligent. These are those sādhas, who are united with yoga, but due to lust they have to face many obstacles. Because of previous conceptions it is not easy to get rid of it. In spite of being alert and awake, at times the self (ātmā) gets forgotten. At such times, the foremost duty of such sādhas is to keep themselves aware of the ātmā. In the end they will overcome it all, as their main aim is not pacifying the passions, but all their desires are Godly spiritual desires, God is present in them all. Such devoted Sādhas conquer lust and passions by the grace of God, Shree Shankrācārya tells how to put off such desires and win lust and passion.

*‘Sankalpānudye heturyathā bhūtārtha darsanam
anarth-cintanam cābhyām nāvakāso’sya vidyate?’*

Knowing the real quality of the things, and thinking of their bad results and worrying about them, will not let the passions rise. (39)

Text (40)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

*indriyāṇi mano buddhir asyādhīsthānam ucyate
etair vimohayaty esa jñānam āvṛtya dehinam (40)*

Translation :-

The senses, the mind and the intelligence are the sitting places of this lust, which veils the real knowledge of the living entity and bewilders him. (40)

Spiritual Explanation :-

By the indriyas—Some attraction is there by seeing etc. and the living being gets down from the self—the ātmā,—thus is not situated in it.

—When in the ātmā—mental resolves do not arise; but no one can stay in this stage, unless he is a very determined, successful sādhas, as, although the mind is free of resolves and worries, still due to the eternal seeds of desires it tends to come down and thus gets involved. This is the common routine.

One whose mind has risen above the five elements and is stationed in the āgyāchakra or above it, surpasses the passions. At this place—the mind is in its own,—very own field, and every body is a master in his own house, none can throw him out of there, and none can enter it. Thus when there is nothing to tempt, how will one get tempted. Lust arises, only when the mind gets tempted by coming in touch with passions and starts to resolve about them. Desires are due to the indriyas, thus indriyas, mind and brain or heart and brain are the bases of all desires and passions. On these three bases stay the passions. The five sensual indriyas (are based on the five senses—sound touch, beauty, taste and smell) and the (working) karmindriya—speech, hands, legs and the private organs (the anus and the organs of generation), with the mind and its various resolves depending on the brain, taste the fruits of passions, which engulf the waves of knowledge and thus dark clouds of unintelligence surround the living being and make him unaware of good and evil. Then what is the way out? Unintelligence is caused by passionate thirst, but it is not able to swallow intelligence totally. When passion increases, intelligence decreases, so, it is difficult to avoid things that seem to quench the thirst of passion. As the drunkard gets drunk so does the mind—by regular consumption of passionate liquor, this drunkenness overcasts the knowledge and the person forgets that he is the ātmā, endowed with knowledge and a devotee of the Lord. How to get out of this bondage? As the mind falls for the passions when it is worldly inclined, so it can rise to the spiritual happiness when it is introvert. Mind has a common desire for fruits. If it is kept away from the fruits of devotion to God, it will

surely fall for the fruits of passion. Thus it is the duty of a sādhak (or of anyone) to try and give the mind a taste of the fruits of devotion. Otherwise, it is difficult to make the mind turn away from passions. The taste of the fruit of Ātmā is present in the ātmā itself. Extracting the juice of this fruit is sādhnā. For this,— practice and hard work is necessary. But how to do it? The mind's reigns should be kept in hand. If you can't do it yourself, do not hesitate to go to a dependable saint. Sometimes sitting in prānāyām will be of help. Bearing some hardships like this, will make the evil powers shrink, and company of saintly people or saints will make the spiritual powers rise. Brahma is of a very balanced nature, or the extract of the Brahm's fruit is so. Therefore to taste this juice, the contradicting or vulnerable juices will have to be discarded. A steady position of prān and apān or the coming and going breath is the balanced nature and thus are its fruits or the extract of them.

*'Yadā sanksheeyate prāno, mānasam ca praliyate
Tadā samrasatvam ca samādhirbhidhiyate'*

—By the stillness of prān and apān (breath in and out) the mind also becomes negative to temptations. When prān and apān are woken then passions also rise and the mind tries to pacify them. Whereas, when the prānapān are balanced—equally, or stilled, the passionate desires subside, and the mind with the indriyas etc. gets lost in spiritual happiness. (40)

Text (41)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥
*tasmātvam indriyāny ādau niyamya bhāratarsabha
pāpmānam prajahi hy enam jñān vijñāna-nāsanam (41)*

Translation :-

Therefore, O Arjuna, best of the Bhārats, in the very beginning, curb this great symbol of sin (lust) by regulating the senses, and slay this destroyer of knowledge and self realization. (41)

Spiritual Explanation :-

Therefore, by controlling indriyas permanently, win over passions etc. which keep disturbing in kriyā and yoni-madrā.

Due to indriyas only, mind and its intelligence starts lacking in knowledge. Indriyas are the rest houses for passions, as long as they are strong, the 'chit' cannot become void of confusion. If the indriyas are not desirous and are not ready to receive passions lust cannot enter. When the indriyas come in contact with sense desires, passion arises and lust appears. But, a well determined person knows the unworthiness of such desires and thus his mind follows the sentiment of Brahm. Therefore the indriyas cannot get in touch with other sense desires and so a question of fulfilling them does not arise. As soon as sense desires appear in front of the indriyas, they (senses) get attracted and a passion for the subject or object arises, at such a moment it is sort of impossible to avoid the desire—staying in this body and this world. Thus, what is the way out? It needs a thought here.

Without determination all thoughts are useless. So, with a determined heart and mind, one can find out a way. First we must analyse how much of sensual objects are necessary for us. We have to try for that which is necessary, but usually we are worried about unnecessary things which keep our passions alive, by doing so, we shall never be able to overcome our passionate desires. Firstly, we shall have to discard the unnecessary worries, later when the mind becomes consolidated and strong, then those thoughts which are not beneficial for the ātma-sādhnā, although worldly beneficial will have to be avoided (as far as possible). Our necessities in the world are not much ; and neither do their thoughts harm much ; but due to thoughts and worries of unnecessary things this valuable life is gradually going towards destruction. Needless worries for needless things are those which we need neither in this world nor in the other, Thinking of such matters is harmful. That, which is out of our reach, will only frustrate us, if we keep thinking about it. The best policy is to surrender to the Lord's policy and judgement, which alone can pacify us in all respects.

Doing prānāyām with concentration or concentrating on the Koostasth is a good way of conquering the indriyas

It is said in the scriptures :-

*“Japāt srāntah punar-dhyāyet,
dhyānāt shrāntah punar-japet.”*

When you tire of repeating the mantra or name, then meditate, and when you tire of meditating then take His names repeatedly.

It is also advised to think-that God is the only truth, all our needs are from Him only.

The wheel of life and death that keeps rotating us, will not end until we reach God, the true self, and achieve its realization, He is our all in all, all our miseries will vanish on reaching Him. All the riches of this world, all its maidens and its animals put together will not be of any value. Death will never leave us, thus surrendering unto Him will take away life's sorrows, Barring Him, whatever we get is valueless, thus think over and discard attraction for all valueless wordly objects or passions and take refuge at the (difficult to get) alter of a spiritual master He is the sailor of this worldly sea He will surely take us ashore. Just think, how many times, how many things, we have received in this world, and have enjoyed them in how many ways ; repeatedly we have thought that this time all our wishes are fulfilled, but alas! Do the passionate desires ever get satisfied? When in suffering, how many times we think, that no more, now I shall never fall back into this pool of sorrow, but no sooner we are out, we are back in it, head and heels. In this way, we shall never get out of it, and never will we see the light of true knowledge. Therefore O, Sādhak it needs to be given a thought, surrendering unto Him is the only way out. Go on doing your Kriyā--according to your Guru's teachings, do not waste time, thinking that some new method will be explored. Remembering God and Guru, get all set to do sādhan, then only this life will be worth living In yoni-mudrā--inside the Bhramari Guha try to concentrate on the most beautiful spiritual light of the Lord which will put to shame hundreds of moons with their lights. On seeing this, the passions will leave the indriyas and they will get lost in the blue. (41)

Text (42)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

*indriyāni parāny āhur indriyebhyah param manah
manasas tu parā buddhir yo buddeh paratas tu sah (42)*

Translation :-

The working senses are superior to dull matter, mind is higher than the senses, intelligence is still higher than the mind, and he (the soul) is even higher than the intelligence. (42)

Spiritual Explanation :-

The mind is in the hand of the indriyas. When this mind is consolidated and made still it goes beyond intelligence and staying in the parāvasthā of kriyā becomes Brahm.

The mind gets guided or misguided by the indriyas. Indriyas give vent to senses and mind receives them without much thought. The mind in its weak stage becomes the scape-goat for the indriyas. As long as the mind is ruled by the indriyas, it will have to dance to their tune.

Therefore it is necessary to stop its playfulness. This can be achieved by doing kriyā. Regular practice of kriyā will quieten the mind and make it still. Such a mind is not termed as mind but as intelligence,—because of its confinement (to one) it is no more misguided by the indriyas and thus, is not dancing about, it becomes introvert by the help of Sādhan and reasoning. So, entry of passions in the mind is obstructed and passage of self-realization is lighted, this light cannot be dimmed by the smoke of sensual desires, rather the fire of lust is completely put off, like a lamp without oil. To achieve all this, devotion to kriyā and the Lord, accompanied with control of the indriyas by an intelligent mind with true reasoning is necessary.

The upanisad say :-

‘Vigyān-Sārathiryastu manah pragrahavān narah; So’ dhvanah param-āpnoti tadvisnoh paramam padum’, —The person who has a charioteer who is of knowledge and intelligence and who holds the reins of the mind like the reins of the horse by which

to guide it—"indriyāni hayānahur-vīsayanstesu gocarān" —eyes, ears etc, are the horses of this body's chariot, and sound, touch, beauty, taste and smell are the grazing fields of these horses. Therefore the charioteer who can control all these horses of indriyas with the reins of the mind by his true knowledge and intelligence-can cross this road of the world or the repeated journey of the rigmarole of birth and death,—On the other side of this road is the seat of Lord Vishnu

Who can reach this seat, or even get a glimpse of it? One who is brave, who does not rest or sit in peace as long as he does not reach the eternally happy Lord. His eagerness for sādhan never decreases. Upanisads say :-

*"Indriyebhyah parāhyarthā arthebhyas ca param manah
manasastu parā buddhir buddher ātmā mahān parah
mahatah paramavyaktam avyaktāt purasuh parah
purusān-na param kinchit Sā kāsthā sā parā gatih"*

—The eyes, ears etc, indriyas are less superior to their senses, which are internally experienced. the superiority of senses is due to their subtle nature, the grasping or receiving power of the internal-mind or self is superior to the senses. Decisive nature or intelligence, (of the brain) is superior to the mind, the ātmā is superior to the brain's intelligence, as it is the foremost life giver. Greater than it is the undescrivable basic nature—the illusive māyā (goddess) or the source of (life's) prān-power, and even greater is the MAN or param-ātmā (the main ātmā or soul of souls) because He is beyond all nature Nothing is superior to the Par-Brahm, who surpasses all. He is the ultimate limit, and the best refuge. The beginning and the end, beyond life and death and the world. (42)

Text (43)

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

*evam buddheh param buddhvā samstabhyātmānam ātmanā
jahi satrum mahā-baho kāma-rupam durāsadam (43)*

Thus ends the third chapter of Srimad Bhagavad Gītā in the matter of Karma-yoga or action.

Translation :-

(This is a conclusive text of this chapter) Due to sense organs lust covers the mind. But the soul is unblemished and just a witness of it, thus knowing it to be greater than the mind, —using decisive intelligence the mind should be consolidated by spiritual strength, and thus the insatiable enemy lust-conquered. (43)

Spiritual Explanation :-

In this way, staying in the parāvastha of kriyā the mind will automatically get steady and thus lust conquered,

—We all understand that indriyas are superior to the body. But, how are the senses superior to the indriyas? The senses are superior to the indriyas because they are the ones who attract the mind. These senses are of two kinds. (1) Those that we experience by the outside indriyas, (2) Then, there are yet another sort of senses, which are also of sound, touch, beauty, taste and smell but they are experienced by special kriyā's inside the self only, They are not senses of the outside, but still they are senses, To experience these—mind is needed, thus mind is superior to senses, but this mind is not covered with passions, rather it is not even (much) playful but still, not altogether unplayful. When this mind becomes consolidated due to sādhnā, then it becomes a 'one way traffic' or an obstruction for other senses, thus it is the intelligence. After this is the womb of all (hiranya garbha) or kootasth and in it the lighted circle of unexpected beauty, colour and form. Inside the circle is the dark cave, beyond which, is hiding the unreputable, unmovable, indifferent like the vast sky of a moonless night the main causing factor of unending beauty and perplexity—the great nature—Bhagwati (Goddess)—and above and beyond it all, is the adhering and absorbing, (place of) the immortal, eternally happy Purush (God)—Who can be experienced by Samādhi. He is the ultimate refuge and achievement.

"Eso' asya paramo sampad esāsyā paramā gatih,

*esa sarvesu bhutesu gurh-ātmā na prakāstey,
drisyate tvgrayā buddhyā sookshmayā sookshmadarsibhih"*

The ātmā which is deep-seated in all beings, does not appear or present it's self before all. But those who have achieved a

subtle insight by sādhnā can perceive it during silent meditational position and steadiness. Thus, although, all over present, the (inset) ātmā cannot be imagined by the (outside) indriyas. Those who have achieved the steady position by kriyā can understand it, or know it. As long as this position is not reached, in other words--(without dying when living) unless one becomes like dead whilst alive, it is impossible to control enemies like passions and lust.

“Yadā na ninden na dvesti Brahm sampad yate tadā”

—When kriyā's parāvasthā (later stage) is reached, then all becomes Brahm, all disturbances calm down, no will is there, therefore due to total satisfaction, unending happiness is there. This body is known to be in the form of 'pranava' or ॐ and the ātmā, in whose absence this body does not exist, is the all-present Brahm, and with the ātmā being in the body, the body gets endowed with the power of nature, The body in pranav-form is, partly of female nature and partly of male (Man or God) like the joint figure of 'Radha-kṛṣṇa'--Prānāvati yastasmāt Pranavaḥ parikeertitaḥ--Prān is made steady by kriyā--yogic acts of this body, thus, the determined-settled prān is called pranava, or 'Hans' a swan-like bird, which has the ability to separate milk from water, or good from bad, pure from impure, so it is talked of, as the Great Prān or the great void. This is Nārāyan (God) who is stationed in the centre of the lighted circle, when this Hans (steady breath) becomes playful then its name is the mind, this mind on entering the steady vāyu or breath--at the juncture is called 'Pawan' (wind), pawan spreading in the void becomes sound, this sound is the echo of 'Om (the first best spiritual word). A steady position in this buzzing (echo), the reverberating sound: is the nirvān or liberation. Entering it Hans was named Prān, and prān on entering the Brahm is called Brahm

Unless this type of a position or state is got into, Brahm-nirvān is not achieved Lust and passion do not get wiped off Thus for the sake of this prān will have to enter the great void. On the way to this void will be heard the sound of Om With the

fading of this sound of 'Om,' the prān will also fade itself into the Brahm. Then nothing can attract it--no sound, no passion. Therefore the Lord has said of this, that Brahm--The Almighty God must be known. How can we know Him? To know Him a steady mind with the intelligence of a still brain is needed ; this is possible by sādhnā, By this God will be perceived all over, and the world will fade away. Those who love God, their hearts are filled with sorrow--in His absence, and as 'distance makes the heart fonder,' they start drowning in their pool of sorrow, at such a time sādhnā works as a lifebuoy which saves them, this makes the sādhak surrender to God and doing all as a service to the Lord, the sādhak is able to depend on Him completely without ego of the self. This egoless self is the seat of God. God, who is the source of all happiness, Keeping the chit egoless, slowly it gets absorbed in the Brahm. This is the Brāhmi-sthiti or position of Brahm, On this road to Brāhmi-sthiti, the wandering mind is the main obstruction. This mind becomes still by regular kriyā practice, and on gaining the parāvasthā it does not go elsewhere, as it has no need of anything or any other gain. This is the actual Knowledge

“Sukhena Brahm-sansparsam atyantam sukham-asnute”

When the mind is thus totally under the true self-intelligence nothing good or evil can touch the yogi,--as nothing is done by him, since he is always in touch of God. Thinking of Him always,--will give us the nectar of devotion, devotion will bring us in contact with Him, and contact with the Lord conquers passion, because such contact needs no contact with any of this world.

As has been said, unplayfulness of the mind can win passion, because of the play of the mind the passions can play with it, when this play is ended, the mind needs nothing to win or loose This position of needlessness makes the mind worthy of Brahm, as for such a person no sentiment is without the ātmā, all becomes ātmā personified: staying in this sentiment is the nearness to God which is called-being in touch with Him This is not simply Knowledge,

it is the ecstasy of love. Gradually, loving Him in this manner, when an inseparable stage is reached it is the highest form of 'Bhakti' (love for God). This is the 'gunāteet' (surpassing-all constituent qualities of material nature or parāvasthā of Kriyā (43)

Thus ends the spiritual explanation of the third chapter of Gitā, named-

*Shyāmācharana Ādhyātmik Deepikā or
Shyāmācharan's Spiritual light.*

Chapter IV

Jnān or Gyān Yoga
Knowledge

Text (1)

श्रीमगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

Shri Bhagavān uvāca

*Inam vivasvate yogam praktavān aham avyayam
vivasvān manave prāha manuri ksvākaveḍbravit (1)*

Translation :-

The Blessed Lord said-

I instructed this imperishable science of yoga to the Sun (which is the origin of all planets within the solar system)- (Vivasvān) and Vivasvān instructed it to Manu, and Manu to his son Ikṣvāku.

(In the last two chapters karm-yoga is described as a step to gyān-yoga in praise of karm yoga the Lord spoke as above). (1)

Spiritual Explanation :-

It is being experienced by the kootasth-this yoga, preached by me was received by Surya, he gave it to Manu (his son) and Manu taught it to Ikṣvāka.

Nāsti yogasamam balam--Nothing is as powerful as yoga. In the absence of this yoga's power we have become small in the

eyes of the world. When the Rishis (they were the researchers) or sages proved and achieved the impossible none could deny it. Today we are lacking in that work-force, dedication and strength; thus how can we expect to be heard. Nobody will believe in heresy. In Gitā the Lord has said--'Yogasthah kuru karmām' Work has to be performed with the dedication of yoga (jointness) Preaching without practice is not heard, so it is well said 'Practice before you preach.'

The great teacher, the first Sankara says "Jagat panpālyitirīnām ksatriyānām bal-ādhanāya aham yogam proktavān, tena yoga-balena yuktāste samarthā bhavantu brahma parirakshitum brahm-ksātra-paripālite jagat paripālyitumalam"--This yoga was told to the (warriors) ksatriyas as they were the protectors of the world and needed this strength to perform their duties This power of yoga would make the (kings) ksatriyas capable of testing the Brahmins or the learned ones (the high caste) This reciprocal protection made them worthy of looking after the public well. "Thus the demi-gods by giving yogic knowledge and power to the ksatriya kings made them capable of looking after their subjects. In course of time these teachings faded away, as is also said by the Lord. Who was this sun to whom God had given the lessons of yoga? He was the first king of the Surya (Sun) dynasty Whether the sun in our sky has any connection with this king or not, is a matter of thought.

The scriptures say that Brahmā and Siva (the creator and the destroyer) are the first teachers of yoga. Yoga aims at--giving the knowledge of God and the world. God is all in all, this world is pervaded by Him. As long as this knowledge is not achieved, the living being is tied down to this world. Thus all holy books agree that this world and all its beings are part and parcel of the Lord. By this knowledge liberation is achieved and sorrowless spiritual happiness fills the being In Gitā also, sādhan is mentioned for self realization and achievement of spiritual happiness only. Otherwise how grief and sorrow of this world would come to an end? Due to acts and activities unaccountable beings come about in this world. A man's body is best for doing

sādhanā, it is the one by which truth can be found and God can be reached and got. Our vedas etc. all are mostly filled with teachings on controlling lust and passion. By performing religious (truthful) duties the world and its beings are benefited, Inequality, injustice etc. are anti-religion For the protection of such a religion of man-kind a king is needed. A kingdom which is empowered with such a religion is actually the basic protector of the world. (Narānācha narādhipam)--To keep man-kind well disciplined in this religion those who organise them and look after them in various ways are also said to be chosen by the Lord. Thus, God had given this religion of yoga to the First king.

All that was said till now, is just an outward survey of the matter, but this also, should be known. There is an internal aspect also, which shall be now talked about. Although this 'Surya' (Sun) was the first king, yet inside us there is a 'Purush' (Man) too, who is known as 'purushottam (The Best of Man). He is the source of all world's basic power. Lacking Him this body, its mind all its powers become actionless and useless. From it is born or appears Savitā (Sun) which is life (of the world--Prān) This is the first great principle pervading the world. Here there is no confusion due to constituent qualities of material nature or 'gunas' The 'gunas' here are of a very pure nature and thus greatly lighted up and are called as being (purely in God's service or) pure feet of the 'Lord'. This lighted up God--the Savita's master - Brahm is the Purush to be worshipped. If this Purusottam is termed as the First Man then the Sun can be called the second, who is the glory of and the glorious to man.

*Adityāntargatam yacca jyotisam jyotir-uttamam
Hridaye sarva-bhatānām jeeva-bhutat sa tisthati
Hridayākāse ca yo jeevah sādhakairupavarnyet
Hridaye sarva-bhutānām jeeva-bhutat sa tisthati*

He 'Prāno hyeshah vā sarva bhutair-vibhāti' as prān is lighted up in all. 'Yā prānena sambhavati aditir devatāmāyee' The power of chit (contained with godly virtues) is born with the powerful prān. The Lord Vāsudev who is present in all from the creator to the smallest twig has endowed the prān with His very own main

power. The First Lord—Vāsudev is Shrikrṣṇa—He is called the Purusottam. In Bhāgavat, says Bhisma—‘esa vai Bhagvān saksād-ādyo Nārāyaṇah pumān’—He is the actual first man — Lord Vāsudev. The heart-felt experience of the lighted circle—“(Suryakotprankāsam)” by the yogi (in sādhnā) is this vivasvān or savitā. By the light of this sun the seven worlds, this earth, all atmosphere and the self are always lighted up. Situated in the centre of this light is the Purush—Nārāyaṇ or the Lord Sri Kṛṣṇa—the speaker of our Gitā “Sa oo prānasya prānah”—He is the life of lives. The lighted, golden rays of the savitā’s circle are of this great Lord Sri Kṛṣṇa Himself is knowledge personified blemishless kootasth. Although He Himself is changeless, still His eternal rays of powerful light are radiantly spreading in the world—this is the prān or surya. In the ‘sristi-prakaran’ or text on creation, this is known as ‘Āditya’ or the first born. From the ‘Āditya’ is born the whole universe and thus it is also called Savitā (the producing or generating). By the ‘Purusottam’—knowledge is first spread in the orbit of the sun, thus it is said in Gitā—that the Lord gave this knowledge first to the sun. Afterwards the knowledge descends to the sphere of ‘man’. This enlightens the mind and it goes into many thoughts. This ‘Man’ is called ‘Manu’ by the Lord. Mind comes from prān or is born of prān ‘Manonāth Mārutah’. Mind is dependent on prān or Prān is the ruler of the mind. Mind initiates all activities

*Manah karoti pāpāni mano lipyate pātakaih
Manasca tanmano bhutvā na punair na ca pātakaih
(Gyān-sankalini)*

Mind is the creator of the 3 worlds

‘tatsrīstvā tadevānuprāviṣat’

This mind, when it gets consolidated and fixed, then it is called kootasth or Brahm. By deep concentration the mind can become all powerful, endowed with all virtues (the six), and then only it is free from its birth, death, happiness, sorrow, hunger, thirst (the six main problems). To such persons come the great sages, Gods and Goddesses like Brahmā, Ganesa, Sarasvatī, Jagad-dhātṛi in the moolādhār; Kṛṣṇa and Rādhā—at the Lingmoola;

Rudra (Siva) at nābhi—the navel; God in the heart; sadā (eternal) Siva at Kantha or neck and others (all on their own). Such sādḥaks can perceive them in their minds and also have contact with them; such sādḥaks are called ‘Manu’. In this way the ‘Manus’ repeatedly show the religious path and put down their laws. Unless the mind tries to achieve real truth or steady fixedness—by which Brahm is obtainable by following the Brahm sutra which is in the spinal cord—(where the universe is present), from where will the real true religion come? Thus manu is the establisher of religion.

As long as the mind is of an outward view and busy in its passionate life till then this world exists. When it turns introvert the insight is opened. This position of the mind is called Iksvāku, Iksvāku is born of the mind (Mun or Man) and it is the mind’s eye of knowledge or intelligence. By the help of such sādḥaks possessing the ‘chaksu’ eye of prāgyā (knowledge) the unenlightened persons can get enlightened. Thus, this yoga—from ancient times is being handed over in succession and is being spread.

This will be said in the next text. (1)

Text (2)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेर महता योगो नष्टः परंतप ॥ २ ॥
*evam paramparā prāptam imam rājarsayo viduh
sa kāleneh mahtā yogo nastah parantapa (2)*

Translation :-

The supreme science was thus received through the chain of disciple succession and the saintly kings understood it in this way. But in course of time the succession was broken and O Arjuna therefore the science as it appears (got lost) or scattered. (2)

Spiritual Explanation :-

By tradition, saintly rulers received it, in course of time, spiritual yoga got destroyed.

This yoga is received from one person to another. The disciple learns the technique from a spiritual Guru, and in this way the chain spreads. Due to lack of a good disciple, in course of time, the sādhan of yoga got slackened and it appears that this science was nearly lost. What is yoga? It is explained thus--our knowledge of being this body is so well established, that we think of ourselves as the doers of all acts, we cannot see God as we have separated ourselves due to our ego, Thus we never get free of worries and sufferings. Whereas a yogi "naiva kinchit karomi"--I do nothing--is what he thinks. They not only think, but also see God, thus they can never have the ego of the self as the doer of anything. Then, why is it that we cannot see God? We have become so much, (as) one with the body and indriyas, that we do not even think of any other existent. Believing that the works of the body and its indriyas are our very own, we become proud of it and have to bear sorrows and worries that make the life unhappy and unworthy. Our egoistic thoughts effect the body through many nerves, thus our pure, true knowledge gets lost. We shall have to re-gain this knowledge. It will be done by purifying the nerves which are obstructing the knowledge. This purification is the sanctification of the self, actual worship is not done without this cleansing. For this is needed prānāyām, and the kriyā of 'Omkar'--the yogic specialization. This specialization is necessary for achieving real knowledge of the supreme, although it can be different in the case of those who have become knowledgeable due to their purification in previous births owing to their inlaid conceptions. (2)

Text (3)

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

*Sa evāyam mayā te'dya yogah proktah purātanaha
bhakto'si me sakhā ceti rahasyam hyetad-uttamam (3)*

Translation :-

That very science of the relationship with the Supreme is

today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science. (3)

Spiritual Explanation :-

I am telling you that secretive, ancient yoga as you are a devotee and a friend.

This yoga is very very ancient. When the world was created, in the next course of years the mind of man was not polluted, rather it was naturally pure, thus people knew this secretive yoga and practiced it. In course of time, due to laziness of the mind, God surrender became less, this being the reason of yoga getting near to lost. But during dwāpar (a particular course of time) why did Lord Kṛṣṇa explain this yoga to Arjuna? It is because even in very sinful times this yoga does not get completely forgotten. Only, due to lacking disciples the knowledge is not spread. Today on getting Arjuna--a friend and devotee, the Lord is telling it to him. Since time immemorial the Gurus have been preaching it according to need and capability of the disciple in particular. If the person lacks devotion, he lacks faith also, thus it does not bear fruit, if told to such a person; but to devoted disciples even the most secretive (Kriyā) yogic-angle is shown. Although the Lord sees all as same, still to be a devotee is a very fateful thing and more so to be a friend. Those who take the Lord as their own, and think of Him and remember Him as such and act accordingly (performing kriyā) can experience and understand the spiritual secrets. But for a friend all doors are open, nothing is hidden from him. Friendship is reciprocal. (giving and receiving) when you give yourself in sādhan to the Lord, He gives Himself to you, then comes a stage where differentiation is not possible, one who becomes the ātmā-(forgetting the body) has the right to know every secret of it. Arjuna had this right. It is forbidden in holy (lawful) books to unfold secretive topics in presence of unrighteous persons. It is said in the Muktikopanisad'--'vidyā ha wai Brāhmanamājagām gopāya mām sevadhiste aham asmi'--At one time the spiritual knowledge approached the Brahman and said--you help me in keeping secretive otherwise I shall become unable to present good fruits." (3)

Text (4)

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna uvāca

oparam bhavato janma param janma vivasvatah

katham etad vijāniyām tvam ādau proktavān iti (4)

Arjuna said

Translation :-

The sun Vivaswān is senior by birth to You. How am I to understand that in the beginning You instructed this science to him? (4)

Spiritual Explanation :-

By the lighted power of the body it is experienced--how the sun who is very ancient could be instructed by You when You were born after him?

Such a doubt is quite but natural. How many of us can actually know God? Whenever some confidence appears we do feel like enquiring of the Lord--Do you appear as Kṛṣṇa? Does change of body, not effect or change the ātmā. If it is true, how will we understand it? When you come in the body in different forms during various incarnations, then does your 'self' not change accordingly?

Arjuna has a reason for his doubt. He is not yet able to understand that the ParaBrahma (God) is par excellence, He is beyond all names and forms (na tasya pratimā asti), yet He is of an eternally alive natural form. It is as the internal chidākāś, like the eternal sky which is the beginning of all forms and beauty. This is known as the spiritual nature--the shyamā. This is the form of the formless, preceding it all is formless. In this form is engulfed the form of self, and in all beings it is of the same form. In the first stage of sādhan, this form is not visible, preceding it, is seen the light of the sun, thus, Arjuna doubts the sun to be the first. 'So, Kṛṣṇa, how you came first?' Arjuna does not know that the light of Kṛṣṇa's (body) is the lighted up sun, and its sunlight. The enlarged form of the great eternal prān is the sun, and from it

is born this multiform world. Inside that lighted circle, deep in (its cave)--is a twinkling spot of unimaginable beauty, this is Jeeva Chaitanya the life (of lives) the 'I' the ego of the self. From here the ego-spring starts, and is known as egoism. This point (spot) is also a power point--of that main powerful sky. Like a lotus that blooms in the pond it is (like) a lighted up star in the (blue) sky both are perceived by knowledge, the difference is of the form only. The sādhan with little knowledge thinks, rather doubts that the first light is that of the kootasth, then comes the dot or spot, then how does the Lord precede it like a cloud of lightning. The sādhan as yet has not understood that in the eternal spiritual mental sky, eternal light is reflected. The light of kootasth is the light of the rays of Brahm that spring up due to sādhan. Brahm is the existing entity, formless and blemishless. The eternal, knowledgeable Brahma; although all pervading is unchangeable and purely a witness. Mother nature--due to the various qualities contained in it--gives birth to name and form. The life that comes into being within this name and form is the birth of the living. By this, in the sphere of nature, mind, brain, ego and indriyas etc. and then in this solid abode of the body life is generated. Then all these look alive. This is the Ātma-reflecting life, or the consciousness of life. Nature is like the unexplained spread of eternal sky, known as 'chidākāś' life springs up in its bosom by the ātmā impregnating it, or, the womb of nature. Therefore the sperm giver father is the Lord Purusottam (Best of and first of men) and this sky of nature is the spiritual womb or generating source. Therefore it is the mother of the world. The superior light that is reflected in this spiritual sky is the light of the chit--or the first great animating principle and is also called Vivaswān or sun. (4)

Text (5)

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥ ५ ॥

Shri Bhagevāna uvāca

*bahuni me vyatītāni janmāni tava cārjuna
tānyaham veda sarvāni na tvam vettha parantapa (5)*

Translation :-

The Blessed Lord said-

Many, many births both you and I have passed, I can remember all of them (because my knowledge is eternal) but you cannot (because your knowledge is obstructed). [Unintelligent people can doubt kṛṣṇa to be Lord the God--thus this question and answer is given to clarify it (5)]

Spiritual Explanation :-

The kootasth is experiencing many of our births have passed, which I know of, but you do not

Past, present and future are all the powers of the illusiveness (of māyā). Due to the effect of Kāl (one of the destructive principles of the world bound by time) the differences of small big. birth and death are felt. That which is beyond kāl is Mahākāl. It does not have the three differences (trikāl) of time, thus it does not possess the different feelings, it is always situated in one form Mahākāl is the Lord Himself, present in the kootasth as a witness. Those who have achieved a state of oneness with the kootasth, concentrating on it, are the ones who go beyond life and death and stay as witnesses. The way kāl obstructs the knowledge of those in bondage, the liberated free ātmā's knowledge (sight) stationed in the mahākāl is never obstructed. Thus his memory also does not diminish. In the "Durgā-saptasati this is said to be the 'Great memory'" This eternal memory is the liberation of the being. The one whose memory is thus alighted, his sight rises from the binding sphere of the body to the great sphere of eternal sky. Then he is no more bound by body, and thus the feeling of it also ceases. The one who has forgotten himself as ātmā perceives the body alone as himself, therefore he has the various feelings of the body like birth, sorrow, fear of death etc. The eternal memory, makes the living being as siva and he surpasses the sorrowful state. As long as the susumnā situated consciousness or knowledge of

the ātmā does not rise and light the darkness of the (selfish) self, the real self--the ātmā is not visualized.

*Om uttame sikhare devi bhūmyām parvatamurdhani
Brāhmanyairabhyānugyātā gacha devi yathāsukham*

The hill of 'meru' or the spinal cord (column) which is situated on the moolādhar or the earth (point or chakra) on the top (peak) of it in the sahasrār is situated the (gāyatri) power of life. 'Brahmanyah' or those who are worshippers of Brahma--or of the powerful prān situated in-between the spinal cord, and due to their sādhan the power of ātmā that rises from it unites them with the siva and fills them with paramānand that takes them beyond death. The beings' entry into various forms of nature and his presentation in a particular form--all are based on unintelligence, thus during this illusiveness of the chit nothing is known, because of the obstructions. So the Lord says that you don't know, but since nothing can obstruct me, I know everything.

How is it that He has also passed many lives? In the body of the being, ātmā's light is always present, thus it is said that the ātmā has also passed many lives. When you come to think of it, actual birth and death is nothing, but the self-knowledgeless person or one who has forgotten the ātmā cannot understand this. With every new body--he thinks of birth, and with every change of body, he imagines death. This is the cause of fear, and sorrow. Your unintelligence makes you feel this way. I am always lacking in such unintelligence, whereas you always imagine the body as your self. I am situated in the self not in the body. Nature plays with you and makes you dance to its tune, but I make nature dance to my tune. By becoming egoless of the body, you can also become 'Me'. (5)

Text (6)

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवात्म्यात्ममायया ॥ ६ ॥

*ajo'pi sann avyayātmā bhatānām isvaro'pi san
prakṛitim svām adhisthāya sambhāmy ātma māyayā (6)*

Translation :-

Although I am unborn, and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form. (6)

Spiritual Explanation :-

(In reply to Arjuna's query of how the Lord is born, when He is above all good and evil)-

I am not born, neither do I die, I-the Lord of all sentient beings appear to be born with the help of nature.

One who is eternal-unborn, cannot be born, and one who is undestroyable cannot die then how does his birth etc. happen? For one who is God, the soul of all souls, complete in Himself and blemishless, it is impossible to act like good and evil. Thus if this body is a result of previous acts, then how is it possible for God to come in a body, since He is not bound by any acts. Actually, the Lord does not get born like the ordinary due to the fruits of his acts, but He comes of His own wish and power (transcendental). He is not dependant like other beings on fruitive acts. The being's life and death are not in his own hands; but the Lord as He appears in the body by self-will, so He disappears, His body during His incarnation is seen like the body in natural form, but when He is gone His body-as such, is not traceable. It is like the rainbow that appears in midst of the clouds and after some time it vanishes in the void of the sky. The body in which He comes is just the illusive body. In the mahābhārata the Lord says to the sage Nārada-

*"Māyā hyesyā māya srstā yanmām pasyati Nārada,
sarva bhuta gunair yuktam na tu mām drastum arhasi."*

O, Nārada, My body, which you see by your bodily eyes is formed by the illusive māyā. You cannot see My 'Self' with these eyes of your body.

*"Krsnamenamvehi tvamātmānamkhillātmnām
Jagaddhitāya so' pyatra dehivābhāti māyayā"*

This Kṛṣṇa (form) that you see, is the ātmā of all. For the good of the world, this 'Ātmā' is being perceived or imagined as a living being.

This sort of an appearance in the body is also His illusive play of māyā. He comes into body form as and when needed. This illusive body of the Lord has a speciality.

He comes into the body to save His beings, but all the beings do not get liberated at one time, thus to relieve them of sorrow, the Lord's blessings are needed. The form in which God appears on this earth is worshipped as a routine for the welfare of the self, and for His blessings, as this is His eternal pure body-form, in this body the light of the Lord presents itself to its fullest. A being gets gratified—worshipping it.

As the flame of fire is also fire, similarly the body in which the light of the Lord presents itself, as it is, in its visible or clear form is also like the Lord, This body also gets magnetic like the magnet. A being does not get tied or bound by worshipping this form (like by any other). It is like steam condensing into water and water freezing into snow, as without solidity the subtle is difficult to understand, so for a devotee, this statue like a true light of life personifies God, and fulfills his wishes and ambitions. This statue is not dependant on illusion, because this form was due to the Lord's wish. This world and its knowledge (veda) is born of the Lord's wish. As this wish of His is not separate from His entity (self), so, neither is this world or vedas; but the difference lies in the sight and insight of an unintelligent and an intelligent. When the intelligent pierces or researches the solid, subtle and reason or basic cause and realizing it gets one with the pure, eternal self (life), he does not feel himself as separate from the Brahm. Thus, the snow once again changes into steam. The intelligent due to unity with the soul think and see that all is 'mine' or 'ātmā's and all am 'I' or 'He'. Whereas the unintelligent see different forms in every light (soul). They imagine and feel all as separate and are unable to understand that the one light of Brahm is the light (soul) of all, and therefore they get puzzled and grieved and tied down by the illusive Māyā. (6)

Text (7)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

*Yadā yadā hi dharmasya glānir bhavati Bharata
abhyūthānam adharmasya tadātmānam srijāmyaham (7)*

Translation :-

Whenever and wherever there is decline in religious practice, O, descendant of Bharata, and a predominant rise of irreligion-at that time, I descend myself. (7)

Spiritual Explanation :-

When (kriyā) acts decline, I come in a form or create Myself

In course of time-when living beings go off the track, then to show them the correct path, the Lord appears. Sometimes in a body form, sometimes like knowledge in the heart, and sometimes as intelligence of the liberated man. Anyway God comes down for saving man and the world. Due to His sympathetic nature He comes down a little, otherwise how will we reach Him. Those who reach the seventh stage of knowledge do not think anything of this world as the world to them is forgotten. But the one, who is Master of this world and a personification of knowledge itself, who can bring Him down, if He Himself does not have pity on His subjects? He, merciful as He is, comes down to the fifth level, or else the living beings would not be able to approach him. What is the religious decline and what is its uplifting. When truth is not respected, when people become lacking in their religious and daily duties as prescribed Scriptures, saints and Gods are not pre-dominant, matters of books are just verbal, religious rites are just superficial, cheating becomes cleverness, chastity of women loses itself, they become void of natural qualities of the female like kindness, nursing, serving etc and become more manly, with instincts of the male; unworthy food is eaten and unworthy acts performed, when such is the situation it can be understood that religion is on the decline and irreligious acts are rising. This type of a nature disturbs the natural flow of the world, and all sorts of calamities, sicknesses, wars, famines, peacelessness rise up, as if to engulf the world. It seems as if the

world (has become or) is without a ruler, and the wicked seem to be enjoying, whereas none worries about the saintly, rather they are so harassed, that ultimately they leave the crowd and disappear in a secluded spot. When these situations exceed the limit then the wheel of morality (or the religion of mankind) rocks and quivers, due to which godly powers and at times God Himself comes down. Thinking of the unparalleled, sympathetic rule of God, the heart gets filled with faith, hope and happiness. How will the suffering humanity get relieved? How will the immorality end? How the beings surrounded by it will get peace? When will they abandon the untrue path and walk on the truthful? When will they get relief from the disastrous evils of kaliyug (bad course of time) and get soothed by the pure, pleasant days of the 'Satyayug'-(true-good course of time)? Keeping this in mind and to organise it, God sends His faithful servants and warriors for protecting dharma-moral-law and to sow its seeds. This is self creation after the decline of kriyā. Without doing kriyā act, prān does not get steady, and in this position it is but natural for the mind to run after wanted desires, (since the prān is not steady). Thus to give a balm for this headache, to make the mind desireless and to turn it inwards, by stopping its wandering outside and to sooth the disturbed self, He becomes the teacher of all, the spiritual Guru to show the way of sādhan, of acts of true worship etc. Few can recognize such worthy people of God, yet, they do their needful, rather the needful of the people, without any ego or pride. These pride-less and ego-less are the carriers, establishers and preachers of 'Dharma'.

The kali-yug or evil course of time is thus told in the 'Bhāgwat'-prāyēnālpāyasaḥ sabhyah kalāvāsmīnyuge janāḥ, mandāḥ sumandamatayo mandbhāgyā hyupadrutāḥ. In this age men will mostly have a small span of life, they will be rather lazy and untelligent. Very ill-fated due to epidemics (sicknesses) famines (floods) etc. In the satyug dharma has (its) four feet (or is fully rooted), in the next course of time-'Tretā' and 'Dwāpar', they are reduced to three and two respectively and in kali only one remains. As the effect of time or yuga is seen in an aggregated pervasion form in all yugas or courses of time, so it is

also seen in the individuals. The four legs of Dharma are—

*Tapah saucham dayā satyam-iti
pādāh krite kritāh
adharmā-saistrayo bhagnā
smaya-sanga madaistava*

As sacrifice, purity, kindness and truth (the four) were prevalent in satyug. But due to pride—sacrifice; due to too much attachment to passionate desires and lust—purity; and due to selfishness—kindness: personifying the three legs of dharma were broken.

Those who practice prideless sacrifice, passionless purity and self-less kindness, with truth accompanying them, although born in kali-yug are blessed with satyug's virtues. Dharma can be protected by sādhnā. Doing that, by which dharma can be kept and contained in the self is the personal duty of the self. Performing this duty truthfully is satyug. A pure, simple state of body, prān heart and mind is satyug. In every forth-coming yug, one foot of this purity gets diminished or lessened. The man of kaliyug is much attached to body. When, by the sādhnā of prān selfishness, and passions (of the body) are decreased, then dwapara yug presents itself. Later, when prān becomes steady—as a result of further sādhnā, and indriyas are purified and become introvert, then it is treta yug. When mind becomes doubtless and totally unplayful, a steady intelligence is achieved by which all ties are broken and thus full surrender to God is possible; then true knowledge appears and presents satyug. Four types of kriyās are practiced in the four yugas. In kaliyug outward kriyā prevails, in dwāpara is tried the achievement of a steady mind by making it introvert; in tretā due to the mind's and prān's steadiness—knowledge appears and in satyug spiritual knowledge and intelligence enable an entry into the Brahm. In kaliyug the distance between man and God increases with the increase of the ego and the untrue knowledge of the self—as body. Mind is filled only with ideas of gratifying the senses, selfless virtues are forgotten. In the worst of times of kaliyug, the ill effects make the person nearly void of sacrifice, purity, kindness and truth.

May God bless us, and protect us from sinful (kaliyug) times, so that we may do our self-less duties and devote ourselves to Him. (7)

Text (8)

परिन्नाणाय साधूनां विनाशाय च दुष्कृताम् ।

घर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

paritrānāya sādhanām vināsāya ca duskritām

dharma-sansthāpanārthāya sambhavāmi yuge yuge (8)

Translation :-

In order to deliver the pious to annihilate the miscreants, as well as to re-establish the principles of religion, I advent myself millenium after millenium (yuga) (The punishing of miscreants should not raise the eye-brows: as to God's being unmerciful. It is like the mother, who, wishing welfare of the child, pats him as well as punishes him for his own good.) (8)

Spiritual Explanation :-

God creates Himself or comes down in the body form for protecting the saintly and destroying the evil.

- (1) Protection of the pious
- (2) Punishing the sinful.
- (3) Reestablishing the principles of religion.

(1) Those who are devoted to the Lord and to their sādhan, also have to face many problems from time to time. They are progressive and attain virtues in their sādhan; may be due to this they tend to become proud of themselves and thus, their further progress gets obstructed; rather they seem to be drawing back. Realizing this, they become aware, and a little fearful; this awareness makes them surrender to the Lord, and surrendering makes them blessed by Him and he gives them intelligence and knowledge of the truth. Even those who are true to their sādhnā and devoted to God, sometimes have to face obstructions due to some sinful acts of their previous lives which are responsible for some unwanted concepts that are deep rooted somewhere. The hindrance may come as ill health,

although willing to act, yet unable due to sickness, or some flaw somewhere in the mind which does not let the sādhak rise. In these circumstances the devotee gets quite frustrated and rather impatient, then the Lord gives him knowledge and strength, by which he can reach the Lord. This is the protection of the pious or the deliverance of the devoted sādhak. As the Lord says in Gitā “dadāmi buddhi yogam tam yen mām upayānti te”

(2) Those who are sinful, hardly believe in God, give no time for Him, please themselves as they wish, regardless of their acts, make others suffer, yet do not repent in any way, they are lacking in humanity, although not unlearned or lacking in brain. Their cleverness is used for charming others. God comes down even to punish such demonic people, the destroying of such is necessary for the deliverance of the world, thus it is not destroying, but protecting as a result, without it the world would not be worth living.

Fame (of good deeds), prosperity, truthful honoured words, memory, intelligence, holding and retaining in the mind and forgiveness—these are seven worthy motherly virtues of the world, they diminish with the rise of demonic evilness in the world. When evil acts cross the limit, then God has to appear to destroy them. Although the demons need to be destroyed, still they are also His children, so they too, are not spared from His kindness.

It is said thus in the Durgā-sapta-sati :-

*Abhirhutairjagadupaiti sukham tathaite
kurvantu nām narkāya cirāya pāpam
sangrām mrityuamadhī-gamya divam prayāntu
matveti nunamhitān vinihansi devi
drstāivakim na bhavati prakaroti bhasma
sarvāsūrānarisu yatprahinosi sastram
lokān prājāntu ripavo'pi hi sastraputāh
ītham matirbhawati tesvapi te ti sādhi (IV)*

—O goddess, by the slaying of these demons the world has become peaceful and happy but pitying on them, you have slain them. You had three kind (beneficial to them,) reasons in mind

(i) So that they may not commit unlimited sins and suffer in hell till eternity

(ii) they may get the benefit of dying as warriors.

(iii) and thus may go to heaven

Could you not have killed them just by a thought or a look? But, no; you gave them a chance to be as warriors by fighting against them in war. Since you are so kind towards enemies, then what to talk of your devotees.

(3) Establishing the principles of religion

This is the main act of the Lord in body form. The other two acts could be performed by His devotees and the learned knowledgeable ones, but establishing religion, cannot be done by any other. Dharma, the religion of humanity, or better still of the universe,—as (in nature) prescribed by God is the factor that holds the world together. Lacking in such Dharma, the world's steady fixed nature or power starts trembling. The main power source of Dharma is God. This power (stretches) springs from its source and fills the whole periphery and returns to the source. This is a characteristic nature of Dharma. This ascent and descent, resolving and dissolving creation and destruction is the play of God's power and strength. The living, being a part of God only, have an independent nature, but due to thoughtless use or wrong use of this independence, suffering and destruction have to be faced. God alone can free us of this suffering, but why does He not? He does not do it for our benefit only. Suffering teaches many lessons, a suffering person gains much knowledge, he becomes more human, pain teaches him to be careful, and he tries to evade evil. This sort of a knowledge is valueless, and none is deprived of it. This is a blessing in disguise, without which none can achieve liberation—this is God's law.

If we come to think of it, there are so many parts in this mechanical body. Now, man being of an independent nature misuses them like anything. For example, let us take food. Food is nourishing. If it is kept well regulated and balanced, the mechanism of the body will not rust before time. By food, prān, mind, and indriyas are made strong, if eating becomes an act of

wishful negligence (unhygienic) etc., then the compatibility of the parts of this body is disturbed and the result is sickness or suffering. To re-establish the normal condition—much has to be done, like taking of medicine and restricting diet etc. All this is termed as dharma of the body, by decline of this dharma suffering is caused; re-establishing of this dharma relieves the body of suffering. When contradicting religious acts take hold of the mind, indriyas, prān and brain, then too, putting it back in order, is an act of re-establishing dharma. When in the outerworld this kind of irreligious practice prevails, it causes contradiction and decline of dharma. Thus many kinds of troubles and unlawfulness disturb and shatter the health of spiritual knowledge too. Hence reestablishment of dharma on earth is required. This work is done usually by God Himself, coming down to earth. He is the personification of dharma, without which the world cannot be saved. So, according to natural laws the destructive forces come into power with the disappearance of dharma. As the Lord is the dharma, (blemishless), so all the laws of nature are endowed in Him and are represented by Him to the fullest. The measuring and balancing scale of dharma is always in His hands, thus He says, 'na me dvesyo' sti na priyah'—none is my enemy and none is My beloved. But in man this balance of dharma is not always maintained, because due to different active elements of nature, it is not always possible to balance the degrees of love and hate. Thus the measure of Dharma decreases. The natural light of dharma is put off and dharma declines. To bring back this balance God has to appear. Moving away from God, gradually the beings forget Him, causing heavy downfall of dharma, religion and law of nature. Then, on the Lord's appearing, all these matters are put right. This is called the re-establishment of dharma. The independent being forgets his actual self. He stops fearing, loving, or respecting the Lord. Sometimes he has to be whipped to be corrected. This punishing and enlightening is the kindness of God towards man.

We shall now talk about the establishment of dharma by man's body, mind, and prān. The ātmā's light is seen most in the āgyā-chakra, the two petalled lotus in the forehead, this is

also the place of the mind, but getting down with the five elements, the mind gets down to such a level that it does not even remember its own place. The self is so forgotten that nothing but the body and indriya's enjoyment is the thought left. It seems that all relations with the ātmā are cut off, and even a thought of the self does not come up. Therefore to remind him of his own self it is said, "sa evayam mayā tēdya yogah proktah suratanh". O, being you do not belong to another, you are my devotee, your prān and mine are one, thus you are my friend, you and I are of one, since eternity. I will tell you of that old unity. When the mind was in āgyā chakra, it was full of knowledge now it has got down from there, falling in the flow of prān, it has got lost. The ātmā is full of knowledge and happiness, still when the chit' springs up in a worldly form, it forgets the self as ātmā. Due to vibrations in the chit this sort of spring rises and prān vibrations (breath flow) start. This prān's vibration in the form of forty-nine breaths or prān's-air passes through the nerves, and becomes extrovert. This exuberance compels the powers or senses of the indriyas to accept sensual desires, without which they become restless. This is called sa kāleneh mahtā yogo nastah parantapa O' Arjun, at that time the mighty yoga declines.

But, the Lord being a very considerate and friendly master, does not forget us, although we may forget Him. Due to His kindness He comes down as a saviour. "sambhavāmi yuge yuge"—I come down after a course of time (in each millennium)

'Dehātmādrstym:oorhā nāstikā pasubudhayahd'—with the concept of body as the self, after some time man becomes animal like, forgets God, and stops believing in Him. Dharma ceases to be, so God has to appear for its establishment. Now what is dharma and what is its decline. The mind initiates evil acts by coming down from its own place—the āgyāchakra, and imagining the body to be its self, it follows its instructions, this causes the sins that we all are regularly committing. Then what is dharma? It is : not letting the mind descend from its own high place and getting involved in the body. Its opposite is lack of dharma. Those who are lacking in dharma are the

non believers and of animal-like knowledge, by which they perform bodily acts for the quenching of passionate thirst, therefore they do not understand the truth of this human body and become unbelievers. Dharma is that which holds the living beings, when this dharma is in danger, then it is necessary to establish it properly. Dharma is that which holds and so is the mind, if the mind ceases the world ceases with it. This mind becomes void of dharma by its descent; to stop it from falling from its original place (the āgyāchakra) is establishing dharma. This way, when it is in its rightful place, dharma also becomes steady. The dharma of a playful mind is not steady, as it will wander in a variety of sensual pleasures. Where will the (religious) dharma of such a person stay. Now keeping the mind in its own home is a personal duty. Why is God needed for this? how will many people benefit from it? When the Lord appears, may be we shall not be, at that time Now appear-means to spring up, the enlightenment of a light that was not there. The Godly soul is in every one, but its very own light is enlightened in the āgyāchakra only. When this light spreads, then the real dharma of the soul which is steadiness-lights up. With the steadiness of the prān, the mind also becomes steady, confusionless and peaceful.

‘Prasānt manasam hyenam yoginām sukham-uttamam, upaiti shāntarajasam brahmbhutam-akalmasam’

Those, who attentively practice pranayām, achieve pratyāhār by restraining the sense organs and the mind Their rajoguna (passion, gloom, foulness etc.) gradually diminishes and they get the pleasure of unity (yoga) with the Brahma Therefore rajoguna will have to be calmed down and thus getting free of sins a steady form in Brahma will be achieved and automatically the yogi will be blessed with samādhi, and its peaceful happiness

By doing prānāyām-with concentration, all aspects of yoga — pratyāhār, dhārnā, dhyān and samādhi will be achieved. After it, when the mind ceases to be, the soul will be stationed in the self or Brahm, this is the duty of the self. Trying for this, is the protection (of dharma) of your own religion and the establishing of it.

God’s appearance on earth has been talked about now we shall talk about His coming in courses of time. The playfulness of prān is also the playfulness of the breath. This play of prān is the ascent and descent of breath. This flow of breath is sometimes in the left nostril and sometimes in the right. On the left side is the irā nerve and on the right is the pingala. The flow of breath in these nerves is the cause of the world. This flow causes the domination of man—or rajoguna (passion—emotion, foulness, etc.) and domination of demons (the evil acts) or tamogun. As long as the flow of breath is in ira-pingla-the passions etc. will not leave, this is known as the raja-tama (sensual) feeling or sinful, lustful passion. But, God says he comes down in every yuga (course of time) to destroy sins. Now, what is meant by yuga— ‘yugmam hi yuglam yugah’ yuga means uniting or (yugal or yoga). When the breath comes into pingalā from irā, it once passes via susumnā, and the same way via susumnā to irā from pingala. This joining or unity of irā with susumnā, or pingalā with susumnā is the yoga or yuga. The meeting time of this union (or this dawn) is the auspicious Brahm—dawning or appearing time of the Lord. Thus, his spiritual light with its full enlightenment is at that time perceivable or understandable. This time is increased by the yogis with their sādhnā. In this union of day and night appears the Lord’s light, therefore this is His coming in every yug.

We, beings, forget Him, but he does not-forget us. Due to his kindness he comes down to such a place where we beings can avail him. In the body, in centre of the eyebrows the Almighty is permanently situated, if the mind can enter this abode, then his forgetfulness of the self will disappear. To help and waken the sleeping; he comes as a guru and shows the way to this abode of spirituality by which the flow of prān can enter and proceed on the royal path to the kingdom of susumnā. The spiritual master’s main teachings enable the disciple (by sādhnā) to collect the diversely projected mind and take it through the flow of prān to its own designation. This is the opening of the spiritual eye by the blessings of the Guru and the self. The mind, on forgetting the soul, is mad after passions but following the Guru’s teachings, gradually the passions subside, this is the destroying of the evil,

The mentality changes with regular sādhan and thus the mind is not as attracted by evil thoughts or acts. This is the destruction of evil and the re-establishment of dharma. (8)

Text (9)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ६ ॥

*Janma karma ca me divyam evam yo veti tatvatah
tyaktvā deham punar janma naiti mām eti so Arjuna (9)*

Translation :--

One who knows the transcendental nature of my appearances and activities, does not, upon leaving the body take his birth again in this material world, but attains My eternal abode, O Arjuna. (9)

Spiritual Explanation :--

One who understands My birth and acts as the clear sky and with a knowledge of it, performs kriyā, does not have to be re-born.

In the sky, we see a variety of forms and colours but it is illusive as they do not actually exist in the sky. Our sight, just creates an impression of that kind in the mind. That which is void, cannot in any way be mixed with anything. Thus nothing can stay attached with it. Ātmā and God are like this, unattached thus it is not possible for any effect of anything or any act to impress them. Therefore this sort of birth is transcendental or spiritual, not depending on fruits of acts. Although God controls Māyā or illusiveness, with the help of its nature, He makes His appearance. We may feel that He is born like the ordinary but it is not so, we are born depending on the Māyā but the Lord is not dependant on it. Spiritually there is no difference in our ātmā and Paramātmā (God-the soul of all souls), then why do we get born depending on the māyā? The reason is that we are covered with illusiveness, although in actual we are the same ; but our lacking knowledge does not let us understand this. This bondage is due

to our eternal lack of self-knowledge. This lack of knowledge, disappears on the appearance of knowledge. If this lack of knowledge was in the true self, it would never disappear, but the being's self is consistent of knowledge, with this concept the being is like the Lord,—eternal and undestroyable. As is said in the Gītā—“ajo nityam sāvatoyam purāno na hanyate hanyamāne sareere?” If this is the case, if the being is eternal not destroyable and a living witness only, then how will he die? Death occurs of the body but the being with his ego of the body, imagines that the being is dead with the destroying of the body. This feeling of self in the body is the lack of knowledge, which is the binding factor. This lack of knowledge does not exist in God, therefore He is never bound, when the being—on understanding the birth and acts of the Lord: gets enlightened, then this forgetfulness of the self is withdrawn and he remembers that he and God are of one Brahm and he realizes that he is not the body. But the feeling that—I am the body, does not go easily. There is a way to achieve this. With the body as self the being is tied down to the body by unlimited strings of work effects, and thus he is unable to experience anything but the body. These tied down feelings enter the prān and flow into unlimited nerves, making the person forget himself. The mind, brain, and indriyas all forget the ātmā, where they have come from and who they are, nothing is remembered. Then unanimously they keep wandering from passion to passion. Still seeing the sufferings of mankind and wishing to get rid of such sorrows, it is but a natural wish of the being to get rid of birth and death, as in actual he is also beyond life and death. For him, getting born and dying, and suffering in life are all known facts. By realizing the transcendental birth and acts of the Lord, we can rid ourselves from the sufferings of birth and death. Thus it is very important to understand this. His birth and acts are not like ours, they are divine. How from the soundless comes the sound, how the bodyless turns into the body form, is a matter of wonder, how eternal God, who is beyond nature performs this worlds' tasks without getting blemished, is unimaginable by the mind. The ātmā or Brahm

presents Himself in three stages--As Brahm, as God, and as an incarnation. In the form of Brahm--His illusive powers keep contracting regularly--"dhāmnā svena sadā nuastakuhakam" When this Brahm accepts the māyā bodily, then his second stage is presented as Iswara or God. God shows himself in a great manifested form in the solid body, His subtle body, the invested seed of the soul (rarefied-hiranya-garbha) is born of Brahm and his Reasonbody or causal body (kāraṇa deha) is in the in-set knowledge form and presents itself by collective pervasion and distributive pervasion. These are three bodies of Iswara. In the distributive pervasion the knowledge is distributed, whereas in the collectiveness Iswar is filled with eternal knowledge due to the excess of satvaguna--(constituent qualities of God), thus He is not dependant on Māyā. In beings, due to the distributed knowledge, and lack of satvaguna, lack of true knowledge also prevails. Iswar is free from māyā due to excessive satvaguna, (although He is joint with māyā), but the being is dependent on Māyā.

The third stage of Brahm is incarnation or avatār. One who comes for protecting dharma is known as incarnation. The liberated beings also, who come for protecting dharma are known as avatār. They are endowed with Godly powers. It could be thought that when there are so many avatars, they could collide with themselves but it is not so. All these Godly people are like shadows of God, and they always carry out His orders, without any jealousy or self-ego. Māyā is controlled by God or Godly people, thus although taking help of māyā they are not bound by it due to their sharp knowledge. They stay in the Brahm, but at the same time with māyā's co-operation they can help the world and its beings. As water on the lotus-leaf-stays on it without soaking it (or touching it) so, these Godly avatārs can stay unattached even after doing much work, unlike an egoistic person. They can always stay in the ātmā, so they are not (bound) worldly. Understanding this aspect of the Godly or of God even the common man can be liberated.

The Avatār's birth is not much different to that of the man. The main difference is that of the intricate knowledge. In the

hands of māyā, man becomes body alone, and his self-pride does not let him understand the real self. The same being becomes Godly when he is free of Māyā. How by not knowing the intricacy of knowledge the being becomes a slave to the māyā, and how can he get freed from it; knowing this with all its aspects and totally understanding it can free a being of life and death and the clutches of Māyā. It has been told previously how the mind on descending from its own place, flows with the prān (breath) and gets tied down at the six banks to the innumerable nerves, thereby becoming one with the solid body and imagining nothing but the body as self, other experiences are very vague, if at all present. This wrong knowledge of the self is the death of the being and it is also the reason for his birth. In this condition he feels very fearful, very disturbed, but yet, he does not remember that his real self is eternal and sinless. Still, if he is lucky enough to get a spiritual master who guides him, then he can be made to remember his real self and his real abode. After which the being gets restless to reach his home, and on reaching if he is free of all sorrow.

One who is (eternally) situated in the Brahm does not fear, as death does not reach there. When the playful prān, which is the cause of restlessness of the mind, brain etc., gets steady, then, in the kootasth Brahm it gets nirvān or freedom, and with it the mind and brain also become one with the Brahm. Then, they accept nothing of the world, and with a liberated nature they become united with the ātmā. The living being runs like mad for and after the attractions of the indriyas, but when by the sādhnā of prān, enlightenment springs up, the unvibrated sound is heard, and a touch of kriyā's parāvasthā is experienced, then the being gets astonished, all his doubts are cleared and he understands the way to conquer māyā or illusiveness. The yogic act of prān-kriyā makes the mind steady, the prān also enters the eternal void, then the sound of 'Om' presents itself in an unbroken tone engulfing all outside sounds, hearing ten such sounds (in the unvibrated), makes the being free of the sorrows of this world, his mind gets confined to his own place. Reaching the gates of the unvibrated

sounds the sādhak gets situated in the āgyāchakra and later in the sahasrār, then only, the being is able to experience his spiritual self. This birth at this place is the spiritual birth, in other words it is void but complete. This is his home. On attaining this position of the full, or great void how will one get re-born? Walking on the path shown by the spiritual guru it is possible to attain this high state of yoga or unity with the Brahm. (9)

Text (10)

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

*veeta rāga bhaya krodhā man mayā mām upāśritāḥ
bahavo jñān tapasā putā mad-bhāvam āgatāḥ (10)*

Translation :-

Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many persons in the past became purified by knowledge of Me, and attained transcendental love for Me. Thus being part of Me, unity with Me is achieved. So it is said madbhāvam āgatāḥ'. (10)

Spiritual Explanation :-

Becoming desireless, abandon fear and anger, knowing ātmā as all pervading, worshipping or doing the loving act of the ātmā, experiencing much by seeing and hearing, always stays in kootasth, getting purified enters parāvasthā.

It is being said, how to return to the form of the true self. We are much attached to passions, why is it so? God himself has created indriyas with their faces towards the world, therefore the being can know worldly matters, sound etc. but not the internal self or ātmā. Some knowledgeable ones, wishing to get liberated turn their sight etc. away from the world's attachment and visualize the ātmā that presents itself in the body. Why are the indriyas facing outside? The ātmā on wishing for sense pleasures unites with the mind and the mind accepts them through the indriyas, but it fails to take in the living form of ātmā that is

(also) present in the senses and receives the passionate sense enjoyments only, and gets lost in it, thus making himself rather blind to the truth and becomes tied down. Later, when he is over exhausted and nearly burnt out by the worldly heat, he starts to look for his eternal self, and then does sādhan according to the preachings of the Guru. Slowly, as a result of sādhan he becomes a little steady, the wish for passionate desires decreases, and the mind turns introvert. Due to this aspect of the mind,—wishful desires (attachment) fear and anger etc. diminish, they are obstructions in self realization. Passions are the root of all bindings. gradually these passions decrease so much that the mind does not even notice them, as the mind's thoughts also decrease. This is a very happy disposition. The mind because of dropping the outside world gets attached to the ātmā and unites with it. This is the mādbhāva or sentiment of 'My form,' which is a very pure form, on attaining this nothing of the outside world is seen or heard; only the soul's light, the unbeaten sound and the deep happiness of the ātmā is present, which fills the mind with ānand. This is the loving act of the ātmā, because when the being forgets the self, or ātmā, he only suffers and cries due to the sorrows, or worldly heat he has to bear. But when there is no forgetfulness of the self then there is no suffering too. So, this is the loving act of the ātmā. Then, by it the breath is always steady, thus a position in the kootasth is obtained, and since the mind does not wander it does not get impure, so a very high spiritual position is achieved. This position of samādhi or parāvasthā (later stage of sādhan) enables the being to become like Siva (Lord) and he enjoys the spiritual happiness. This position is attained only by those who do sādhan.

Previously also many have achieved this goal, but, sacrifices will have to be made. This sacrifice is not of giving, but of gaining,—gaining pure knowledge. The fruit of this knowledgeable sacrifice is the parāvasthā of kriyā, it is the same as that of prānāyām etc., knowing one's self as one and becoming united with the Lord is the best fruit of any act or sacrifice. Before reaching this abode, the wishful desires, fear,

anger, cunningness etc., all leave the mind and go away. When cunningness is totally abandoned then it can be understood that a full knowledge by sacrifice has been gained, full surrender unto the Lord has been done and 'madbhāvamāgatāh'—The form of Myself which is liberated, or free, eternally pure true, alive, and happy has been obtained—(the sat. chit, ānanda) (10)

Text (11)

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

*ye yathā mām prapadyante tāns tathaiiva bhajāmy aham
mam vartmānuvartante manusyāh pārtha sarvasah (11)*

Translation :-

All of them—as they surrender unto Me—I reward accordingly, Everyone follows My path in all respects O son of prithā. (11)

Spiritual Explanation :-

I reward according to the (sentiment of the) worship.

Those who do sādhnā with concentration—their mind soon becomes confined, and ānand (happiness) is achieved by them. The one who does not concentrate takes a long time. Forwarding in the sādhnā, whosoever gets deeply or as deeply involved, his ratio of happiness is accordingly. I do not miss out anyone when rewarding, but the rewards are as per the acts. How do we see the equilibrium in God towards men, thus? The one wishing to get liberated is worshipping Him all the time, with heart and mind, but others think of Him now and again, thus rewarding them in the same manner cannot be called a fair or equal distribution. Even if God, wishing to treat all to the same kind of share in equalness, presents His spiritual light in front of all, still those who are lacking in sādhan and thus in knowledge will be unable to understand Him in the same consequence. Just like one who has no knowledge of a precious stone, will throw it away like a piece of glass. Now, how does everyone follow your path? Everyone follows My path, because everyone is attracted and attached to happiness, whosoever it may be, the fruitive or the non fruitive,

the knowledgeable or the ignorant. The difference is in the understanding, the passionate finds pleasure in gratifying his desires, not knowing that real happiness is elsewhere. The nectar of all happiness is in the ātmā "raso vai sahd." Whatever one may desire, one fine day he will realize that, that which he is looking for, is not in wealth, fame or family, not even in fulfilling desires. He himself is the juicy fruit of happiness with its nectar of ānand. Therefore no matter what one is running after or aiming at, in the end he will have to follow the Lord and come to His path. The one who wants Him alone, will get Him in all His glories. I am in the form of ātmā, and so am I in the form of sense; I present myself as desired by My subject. The difference is that I present my desired aspect as wanted by the being, therefore I am not faulty of unfairness. In sādhnā, also, it can be seen that some sādhsaks worship and do their acts in a steady calm way, while others are more enchanted by various sounds, and as a result of sādhnā they wish to attain the same, yet others are desirous of visual wonders of the kootasth and they do see surprise items, but they are all by the virtue of the ātmā. The enchanting sounds, the attractive beauty or the eternal fixedness in the ātmā, whatever is wanted, practiced and achieved is of Me,—My variegated light.—Thus all are on my path. (11)

Text (12)

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

*kankshantah karmanām siddhim yajanta iha devatāh
ksipram hi mānuse loka siddhir bhawati karmajā (12)*

Translation :-

Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly of course, men get results from fruitive works in this world. (12)

Spiritual Explanation :-

Although demigod. worship is done for desired fruits, but acting—without wishful thinking,—success or wishlessness is soon achieved.

It is natural for the unintelligent being to be desirous, due to attraction for sense pleasures he runs to where desires are easily fulfilled. God is also worshipped for sense gratifications. Even, during the practice of yoga, people become impatient for its success. But, attainment of a few yogic virtues is not the answer to it. The actual achievement of yoga lies in a state of wishlessness. How valuable this is, cannot be easily understood by the worldly unintelligent beings. Can anyone become wishless easily? In the depth of our inner heart many kinds of desirous waves keep rising and falling, regularly striking at the shores of our body, and tossing it, or rather destroying it; as nothing else enters the heart, besides the desires. When will this fruitive work-force end? only God can tell. None seems to be aiming for the realization of the self. As long as the manifold wishes do not leave, how will the desirous waves calm down. With the prān's extrusion the mind also follows suit and waves of breath keep storming the heart. The power of the 'kundalini'—coiled up serpent-like, at the bottom of the spine (the power of life), leaves its abode and keeps dancing outside; due to its heavy irregular breathing, much is wanted and acquired, but the mind cannot acquire peace. The Lord's worship is done, but not with a heart that is wantless. There is a great difference between worship of the wanting and worship of the unwanting. As says kabir--

*“Sahkāmī sumīran kare pāve oochā dhām,
Nihkāmī sumīran kare, pāve avical rām,
Sahakāmī sumīran kare, phiri āwe phirijāya,
nihkāmī sumīran kare āvāgaman nasāya,
Bhakti bhākhā barē antarā, jaise dharti akās,
Bhaktā jo sumire Rām ko, bhekhā jagat ki āās.”*

The wanting person, who (was a sādhak;) after his death goes to higher abodes, but only the ones who are devoted to God alone and are not wanting; reach the eternal Rāma (or the ever lasting steady spiritual disposition).

The wanting, even after his acts of remembering God or his worship—keeps, coming and going (in this world) but the unwanting, who remembers God, for God's sake, ceases to come and go.

There is a lot of difference in true devotion and a pretence of devotion, it is like that of sky and earth.

The true devotee remembers God as a fully surrendered one, but the pretender's sight is only on the benefits and losses of this world.

Some time after practicing yoga or sādhan, higher planets and many divine sights are visualized, but although the demi-gods of these places are kind to the sādhak, yet, they cannot make him achieve the peaceful solitude of the ātmā. Much hard work is required for this. When the inner-self—the chit is purified, cleared, and becomes simple to the core, then the doors of God's abode are opened for him. This position is not attained until all desirous passions, each and everyone is not searched and thrown out. Without a clear mind it is not possible to reach the parāvasthā of kriyā. Those who are successful in gaining a few virtues by a little hard work in sādhanā, sometimes think much of themselves, little knowing the actual destination; because of their short sightedness, their sight does not go as far as the Lord's abode. Thus, in mid-way they sit with satisfaction, with their few achieved powers. All this is not difficult to obtain, but full knowledge of the Brahm and liberation is not easily achieved. Although this is the eternal peace giving, but due to hard work and much sacrifice few or none aim for it. People undervalue the spiritually pure, distinct solitary position, due to minor virtues obtained by them in course of sādhan. The great one who is desirous of the greatest achievement is often perplexed by demi Gods; it is not as bad as it seems, because in a way, it is a test for the sādhak, by which it is possible to judge the sādhak's Love and devotion for the Lord.

This text is also thus analysed;--

On this earth, those who are worshipping for the fruits of their acts, worship the demi-Gods instead of Me. But their success is uncertain, because such acts of worship, if not done in the proper manner and according to proper instructions are not fruitive. But the non-fruitive prān-kriyā is sure to give fruits of success by way of 'wantlessness'. By kriyā's-practice, parāvasthā is sure to be gained by a concentrating, hard-working devotee. (12)

Text (13)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

*Cātur-varnam mayā srstam guna karma vibhāgasah
tasya kartāram api mām viddhy akartāram avyayam (13)*

Translation :-

According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non doer, being unattached. (13)

Spiritual Explanation :-

I am the creator of the four classes

I have created the four divisions of human society According to the three material modes of nature satva, rajah, tamah; the four—Brahmins, ksatriyas, vaisyas and sudras have been created, their creator is also the ātmā. In absence of the ātmā, indriyas, mind and brain nothing can work, therefore the ātmā can be called the doer of all acts. But since the ātmā does not experience the fruits of acts, so it is also the non doer. Nature cannot entangle ātmā in any act. Brahmin, ksatriya etc. are divisions of caste to the outer eye, but for the insightful it is just a play of division. Satva is of white colour, when the kootasth gets surrounded with a white light, then in its light the brain gets a clarity in which all subjects are enlightened, and the mind becomes pure and peaceful. This is the nature of satva or the characteristic of a Brahmin. When, the mind is of a nature of satva, but the prominency is of the rajah nature the mind is lighted, and the brain is determined, then the internal sky is of a reddish colour, but since it is combined with a white halo it turns to pink. This is the ksatriya caste or colour. But when the light is of a yellow colour then the mind's steady position and determination is decreased and playfulness can be noticed. This shows the prominency of rajoguna and absence of satvaguna. Then you can understand it as the characteristic of the vaisya. And when the aura round the kootastha is darkened there is no light as such, then it is the tamoguna's characteristic that of the sudra varna—

caste. This is the four type of aura of the kootasth in four different times and stages. The spiritual stage or caste can be decided according to these colours or 'varna'.

It is written in the Rig-veda—

*Brāhmnāna' sya mukhamāsīdabāhu rājanyah krīth
Uru tadasya yadvaisyah padabhyām sudro ajāyate*

Since knowledge is spread by mouth, it is said to be the birth place of the brahmin, ksatriya or the protectors of the world are said to be the powers of the hands, thus hands as roots of all deeds are said to be the place of ksatriyas in the body of the Brahm. In the same way those who do other works (like artists etc.) mostly sitting in one place are known as the thighs; since they are far from the knowledge of Brahm or the mouth; such people, although are of great importance in this world, still Brāhm can't be achieved by such acts: they are the vaisyas who rise in this world. Then come the (indications of the) lower parts, solid jobs and acts of the feet (like walking going etc.) thus this is the place of the sudras. In the body of Brahma, no matter what is personification of whom, all are dependant on one Brahm. Thus none are to be despised, all are necessary for this world. All material nature is the manifestation of one Brahm. Ultimately in due course, all adhere to the 'satvagun' and get absorbed in it. All 'varnas' or colours will change to the colour of the Brahman and all castes to that of the Brahman caste. Full development of knowledge and understanding of the truth is the last fruit of sādhnā. The caste system is based on this sort of development. Thus this system does not depend on imagination, rather it is the result of nature's own self definition, spirituality is developed gradually from the not so subtle subjects, the pleasure obtained in them, is also not totally different from the ānand, slowly it rises to the spiritual aspect of param-ānand, only due to the light effect it seems different.

A brāhman is indicated by his admission into the class of prānava (or Om, the spiritual sound). Sudra, although not barred by anyone forcefully is not of this class, the reason being lack of

sādhnā. The vaiśyas have entered this class and have achieved some development, whereas in the Brahman it reaches its heights. This sound is deep set and represents the Lord. It brings into vision the light of nature and the point of its sound. From this point and light is born the ambitious mind and its world, when this world or (its) ambitious mind gets absorbed in the light, the light in the sound and the sound in the almighty Brahm, then spiritual knowledge is achieved. Those, who achieve this position are the real brahmans in actuality.

Now, we shall see how the Lord, although the doer of it, is not the doer. In this world nothing exists except the Lord. He is the base or root of all, thus he is the doer of all. As light passing through various colours creates the impressions of that colour although light has no colour of its own. Similarly the kootasth has no colour of its own, because of its extensive purity it is clear like the sky. But due to the sādhak's mechanical body, mind or nature and its stages of satva, rajah and tamoguna reflecting on the kootasth, cause the different shades, but that is not the actual form of ātmā. As due to the (nature of the) colour of the glass the flame is coloured, so is the kootasth due to the stage and nature of the being. All sādhak's are aware of this secret of the kootasth. Without the existence of ātmā nature is paralysed. Thus we can say that nature is the creator of the four colours or castes, not ātmā. (13)

Text (14)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥
na maṁ karmāṇi līmpanti na me karma phale sprihā
iti mām yo bhijānati karmabhir na sabadhyate (14)

Translation :-

There is no work that effects Me; nor do I aspire for the fruits of action, One who understands this truth about Me also does not become entangled in the fruitive reactions of work (14)

Spiritual Explanation :-

I am not entangled by any actions or wish, knowing Me (the self) as such, does not get tied down to any thing.

One who is satisfied in the self, has no wish for obtaining anything else. Ātmā is complete in its self it cannot be overcome by anything, those who know and have experienced this truth can also not get entangled in the fruitive reactions of work. They only watch the works of body, mind or brain as witnesses. The one who is not a doer of anything, is not even attached to its fruits. Those who have reached the parāvasthā of kriyā can well imagine how all wants and envies leave the mind, rather, how will these attitudes exist in that which is the ātmā? And what fruits will He wish for? If at all anything is wished, that too, will be the self only. This type of a stage is well understood in the parāvasthā as the being himself turns ātmā; it is difficult or rather impossible to grasp it otherwise. The last stage of kriyā is this non doer's stage, therefore when there are no acts, from where will their fruits or bindings come? And for what? God is the soul of all souls, if He can stay unentangled by doing such a great job as creating the world, then, since the being is part of Him only, why he should not be able to free himself, should not be completely impossible to understand, although, it is, difficult. In sorrow and happiness ātmā does not get tied down; it is the body's ego that ties down the unintelligent being. Mind is attached to the work and thus the fruits of the work tie down the mind. Ātmā is not the doer, and thus does not get tied. The sādhak gets the knowledge of this unentangled form of ātmā in the parāvasthā. Therefore, you are that ātmā, which is not tied or entangled with anything, when this knowledge is established in a determined way, there is no possibility of getting tied down to any acts or their fruits, (be they your's or mine.) The ātmā's nature is understood only by repeated achievements of parāvasthā, when this knowledge is made permanent, then all ties are released. It is similar to a person waking up after a dream, as the subjects of the dream have no meaning on waking up, so the one who wakes up from the dream (land) of this world has no meaning left in it, and the ego of the doer is ended. (14)

Text (15)

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पुर्वैः पूर्वतरं कृतम् ॥ १५ ॥

evam jñātvā kritam karma purvair api mumuksubhih

kuru karmaiva tasmāt tvam purvaih purva taram kritam (15)

Translation :-

All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients you should perform your duty. (15)

Spiritual Explanation :-

Do your acts as ascribed, like your previous men.

Ātmā does not get entangled with work, and neither do the knowledgeable of the ātmā. But to keep this knowledge steady and firm, ātma-kriyā (yogic acts) have to be performed. In ancient times, wishing for this knowledge, the sages and kings like Janaka, practiced and understood this and to keep it permanent—they also, did not leave the acts of kriyā (yoga) It is not proper to abandon kriyā, just by a little situation in parāvasthā, because, for such a sādhak who is not very advanced, a downfall is quite possible. After obtaining a position, unless it is permanently achieved, and liberation got, it is not correct to leave practice of kriyā. In the parāvasthā, the ātmā's situation as a witness is clearly understood, when this understanding becomes permanent, liberation is achieved. Thus, o! Arjuna, you also do your duty first, your acts. As long as a being cannot see the ātmā's form as clear or lighted as the light of the sun, it should be understood that blemishes are still there. And even for one who is situated in the parāvasthā, it is needed to perform kriyā, for the sake of setting an example to the people (15)

Text (16)

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽशुभात् ॥ १६ ॥

Kim karm kim karmeti kavayo' pyatra mohitah

tatte karma pravak-syāmi yaj jñātvā mokshya se' subhāt (16)

Translation :-

Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all sins. (16)

Spiritual Explanation :-

Acts are difficult to understand, even by the learned, thus I am explaining it. Liberation can be got by worthy acts—understand the worthy and unworthy acts.

Actual acts can obtain freedom of the self, but acting without understanding does not undo the ties. Thus it is necessary to know the secret of acts, unentangling acts. How action becomes non action, and non-action becomes action, not knowing all this, thinking of good action, bad action is done, therefore, it should be understood how to perform acts. As, if you sit for meditation, but due to old concepts the mind is elsewhere then your act of meditation becomes nil, and a bad act. It could also be that doing acts of this world too, you keep your mind introvert and in the ātmā then you become the non-doer and free of the ties of acts. That which is binding in this world, is the unfateful, and death. How to get rid of these death ties, is being kindly explained by the world's master. (16)

Text (17)

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

Karmano hy api bodhavyam bodhavyam ca vikarmanah
akarmanas ca bodhavyam guhanā karmano gatih (17)

Translation :-

The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is. (17)

Spiritual Explanation :-

Action, being the progress of mankind, it is needed to know what action is, and what forbidden action is, and what actionless-ness is—

Action is the maintainer of this world and its beings, in its absence progress and liberation is not possible. This body depends on action and so do its indriyas or sense organs, but not knowing the balance of these acts, and not carrying them out well, many times action becomes inaction and vice versa. Our bodily acts also, are not performed well in lack of knowledge. Commonly, we act for, or work for worldly requirements, or for greed, and such actions are mostly binding, The fruitive actions are done with attachment to their fruits, thus they are binding. Due to the attachments, these works are repeated off and on. Slowly they become a habit, and it is not possible to stay without performing them, although need or wish for them is not existent. By this we can see, how work binds us. As, we can control an animal by harnessing it, so our ties of work, harness us and make us work according to their directions. We may understand some work or act of ours as incorrect, but due to habit we are bound to do it. It is natural for a munda (that has no other conception), to think and wish for the fruits of its action, otherwise the eagerness for action will not be there. This has been very well explained in the eighth chapter of Gitā, but for the present we must understand that if work is not done as an offering to God or for His sake, then the binding power of work will never leave us. Since it is not possible for man to stay, even for a moment—without work or act of some kind, God is explaining the depth of action. The course of action is very difficult to understand, and so mostly attachment, greed etc become the causes of work. But is it not necessary to know the complications of action, forbidden action and inaction?

The spiritual master Shree Shyamacharn Lahiri has analysed 'action' thus—The action performed with a wish for its fruit is unworthy action, and that which is done without a wish for its fruit is the action. It is also told that work done for God or for achieving Him—such as sādhan etc and by it gaining the parāvasthā is the Vikarma' or a position that is in itself actionless.

It is important to understand the three various aspects of action, as action is progress of man. By the flow of prān in the body are alive—indriyas, munda and brain. The prān's flow makes

them active and they wander in the outside world. For this reason, the prān's work or the flow of breath becomes an outward process, and due to the prān's outward flow the indriyas and mind become the same. Now this is an action, but an unworthy action, because it is action which is binding, and also a cause of rebirths and sorrows ; plus it does not let a person realize the self—(Who and what am 'I'). In time, when the being arises, and wishes to gain knowledge, he tries to learn from the spiritual master about the actual acts, and following his teachings with devotion, the mind becomes introvert and even the indriyas get less interested in worldly pleasures, then rises the spiritual knowledge. As a result of which much peace is obtained and whatever work that is done outwardly, is either of the Lord or for the Lord. Work done by such people is the actual work or action. Later, when, by doing the act of prān-kriyā-regularly, the mind gets steady and void of matters then the higher stage is achieved. The body, mind and prān all get fixed and situated in the ātmā. This is the last stage of action--'Karm' or 'Vikarm' (actionlessness).

Without understanding these deep aspects of Karm, the aim of life is lost.

Note—

The above analysis of Karma, although a little different from previous masters does not cause confusion in the actual essence of the truth about 'Karm'. (17)

Text (18)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

*Karmany akarma yah pasyed akarmani ca karma yah
Sa buddhimān manusyeshu sa yuktaḥ kṛtsna-karma kṛt (18)*

Translation :-

One who sees action in inaction, and inaction in action, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities. (18)

Spiritual Explanation :-

- Action which is fruitive is inaction and action which is non-fruitive is action or Kriyā--by doing which, intelligence and steadiness is gained in the parāvasthā. Such a person has done all in this world.

Non-fruitive action (or Kriya's act) is the best, because it has no good or bad fruitive results, thus it is as if not done. But sacrificing, or bearing work forcefully, does not create a wantlessness, yet it is faulty not to do prescribed work, but since attachment prevails (at that time) work will be fruitive. As long as the self or 'chit' is not purified it is not possible to leave work. But it is known to yogis that prān-kriyā is a work that is non-fruitive, thus they use their full power to perform this act, this sādhnā. When the mind unites with the prān, it also becomes void of wants like the prān and gets steady. Such a yogi, although acting outwardly, is in actual--because of his selflessness, non-acting, and thus his acts are non fruitive and so, non-binding. This sort of action is the real one and the performer a true yogi. He is the intelligent, because a steady mind has intelligence. He stays in parāvasthā of Kriyā--thus he is knowledgeable. Indriyas, mind and brain all are lifeless and thus actionless, unless the soul gives them its light of life. Now we shall see, who is the doer of it all. The ego of the self is the doer of many, many acts, this is the outcome of the unity of the ātmā and the brain. Ego is the actual doer of all prescribed and non prescribed acts. The indriyas are its instruments. But, whilst doing something, it seems as if the ātmā is doing it. When the acts are not done by the ātmā, why does it feel, as if, it was the doer? Because the ātmā's life--power is established in the brain and work done by the help of this brain is seemingly the work done by the ātmā. In this way the more we do, the more our ego grows and with the growth of this ego our works increase, increasing our ties of bondage. By this, we can now understand that acts as a whole are not acts of the ātmā. But since there is no other truth, besides the ātmā, so, acts and its doers all are false. Therefore, work done, is like not doing. Those who understand the true essence of ātmā and action, can see inaction in action, and when it is realized that ātmā is not

the doer, then ego does not remain and thus no bindings occur. Due to the proud ego the acts are fruitive, but when the ego or pride is gone, then who will bear the fruits and who will enjoy them? Thus the fruits are washed away. One who is united with the ātmā, is ununited with the ego of the self, thus the natural acts of the indriyas of such a person do not bind him. Those, who drop work, for the fear of doing it, or for the binding effects of its fruits, but their ego has not been shed, tend to become proud of their sacrifice. Although they may think that they have sacrificed much, still their inaction due to their pride, can become more binding than they can imagine. In this way action even in inaction is seen by the intelligent.

As long as prān and mind do not get steady, firm intelligence is not possible, without which the ātmā's still and inactive position cannot be understood; therefore to steady the mind and (its) intelligence, it is beneficial to do the practice of yoga. The result of yoga is the parāvasthā, in which the inactiveness of ātmā is well realized and understood. Thus fear of work, when, it presents itself, is not there and neither is any wish for it prevalent. The ultimate fruit of the ātmā's act of yoga is steadiness and confinement of the mind, when the mind can be tempted by nothing then it is termed as a purified 'chit'. After this sort of a purification, the parāvasthā becomes deep and firmly steady, then only knowledge is achieved and self realization obtained. This is also the 'Yogārooh' (or fixed in yoga) position. Acts done by the yogi in this position, or naturally performed by his sense organs are not binding for him, as they are the non-fruitive acts, because they get done with a wantless disposition. All work done for fruits, will bear fruits: good or bad, and will be binding at the same time. Sitting idle is not the answer to it. That which is done not for the self, but for the love of God is not binding, Kriyā--although, depends on acts, but if done for the love of God, is not binding, it rather releases the ties. Working with this Godly sentiment of yoga--knowledge is gained and a unity with the Lord is achieved. Any act, cannot achieve anything higher than this.

The performance of religious rites, like yajna etc are dependent on the indriyas, but the yogis know that they are above all this, they are the ātmā, so these acts cannot tie them. In all yajnas the Lord's special virtue is in the 'japa-yajna'—(repeating his names and remembering Him) and in all 'japas' or such names the 'ajapā'—a yogic way of japa—united with the breath is the foremost. This yajna of ajapā as other yajnas (according to rites) has to be completed with sacrifice. But sacrifice of what? Not of any four legged animal, but of the beastly instincts of the mind, like anger, killing, greed and passion or lust. As long as these are not sacrificed, till then the passionate resolves of the mind will not end. For this kind of purification and steadiness of the mind,—selfishness will have to be abandoned and a one-ness with all perceived, this state is the indication of a pure, virile mind. The heart and mind, do not actually get purified without achieving the parāvasthā, barring it, some sort of blemish is left. As long as the experiencing of the outside world remains, the mind cannot become void of imaginations. Without dissolving all the resolves of the mind, it is not possible to drop action or become a person of inaction. Those who are fixed in their mind and in their sādhnā's aim, although perform action, yet are situated in inaction. Thus we see, that anyhow, this yoga is the highest achievement of achievements, action or inaction.

As the master Vashishtha says—

“Pasyan karmanyamkarmatvam, akarmani ca karmatām,
Yathā bhutārthacidrupah sāntam, āsasua yathā, sukham.”—

knowing action as inaction in the form of Brahm ; and inaction (the inactive form of Brahm) as the necessary form of duty you can rest in peace and happiness. (18)

Text (19)

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

yasya sarve samārambhāh kāma-sankalpa-varjūtāh

jnānāgni-dagdha-karmānam tam āhuh pandutam budhāh (19)

Translation :-

One who is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burnt up by the fire of perfect knowledge (19)

Spiritual Explanation :-

Those who have abandoned fruitive actions in present and future, and do not wish for unnecessary action, or in other words are not greedy (and do not worry about that which cannot be helped)--are the knowing clever ones who have burnt up their fruits of action.

The real knowledgeable ones do not look forward to the fruits of action and nor do they have the ego of doing it. Ego creates a wish and by wish attachment occurs and attachment turning into passion, repeats the cycle. This is a barrier on way to God. Those who wish to achieve God or liberation--surely do not have a passionate desire. But during the course of sādhan, if they keep resolving in their mind—the thought of virtues they will gain and what all they will be seeing and hearing, then their sādhan or their act of kriyā is not an act without a wish for its fruit, thus their act—although (action) done for good, does not give its worthwhile fruits, therefore, the stage of inaction or knowledge cannot be gained by it. But those who perform sādhnā, just for the sake of doing it as prescribed by the Guru, without any thought of its fruits—in due time receive its fruits without aiming or planning for it, and since they are ego less and desireless their 'karm'—duty and Kriyā go on in a natural way--by which they attain knowledge, and although, doing action, get situated in inaction. (19)

Text (20)

त्यक्त्वा कर्मफलासङ्गम् नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

tyaktvā karma-phalāsangam nitya tripto nirāśrayah

karmany abhipravṛtto'pi naiva kincit karoti sah (20)

Translation :-

Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive actions although engaged in all kinds of undertakings. (20)

Spiritual Explanation :-

Being desireless of fruits self-satisfied and self-dependent, although doing all, they are situated in inaction.

As long as fruitive desires exist, satisfaction cannot be there, but those who are desireless of the fruits of their action are ever satisfied. A mind with various resolves has to depend on something for its performance and attainment, whereas a person in parāvasthā has no desires and attachments and thus has a mind which is freed of all thoughts of action, or worry, and so he needs nothing to depend upon, he is self (ātmā)-dependent and happy in the self-ātmā, as he is free of attachment. Desires and attachments cause action and action causes dependence. Such actions bear fruits and these self created fruits have to be enjoyed or suffered, they are the writers of the beings destiny. On the other hand the desireless and attachmentless, are dependent on the eternally happy ātmā, only (or the self) and are well absorbed and satisfied in it. The acts or 'Karma' of such a person become non-existent, still, if due to any old concepts they have to bear some fruits of bygone actions, or get involved in any action similarly, then too their further destiny is not created by such null and void acts, specially because they are free of egoism and fruitive desires. (20)

Text (21)

निराशीर्भ्रतचित्तात्मा त्यक्तसर्व परिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

nirāsir yata cittātmā tyakta-sarva-parigrahaḥ .

sāreeram kevalum karma Kurvān āpnoti kilbisam (21)

Translation :-

Such a man of understanding, acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his

possessions and acts only for the bare necessities of life. Thus working he is not affected by sinful reactions. (21)

Spiritual Explanation :-

Hoping or desiring for none, keeping the mind, the ātmā or self in the Kootasth and not letting it wander elsewhere; thus working by the body or performing Kriyā, no sins remain.

All the works of this world create some sort of a sin, what to talk of desired fruitive action which can make even the holy acts as faulty, or reasons for tying down to this world. Then why and how will it not be faulty to do Kriyā? In reply to this it is said that those who are not hoping or desiring for any fruits of their act and are void of any other thought or attention besides the Kootasth, by which they are able to control their body and mind; their practice which is performed through the body and 'chit' is the "sāreeram kevalam karma"--meaning that work which is carried out bodily (sareeram) and 'Kevalam karma or Kriya ; doing which the sādhanak is not entangled by sinful reactions, cannot be faulty. Sins only occur when the mind wanders and is not attentive towards the ātmā. Therefore those who do sādhan, with concentration, their mind gets confined in the ātmā, and being free from the touch of passion or attachment they are also free from sins.

There are many works done by this body, but here we are talking about the 'Keval karma' only, or the acts by which 'Kaivalya' position is achieved or liberation and self realization had. It is said in yoga-shāstra or the holy book on yoga-

*Rechakam poorakam tyaktvā Sukham yadvāyū-dhāranam
prānāyāmo' yamityuktah sa keval itī smritah*

—With regular practice of prānāyām effortlessly recak and purak or steadiness of in and out breath is achieved. This is 'Keval' prānāyām, by which the breath (of life) or prān-vāyū can be established in the head or seated there ; which is the giver of liberation or 'kaivalya.' This is why Lord Siva has the 'Ganga' on his head, similarly the one who cau seat and keep the prān's flow in the head is the Siva (21)

Text (22)

यदृच्छालाभसंतुष्टो द्वन्द्वतीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

yadriccā-lābh santusto dvandvāteeto-vimatsarah

samah siddhā va siddhau ca krtvāpi na nibadhyate (22)

Translation :-

He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady both in success and in failure, is never entangled, although performing actions. (22)

Spiritual Explanation :-

One who is satisfied in all circumstances, by any gain that comes across due to any wish of another, no doubt, no pride, no happiness or sorrow in success or failure. One who is in this stage does not get bound by (doing) any sort of acts.

The Yogi who is in parāvasthā of Kriyā--is so deep in samādhi that he is not concerned with outside acts, but, when he is up from his samādhi he gets entangled with the world. Therefore it is said that a yogi who has reached the above position, does not get worried about his own needs, he is satisfied in what others offer him. His mind does not worry about this and that. During samādhi, he was situated in a worldless position, thus on waking, he is not dissatisfied with what he gets. He does not feel the need or want of anything. The duality of the atmosphere—like the heat and cold does not trouble him, as he knows it is not the truth and thus he can bear it all. His mind is always steady, thus he is always in a balanced state, neither happy nor sorrowful in wanted or unwanted circumstances. Thus, any act done by such yogis, for simple, natural living, does not bind them or create any (long-term) reaction of their action (22)

Text (23)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

*gat sangasya muktasya jnānavasthita cetasah
yajnyācaratah karma samagraṃ praviliyate (23)*

Translation :-

The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence. (23)

Spiritual Explanation :-

Dropping all wants, getting situated in the ātmā sees Brahm in all actions

How do the yogis' actions become inactions by practice of sādhanā? Persons situated in the ātmā are void of any sort of wants and actions produced by passionate desires, therefore they visualize Brahm in all action. Their inner mentality is absorbed in the (form of) ātmā, thus they are situated in knowledge, and so actions and their fruits do not bind them. The word 'Yajna' means 'Vishnu' and 'Vish' is used as (root) basic-word for entry (in sanskrit language). That which is entered in all is ātmā and anything done for it's pleasure is yajna. Now, the ātmā is eternally happy, then what is its happiness?--It is the understanding of this, by experience, and knowing that the ātmā is eternally happy. To understand it, the same happy disposition has to be achieved, and the work or action by which such a sentiment is gained is Kriyā or sādhan etc, which are not binding acts. Even those who preach and spread these acts for the benefit of mankind and good of the world do not get tied down by acts, as their action becomes inaction. (23)

Text (24)

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

*Brahmārpanam Brahma havir brahmāgnau brahmanā hutam
brahmaiva tena gantavyam brahm-karma samādhinā (24)*

Translation :-

A person who is fully absorbed in service of the Lord, is doing it out of devotion and knowledge, thus, such acts are

not binding, or, are as inaction. In a well situated and established position the ātmā is also like this. In this way--caused by knowledge--these acts are like action as inaction and inaction (samadhi) as action. Now, it is being shown that in action and in objects on which action depends, in all is established the Brahm. One who perceives and understands this, his action, too, becomes inaction.

The objects of yajna (action) the vessel, the pot, spoon, the melted butter or ghee, the fire, the doer, (offerer) and the receiver, the act itself, all are of Brahma. One who is fully absorbed in this sort of knowledge attains the Brahm, only "Brahmaiva gantavyam." No other fruits are got. (24)

Spiritual Explanation :-

Yajna as the act is thus.

The offering is Brahma, the grain is Brahm, the fire (of the heart) is (for or of) Brahm, putting the grain in the mouth is Brahm.--For offering or absorbing in the Brahm, Brahm itself is depended upon.

Acts done for God are of knowledge and for spiritual knowledge, thus such acts are not binding. On obtaining knowledge, disparity is lost. Brahm is observed everywhere. During sādhan, when the breath rises to the head, through the Brahm (nari) nerve, (and) with it the mind is obstructed (from outside world) then, 'tat subhram jyotisām jyoti'--seeing the pure, clear, radiantly white light of Brahm--the yogi himself also becomes like the pure light of knowledge. Then the energy (fire) of the body and the body which is driven by it, and the prān which keeps this body (fire) lighted, combined with the efforts of the sādhak in trying to dissolve the prān--(which is symbolized as the Ghee or melted butter) in the Brahma and the Brahma-engrossed mind, all together become one with the Brahm. Then, who is left to get tied down? and by whom? As is seen, such a yogi's acts are not fruitive and so the question of bearing their fruits does not arise. The fruits of acts have to be borne by only those, whose acts are not for the Lord in totality. The only way to be saved from fruitive work-ties, is to offer them fully to the

Lord. The ātmā, as it is, is Brahm, the problems are created by the mind, thus the best is to devote the mind to the Lord and make it unite with Him, then only a total worry less position will be achieved. If the mind is filled with thoughts of God, no other matters will enter it, but this is not possible as long as the mind is not made steady. It is not possible to stay without work, and work will give rise to fruits of action, thus the best is to offer all act to Brahm. The work done without such devotion, for self satisfaction only is not yajna or the like, thus by this, the liberating knowledge of Brahm being present in all is not achieved. Mind is tied, and the mind is liberated, not the ātmā. Commonly sādaks define ātmā as the eternally (peaceful) steady and as the eternally playful. The ātmā's actionless steady position is the so to say ātmā, and its playful aspect is termed as 'man' or mind, and in a broader way we term it as the creator or the womb of the world--the hiranya garbha ; but both these are two forms of the one only. The difference is that this active side is covered with darkness and thus is contained with tamo guna, thus staying for long in this position, restlessness occurs, and then liberation is sought. Repeated practice of meditational Kriya makes this activeness subside and turn inactive, this is, as acts offered to the Brahm, and actually at this stage all acts are sacrificed to Brahm. At the start, we do not get even a glimpse of this eternal form, what we think of is the mind only. This mind and its various mentalities become one with practice of Kriya. At present, what we think of as (all) things, then becomes nothing but Brahma. Thus the Shruti says to worship the mind and all ideas or subjects in it as Brahma. "mano Brahm ityupāseet"--this steady, unplayful form (of mind) being knowledgeable is knowledge itself. Because as long as playfulness is there, knowledge does not grow and neither does egoism leave. Therefore, this playfulness, with its varieties of work and action is known as the world. So as long as this playfulness or mind exists the fixed position of ātmā cannot be understood, and neither can knowledge or eternity be achieved. As of all this, it is advised to change action into inaction by offering all to Brahma in way of sacrifice, by devotion and Kriyā that make all a form of Brahm. (24)

Text (25)

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
 ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहवति ॥ २५ ॥
daivam evāpore yajnam yoginah paryupāsate
brahmagnau apare yajnam yajnenavopajuhvati (25)

Translation :-

[It is thus seen, that of all yajna's (acts) the highest is to gain the knowledge of perceiving Brahm in all] some yogis worship the demigods by sacrifices offered to them, and other knowing ones,--by yajna or other acts, offer all acts as sacrifices in the fire of Supreme Brahm. (25)

Spiritual Expanlation :-

Seeing the Kootasth is also an act--the yogis worship it by practice.--The Kriyā of 'Om kār'--sacrifice into yajna or by Kriyā--stop the breath and push.

The yogis visualize the Kootasth by sādhnā and wish for such experiences daily, thus they are fruitive actions. The sādhan done by some yogis is known as godly-yajna This is dependent on the Khechari-sādhan (yogic mudrā) but nothing from outside. Only the prān is sacrificed in the Brahm-light or flame. Taking the Prān-vāyu (or breath) from the passage of the susumnā to the moolādhāra, is the personification of, or realization of the Almighty in the being's soul. This is known as 'Om-kār Kriyā', and it is the Brahm-yajna. Ties are released--by this. The 'You' or second person of the 'I' is sacrificed into the fire of 'that' (third person) the self-form of brahm spreading all over. As a result of this yajna, all that remains is the first person and the sādhak becomes absorbed in Brahm

The way and technique of this sādhan has to be learnt from a spiritual Master or Guru (25)

Text (26)

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहवति ।
 शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहवति ॥ २६ ॥
śrotṛādīnīndriyāṇ anye samyamāgnisu juhavati
śabdādīnvisayān anyā indriyāgnisu juhavati (26)

Translation :-

Some of them sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound etc. in the fire of sacrifice. (26)

Spiritual Explanation :-

Hearing the sound of 'Om'.

Some sacrifice the hearing etc.--as a control of the indriyas or sense organs. The yogi's indriyas become introvert by the practice of prānāyām. In time, this introvertness becomes so deep that outside sounds etc are not heard, In the 'yoga-darshan' (text) it is said--To hold in the mind (dhārnā), to meditate on it is dhyān and to go deep into it is samādhi Relying on something of outside or inside and staying concentrated in it or on it is control of the self. After prānāyām, the mind is steady for some time, and the balanced flow which exists in the mind is the dhārnā, as this gets more fixed the mind becomes sort of peaceful and it results in a happy experience, but in the beginning it is not that deep or steady. When, by practice-technique, it is made a little more self-reliant, then it becomes easy to make the mind introvert, and if, somehow the mental level is thus maintained and a steady form kept for quite some time, then it is called 'dhyān' or meditation, when outside conceptions do not enter the 'chit' and any thoughts do not rise, but internal flow of the ātmā's concept is well settled for a long period of time, without any sort of restlessness, then it is called 'samādhi' or deep set concentrated state of the total self. Some sort of reliance is needed for meditation. It is better to rely on something internal, as depending on such a thing, it is easier to concentrate. When by the sādhan of prānāyām etc, the prān's breath gets steady, the internal sounds are heard. This is the (unbeaten) spiritual sound. By concentrating on this sound for some time, the dhārnā and dhyān forms are controlled and the 'chit' gets united with the 'unbeaten sound' and becomes totally void or thoughtless. The samādhi comes naturally to such a yogi-sādhak.

The indriyas, commonly accept sense gratification, and at that moment in the fire of passion, the desires are given as sacrifice,

but by this, the fire is not cooled down, because with this sacrifice the mind stays unbalanced. In the case of sādhan, when as a result of it, any sound is heard or amazing sights are seen, then, although it is like gratifying of the senses, still it is a divine matter. The acceptance of desired matter is there, but the unbalance of mind is not present, rather the result is above board, as samādhi is gained. (26)

Text (27)

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगान्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥
Sarvānīndriya karmāṇi prāṇ-karmani cāpare
ātmā-samyama yogāgnau juhvati jñan-dipite (27)

Translation :-

Those who are interested in self-realization, in terms of mind and sense control offer the functions of all the senses, as well as the vital force (prāṇ) breath as oblations into the fire of controlled mind.

A brief explanation of Indriyas or sense organs :-

The indriyas are of two kinds-sense organs and active-organs.

1) Sense organs are 5 and have 5 subjects :-

(i) Ears, (ii) Skin (iii) Eyes, (iv) Tongue, (v) Nose.

Their subjects respectively are hearing, touch, sight, taste and smell.

2) Active organs are also five--Speech, hands, legs, anus, and organs of generation.

Their respective subjects are

(i) words (ii) receiving (iii) going (iv) discarding (v) pleasure.

A brief explanation of different vāyu's--breath or prāṇ :-

The prāṇ's acts are of ten kinds :-

1) The prāṇ-vāyu (air)'s work is walking out or roaming.

2) Apāṇ goes down.

3) Vyān's work is spreading and contracting

4) Samān vāyu's work is balancing the extract of food juices and bile in the body.

5) Udān's work is to rise up-elevate.

6) Nāg's work is to throw out.

7) Koorm does the work of opening or unfolding.

8) Kukkar blows.

9) Devdatta's work is to yawn (jrimbhan)

10) Dhananjaya's work is to protect the body--thus, even after dying this Dhananjaya vāyu does not leave the body. (27)

Spiritual Explanation :-

Doing Kriyā is better than performing any action of the indriyas, it is even better than being watchful of the kootasth,

There are two kinds of self discipline--

The control of the indriyas and the control of the self (ātmā).

As explained in the previous text, indriyas are controlled by particular sādhan, but this discipline is practiced with the help of something like hearing the (unbeaten) sound, or visualizing the light of the kootasth. With this the inner mind or chit is very well obstructed from the outer world, but it is not well steady. The steady form exists only till the light or sound of the particular Kriyā are there, and in that too, it is not fully steady, because some sort of excitement is present. But, after long term practice of prāṇāyām, when parāvasthā is attained (it is called the lighted form or personified as the 'fire' of ātmā's discipline or self control) by it the internal indriya the mind, the sense organs or indriyas of knowledge and the action-indriyas with the five prāṇs--and their acts all are obstructed from unwanted matter. When an obstructed balance is made possible or availed, then only ; the light of true knowledge is kindled. In other words everything becomes Brahma--'Sarvam Brahm mayam jagat'.

All confusion (if at all present) is lost and vanishes in this light and when this position or stage of the self is more determined, then all desires and passions are rooted out completely. In the fire of discipline--previously mentioned, the mind does get obstructed or confined for some time, but its thoughts are not totally banned, because of the (sense) experience of sound and sight in sādhnā. But the discipline that is achieved

in the paravastha of Kriya, in its lighted fire of control not only the actions of all indriyas but also all acts of prān are obliterated. Although this position is not always maintained, yet due to the intoxication (divine) of the later stage of parāvastha, the mind cannot get re-established in the world, even when it is in it, as it has experienced the nectar of the eternal and is visualizing the form of truth, thus how and why will it get attracted by uneternal, untrue things or matter? God's words or preachings (previously) about non-grieving for that which is not worthy can be understood in this position only. There is some confusion created by learned men about samādhi of different categories, like the one obtained by adherence or absorption of the mind in some particular object, but on waking from such a samādhi the passions are availed of, meaning that even at that time the truth is not grasped, just like the diver who dives, but not deep enough to avail of the valuable riches of the deep, that is why, after it all, too, he can be tempted by sense pleasures, of course may be that the matter of such subjects of gratification is quite subtle or different from the ordinary ; that's all. Success in a variety of subjects can be gained by such concentration, but it does not create an indifference towards passion, and thus in itself also, it becomes a binding factor. But deep concentration in Kriyā and in its parāvasthā creates a samādhi in which the indriyas, Prān, mind all are eternally absorbed, and a knowledge is gained--fully free of desires and passions, this gives rise to spiritual happiness and the being attains the most coveted position of the highest form. Nothing more is wished after this. This is the attainment of the ātmā. The egoistic of--the consciousness of the body--its corpulent form, gets absorbed in the first letter of the (divine word) 'Aum' (or 'Om' as it is pronounced) or in the general consciousness and is made negative by being offered as oblation to the digestive fire (the generated heat) in the stomach which represents the Lord Vaisvānar. The consciousness of the subtle body or the sub-consciousness is obliterated in energy of the Lord or the 'u' of the ('prānav')--divine word--Aum. And that which is known as the sleeping-Kāran or causal (reason) body with its ego and life's

consciousness is absorbed in the (element) or last letter of prānav-'M' (a) or the knowledgeable person. This illusively stuck life's consciousness is of internal knowledge. The last of this letter aum(a)'s end is in the vowel 'a', the knowledgeable (body) gets absorbed in this undefined life's consciousness or the half letter 'a' (pronounced m'a'.) In the last stage the māyā gets absorbed in the 'Tureeya' Brahma and nothing but the Brahm exists. Then in this consciousness of Brahm all forms of consciousness (this life's or the former lives all) get absorbed. Thus the body and indriyas are never again imagined as self. When the paravastha of Kriyā is well obtained, then this position is gained. One, who has become like the Brahm, by knowing and realizing Him, all his interlying doubts are cleared, he experiences the self as ātmā and Brahma and after this, the knowledge of it never diminishes. At this stage, the world and its form and name all lose their existence. Those who achieve this position easily, are sādhanaks of their last life or lives. Because, if anyone manages to steady the mind by just understanding, or verbal talks, this position will be very short lived, as it will be only a playful aspect of the mind, thus the (fire) or light of knowledge will be put off, no sooner than it is lighted. But, on the other hand those who have achieved the parāvasthā of Kriyā and are grazing in its fields, their wandering in other fields is stopped. This stage is to be obtained only by Kriyā in its parāvasthā, by situating one's self in it correctly and steadily. It is not possible to gain it by verbal lessons, arguments or even thoughts. (27)

Text (28)

द्रव्ययज्ञस्तपोयज्ञा योगयज्ञस्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

*dravya yajñās tapo-yajñā yoga yajñās-tathā pare
svādhyāya-jñāna-yajñās ca Yatyah samsīta vratāh (28)*

Translation :-

There are others who, enlightened by sacrificing their material possessions in severe austerities, take strict vows and practice the

yoga of eightfold mysticism, and others study the Vedas for the advancement of transcendental knowledge. (28)

Spiritual Explanation :-

Perceiving in the Kootasth is better than sacrificing in fire (with matter). Kriyā's parāvasthā is better than it--where nothing remains.

It is yajna to oblate sacrifices in the sacred fire with ghee and to do charity by donation of money etc. These are holy acts and beneficial, but still better are those that visualize divine forms in the kootasth, those who stay in the sphere of penance or of āgyā-chakra are better than them, and the ones who hear various unheard sounds are also in a good position and those that keep analysing the texts of Vedas etc, and keep discussing about the different 'chakras' or points of meditation and their powers and thus gain a correct knowledge of them are all good, but the parāvasthā of Kriyā is the best because none can be compared with it. In it all is united, from the Brahm to the smallest, the highest to the lowest ; 'I' and 'mine' or 'my' cease to exist. To achieve this position strict self discipline and stern self-abandoning is needed. (28)

Text (29)

अपाने जुह्वति प्राणं प्राणेष्वपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २६ ॥
अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
*apāne juhvati prānam prānepānam tathā pare
prānāpāna-gati ruddhvā prānāyāma parāyanāh
apare nyatāhārāh prānān prānesu juhvati (29)*

Translation :-

And there are even others who are inclined to the process of breath restraint to remain in trance, and they practice stopping the movements of the outgoing breath into the incoming, and incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Some of them, controlling the eating process, offer the outgoing breath into itself, as a sacrifice. (29)

Spiritual Explanation :-

The Kriyā of 'Omkāṛ'--pulling and throwing of the breath--prān's sacrifice by the prān, the Kriyā or act of pushing.

Kriyā's parāvasthā is obtained, when the 'chit' inner self is obstructed (from the world). The main aim of Kriyā is to achieve the parāvasthā of Kriyā ; in this text the Lord has talked about this Kriyā.

As all aspects of sādhan (mainly) depend on prānāyām and 'Kumbhak' (a kriyā) and Kumbhak itself is done by the help of prānāyām, so here we shall talk about prānāyām and see how it is the main source or way to God-realization. God is above speech and mind, He is non-consistent of the gunas, and exists in a totality not variety. Yet He is said to be consistent of sixteen dignified virtues (digits). Out of the sixteen fine forms only one such of the Brahm is told, the rest are not described. That one is the three fold nature. From nature--the three gunas and from the gunas (or elements of nature) is this world and the body. This creation, is the wish of Brahm to turn Himself into many. The three gunas from the irā, pingalā and susumnā flow as prān or breath and carry on the active--play of this world. By this, we can get an idea of the prān's subtle powers or the nature of the undefined nature, by which this three--fold world appears (is born) or disappears (dies). Thus the 'Shruti' says--'Namaste vāyo tvameva pratyaksam Brahmasi--'(We bow to the air which is personified Brahma). Because of the prān's outward flow, the being is attracted by the outside-world and to its desires and passions. As long as this passionate nature does not end, the mind stays or rather wanders like a nomad, and, it is not possible to think of God. Then how to control and steady this mind which is the enemy of true knowledge? The scriptures say, that obstruction of the prān results in obstructing the mind, thus, first of all control the prān by practice of prānāyām. Thus we can understand that, only foolish people can decry the act of prānāyām. Although the sādhan of prānāyām is not very easy, still it is not worth neglecting.

It is written in the 'yoga-darsan'—from the 'Shruti'—
*'tapo na param prānāyāmāt tato
 visuddhirmalānām deeptisca jñanasyeti'*—

'There is no greater religious austerity or penance than the act of prānāyām, it purifies all (sins) impurities and the light of knowledge is kindled.' As long as this knowledge is not gained, God realization is not possible and life goes waste. Thus to rid one's self from impurities—prānāyām should be practiced by all. It is also said in yoga-darshan—'tatah ksiyate prakasāvaranam'— by prānāyām, obstructions in the way of light or knowledge are withered away, and the chit becomes vacant like the womb of an unpregnant woman, nothing new is born, therefore no waves of passions rise in it and it gets ready for the welcoming of the Lord. All this can be achieved by prānāyām-sādhnā.

What is prān's power? We shall talk about it, a little, now. Five air types of the outside known as panch (five airs)-vāyu are the prān's-powers or main air-force. They—as air in the body and mind keep it aware and alive. The yogis call it the Kulakundalini (main power of prān). This is (the) life's torch bearer, all living and unliving are held by this prime power, It can be felt by all, that this power stretches from head to toe, as all experiences of indriyas are made possible by it only. Its power is balancely distributed—rising from the centre of the spine to the whole body or rising from the lower private parts, coming up and surrounding the centre of the eyebrows—somewhat like a bow, and touching the right and left joints it returns and unites at the moolādhār. All powers of prān are accumulated and sort of sleeping in an oval-like shape at the place of the private parts of the body. This is, what activates the outside air, and the vibration results in the prān-apān etc,—the five prāns, and the mind gets filled with flowing-sentiments (airs) of various desires. The kulakundalini makes the prān's air rise and the apan's air fall regularly hissing like an angry serpent. This causes our restless flow of breath, or life-giving action of the prān. All our knowledge and experiences are based on this Kulakundalini. This is the root cause of the 'chit's' power too.

This Kundalini-power is also known as 'pinda'. This power keeps lying in the centre at the (base) moolādhār of the spine. All body parts maintain balance due to this. When this power reaches the heart, it achieves a particular position and gets the name of Hansa, and it goes in and out of the heart with a very fine fibre like existence-like that in a lotus stalk. Then when it goes to the eyebrow-centre and is seen as a 'dot' it has a name and form. In the way of light it is the Kootasth. The universe, and its names and forms are of this Kootasth. But the Brahm is beyond all forms. The higher stage of parāvasthā gained by yoga,—practice of prānāyām etc. is the formless, beyond forms-(Niranjan)—The Almighty.

On experiencing the Brahma—all other attractions are gone. All enter in the 'One' and the being himself also gets situated in the Brahm, attaining full peace and becoming desireless of any other.

When this prān is flowing through the multiple nerves of the body, then only, the being is engrossed in a variety of actions in this world, as the indriyas are searching for their desires outside, and the sentiments of love, hate, sorrow, happiness etc. are brought to life with the flow of the breath in and out. This is the path of the world or the way to death, This creates the self as body and the vibrations of the prān increase. Spiritually, the 'awareness' of ātmā or real self gets lost in the darkness of the unaware body, the mind becomes playful and the brain gets multiple feelings. Panting of the heart increases and breath also becomes un-steady—passions and their wants are prominent and the internal consciousness is like dead. This is matter enough for the illusive 'Māyā' to laugh and make fun of the being.

The way opposite to this is the path of renunciation, the way to knowledge and to eternity. 'Because of the prān's unsteadiness, the brain is unsettled—and seeing variety, it gets surprised and overwhelmed. When, by stopping this prān's unsteadiness the mind is fixed then the brain gets settled and peace is obtained. In this peaceful state the internal sky is visible, within it is the light of knowledge which dims the light of the sun, moon and fire. All over, is spread this light,—the pure light—filling the dark cave of

the heart with its soothing light and eternal peace. On the bosom of unending time and destiny rises the steady ātmā, with its sky-like void. This is what is aimed at by sages, saints and successful sādhas'.—(ātmānusandhān)

Playful death frightens the being with its presence in the body, to get victorious over this destiny of death or lack of knowledge we shall have to surrender to the Kriyā of prān or breath. By the help of its knowledge: victory over the kingdom of death will be possible. The place for practicing this great knowledge is the susumnā nerve--which is situated in the centre of the spine. When life's breath enters the susumna, then only real knowledge becomes obtainable. This is the path to eternity.

This known as 'unmani' stage is the most successful stage of the sādhan. This oneness with the ātmā of the prān is the Almighty Godly position known as 'Mahamcheswan bhāva

Thus the sādhan of prān is the highest order of spiritual practice of yoga. In ancient times this sādhan was done by all sages. In absence of the steadiness of prān the spiritual doors are not opened, thus how can one enter the temple of ātmā and its Lord unless these gates are opened?

Without the confined chastity of this prān, any idea of the still prān cannot be obtained. As the prān becomes more and more penetrating, the mind (born of the prān) gets one with it and thus an uniform, unmoving state is achieved, which is called Samādhi. As is said in the 'Yoga-sāstra'—

*"Yadā sanksiyate prāno mānasam ca praliyate
tadā samarasatuam ca samādhir bhidheeyate"*

Unless the indriyas are curbed, this situation of Samādhi cannot occur, thus the Lord says—'Vase hi indriyāni tasya prāgyā pratisthitā'—One whose indriyas are under control - is situated in knowledge.

By reprimanding the prān the indriyās are purified like metal is purified by putting in fire—(or burning), as is said by 'Manu'—

*"dahyante dhyāyamānānām dhātunām hi yathā malāh
tath-endriyānām dahyante doshāh prānasya nigrahāt"*

It is said in Āditya-puran—"Yogāt Samjāyate jñānam"—

knowledge is obtained by yoga-pracitce.

It is thus said in Yoga-beeja—

*Jñān-nistho-viraktopi dharmagyopi jñendriyah
binā yogena devo'pi na muktim labhate priye*

—A person may be knowledgeable, desireless, religious and passionless, but if he does not practice yoga, he cannot get liberated, even if he is a demi-god (like).

It is said in the Bhāgwat that Siddhi or success obtained by sacrifices and penance or by the enchanting of holy words like 'Mantras' are all got by yoga. As—

*janmausdhi tapo-mantrair yāvatirihā siddhayah
yoge-na-apnoti tāh sarvah prānair-yoga-gati vrajet*

All texts worth the name have agreed that for yogic-success the breath has to be conquered, as there is no other way by which to steady the mind. And this cannot be done without the practice of prānāyām. Without prānāyām the life's breath or prān-vāyu does not enter the susumnā.

—Controlling the coming and going of breath is called prānāyām. When the breath once entered does not come out, or once thrown out does not enter, then it is called the state of 'Kumbhak' this act of Kumbhak is the actual sacrifice. As is said in the jñāna-sankalpi--

*'Na homam homa ityāhuh samadhau tattv bhuyate
Brahm-āgnau hooyate prānām homkarma tuducyate'*

The Bhāgwata says--"jita-svās-asya yoginah--"

the yogis conquer breath.

Our heart and mind are engrossed in thought of various subjects, (but) their real controller is the prān only. When the prān's act is stopped, none of the indriyas can accept any thing. By the outward flow of the breath in the irā and pingatā (nerves), the business of the world is carried on. Similarly, when the breath enters the susumnā and flows in it, then only, spiritual knowledge or Godly knowledge can become known.--Therefore it is the suffering human being's main religion and duty to rouse and enhance this spiritual knowledge to gain peace. This knowledge can only rise by correct, regular control of the prān, purifying the

nerve centres or 'nāri chakras' and then piercing the mouth of the susumnā and entering it, thus resulting in carrying the mind to the void, reaching where all acts of the yogi are rooted out, and he no more gets entangled in (fruitive) actions.

As long as the prān is playful, and the mind does not get steady, till then real knowledge cannot appear. The same is said in very harsh words comparing steady mind with death—

—*jnānam kuto manasi sambhavatiha tāvat
prāno'pi jivati mano mryate na yāvat.*

In the absence of knowledge's enlightenment thus obtained, no matter how much we talk of knowledge or read about it in books, or discuss, it, we cannot benefit much by it.

Bābā Gorakhnāth has also very strictly and harshly said about it—

*Yāvan-naiva pravisati caran māruto madhya-mārgē.
Yāvad-bindur na bhavati dirah prānvāt prabandhāt,
Yāvad dhyānam sahaj-sadrsham jāyate naiva tattvam.
Tāvaj jnānam vadati tadidam dambha-mithyā pralāpah*

—As long as prān-vāyu does not enter the central passage of susumnā, and as long as the (spot) or centre point is not well fixed, and as long as truth is not perceived, till then talking of knowledge is just a matter of conversation and false pride.

Thus the scriptures try to make us understand by saying that sacrifices, pilgrimages, fasts, donations etc. no matter what the act may be, it cannot give even one sixteenth of the fruit of prānāyām.

*'Cittādi-sarva-bhāvesu brahma tve naiva bhāwanāt.
Nirodhaḥ sarva-vrttinām prānāyāmah sa ucyate'*—

Meaning--Obstructing all resolves and attitudes of the mind and chitt and observing Brahm in all, is also prānāyām, but this is not easy for most.

Lack of study (of scriptures) is not the actual lack of knowledge. The real obstruction in the achievement of spiritual knowledge is our playful prān and mind. For removing these obstructions-prānāyām is needed. The practice of which is purifying and purification releases knowledge. As is written in

'Yoga-darshan'--

*'Yogāngānusthānād-asuddhi-ksaye
jnān-deeptir,aviveka khyate--' sādhanpād*

Study of texts, without a practice of sādhan does not light the fire of knowledge, but sādhan, practiced even without knowledge of books, can create knowledge in the self.

Some say that 'only kumbhak' depends on obstruction of thoughts in the chit, it does not need control of the prān, but this is a wrong notion, because it is written in the yoga text--

"Rechakam purakam tyaktva sukham yadvāyudhāranam"--The control of prān-vāyu (life's breath) achieved easily without 'rechak' and (Yogic acts) 'Kumbhak's help is the 'Keval kumbhak' and that cannot be done without controlling the prān by prānāyām. When the prān is naturally fixed by prānāyām, then in this state-the steadiness that is perceived, does not need 'rechak' or 'purak' a natural stage of 'keval kumbhak' is achieved.

By special acts (yogic) of pulling in and up of the breath known as apān vāyu from the moolādhāra to the head and dropping back the prān-vāyu to the mooladhār, the prān and apān jointly get steady in the brain, or by pulling in and throwing out repeatedly by the acts of purak and rechak, both the (life's) airs get obstructed (or blocked), at that moment the Kumbhak that takes place is the 'Keval Kumbhak'. This is the union of Chandra nari (moon-nerve) irā with the Surya nari (Sun-nerve) pingalā ; susumnā also joins there, and all three become one. In this way the pilgrim place of Prayāg is discovered.--(Where the three rivers Ganga, Yamuna and Saraswati meet) The apān gets attracted from the outside sky and enters via nostrils into the inner sky (of about a distance of ten to 12 fingers) and the prān goes out about ten to twelve fingers and mingles with the outer sky. When the apān vāyu steadies in the inner-sky it engulfs the prān-vāyu, when this position gets fixed the kumbhak that takes place is known as the Sun-eclipse. Similarly when the prān-vāyu gets attracted from the internal sky and engulfs the apān in the outward sky, the Kumbhak that takes place is known as the moon-eclipse. Ira meeting with pingala and pingalā meeting with

Ira cause this type of eclipse. When we see full eclipse of the sun or moon in the sky, then the light is missing all gets darkened ; in the internal sky when this sort of full eclipse occurs, then nothing is visible, but the one eternity that engulfs all scenes and feelings of this world. This is the samādhi or Kriya's parāvasthā. A sādhak who reaches this position, avails the Almighty--Kaivalya Pada. It is said in the 'Yoga-Vasistha--

*'Prāngate yathā dehaḥ, sukh-dukhe na vindati,
tathā cet prāna-yukto' pi sa Kaivalyā--shrame vaset.'*

—The one who is same in happiness and sorrow as in a body with the prān or without the prān is situated in the 'Kaivalya pada' It also says that such a person is beyond all sorrows.

Actually the Kundalini is the living being's power of life. This power by elevation is called prān, and by dropping is known as apān. Playfulness of the breath is noticed by the lifting and dropping of it, in Prānāyām, it also denotes the disturbance of the mind.

By control of breath in prānāyām, the personified power of Kundalini is brought to a rise in the form of chut-power. Thus it is said in the Durga-sapta-sat--

O divine Mother, you are the eternal, forceful power of vishnu. You are the seed of this illusive world. You have enchanted the whole world. Pleasing you is the way to achieve liberation from this world.

It is further said--Those who are kneeling at your feet--O, Mother please take away their sorrows and bless them. Your feet are worthy of worship by the those who live in the three worlds, you bless them and grant their wishes.--

*"Prānatānām praseeda tvam devi viṣṇa-ārti-hārīnee.
Trailokya-vāsinām-īdye lokānām vardā bhava."*

At the root of it all is the power of prān, which is holding the world together, thus She is the 'Jagad-dhātrī or the holder of the universe. As the prān faces outside, the play of the world starts, then it is known as the 'Mahamaya' or the illusive, because it makes the beings forget the self and play in this world; but when the being is surrendered, then she has pity and releases him The

two feet of the mother, the in and out breath or the irā pingalā are the causes of this world's drama. The third leg is very secretive, when the sādhak comes to know of this leg, it gets established in his heart. As this appears like the central point in the sādhak's meditation, he loses his fearful aspect and becomes laminated with peace and softness. But those who do not bow or surrender cannot see this third leg. How, by the practice of prānāyām, bowing and surrendering is possible, will have to be learnt from a spiritual Guru-verbally. Those who become watchful of this third leg, their prān-flows in the susumnā and gets united with the Siva in the thousand petalled lotus at the head. Such a person gets humbled. He starts feeling an unexperienced attraction or pull inside the spinal-cord. His body mind prān all become quietened, and all desires fade away, in one word he is totally gratified, with no wants left and fully satisfied. The playfulness of life and death is also hidden away in the garb of his stillness, all becomes one, -in and out everything is Godly. This sort of a knowledge is the way to liberation.

The prān has two aspects--the playful and the still. We all know the playful, holding on to this play-boy we can reach the quiet steady one. This is the art of reaching the opposite side or making ends meet.

Saint kabir says in his Gitā--Mind is born of breath which gets absorbed by air-that is still, and this still air absorbs in the Brahm during parāvasthā. Now from 'Om' form appears still vāyu or air, and from it comes breath. The sound of 'Om' comes from the prān or rises from it and (echoing) goes back in it. Mind is, by the action of breath, it is proper to absorb it in it--by the steady vāyu or air by doing prānāyām. When the prān's air is steady, concentrating in it, can be heard the sound of 'Om' in different pitches--high, low and medium or (soft.) Thus, by the breath is caused the mind, and by it is also caused the air, 'Om' sound is caused by prān, thus by regular practice of prān-Kriyā and by always obstructing it, it gets one with the Brahm. Brahm absorbs in the greater void of the sky During meditation doing 1728 prānāyāms the form of 'Omkāṛ' gets absorbed in the body. This in

due course stays for all time or is absorbed by time and becomes one with Siva or the ultimate truth. In other words, staying in the Kootasth it mingles with its own form, and staying in the self, feels the self as 'Soham Brahm'—or the self as the Brahm. This is the spiritually achieved knowledge of the self. Knowing the self in this way is called the attainment of true knowledge—which is the giver of liberation. (29)

Text (30)

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

*Sarve' pyete yajna-vido yajna-ksapita-kalmasāh
yajna-sistāmṛta-bhujo yānti brahma sanātanam (30)*

Translation :-

All these performers who know the meaning of sacrifice become cleansed of sinful reaction, and having tasted the nectar of the remnants of such sacrifice they go to the supreme eternal atmosphere. (30)

Text (31)

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

nāyam loko' sty ayajnyasya Kuto' nyah kuru sattama (31)

Translation :-

O best of Kuru dynasty, without sacrifice one can never live happily on this planet or in this life, what then of the next? (31)

Spiritual Explanation :-

After doing Kriyā, the nectar of Brahm is received, and parāvastha obtained. (30) parāvāsthā of kriyā (31)

Prescribed duty, knowledge, worship all are denoted by the word yajna. Those who know the essence of these yajnas-- become sinless by acting or doing the acts accordingly, and by partaking of the remnants of the yajna--the pure nectar, they achieve Brahma or liberation. The almighty Brahm is the fire of this yajna, prān is its hymn, apān is its mantra (Sacred word), ego, heart and mind or brain are its containers of

offerings, and also the offerings and the offered or--(those that are burnt by fire of penance and carried up). Sacrificing all, is its holy gift or daksinā--(Mahābhārata--anu-gītā). Prescribed duty or action is its worship, and without worship none can get true knowledge. Ātmā is beyond birth and death,—a living being is born with the natural breathing process or act, the coming and going of breath, this is the foremost duty or act of the being. Following this prescribed duty of the prān-act or Kriyā, one can achieve the nectar of Brahm, the parāvasthā of Kriyā. Those who perform this yajna of prān get sinless and purified. The unsteady form of the mind is the mind's main impurity, by prānāyām-yajna the mind's impurities are destroyed and the mind cleansed, the steady form of mind thus gained is the remnant of the yajna. All the performers of prān-yajna get this nectar of parāvasthā as the fruit of this yajna and achieve peace. Those who do not do the prān-Kriyā cannot get to the light of the ātmā. If the mind and prān are disturbed, the body also follows suit. All grief is caused mainly by the mentality of the brain or mind ; as long as the base is not fixed, the quakes will not cease. Therefore, if one cannot achieve a peaceful living without a steady mind how is it possible to attain the 'Kaivalya' position or the above board, final beatitude. (30 & 31)

Text (32)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानेवंज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

evam bahavidhā yajnā vitatā brahmano mukhe

Karma jān viddhi tān sarvān evam jñātvā vimoksyase (32)

Translation :-

All these different types of sacrifice are approved by the Vedas and all of them are born of different types of work such as verbal, mental and work-force, but they are untouched by the spiritual form of Ātmā, because the Ātmā does not depend on such acts or cannot be visualized by them. Knowing this, and attaining knowledge you can get liberated. (32)

Spiritual Explanation :-

Thus, there are many Kriyās ; by knowing of which, from the master, Brahm and liberation is achieved in peace.

This yajna is Kriyā-yoga, if it is performed with perfection, the Lord of the yajna gets pleased. By learning it from a spiritual Guru who is a knower of the Brahm many higher stages are achieved by its proper practice but the best position is that of the steady mind, fixing one's self in it--liberation from this life is achieved.

Many kinds of audio-visuals can be heard and seen only by fixing the eye-sight (with the mind) on the centre of the eye-brows. In the four-petalled lotus at the moolādhār is the triangular shaped womb place this is the place of the Kulakundalini, from here to the āgyā-chakra stretches the susumnā. By sādhnā, when the power of prān (the Kundalini) rises from the moolādhār and goes via the spine to the āgyā-chakra and achieves a steady position, then a stage beyond all acts and actions or actionlessness is attained. Although this is an actionless position, still it is gained only by the action of Kriyā ; and liberation is the result of it. By time--are controlled acts, all creation and destruction, thus all are bound by time, but time does not wait for any one. This time or kāl is absorbed in due time in Mahā Kāl and thus Mahā Kāl is the Kriyā's parāvastha, on achieving this parāvasthā by Kriya, time or the power of prān and illusive Māyā all unite in the Mahā-Kāl with the great Lord.

This great Lord, pervading the world--has countless heads, eyes and legs. He exists in all on this earth, from the eye-brows to the centre of the head--the Brahm-randhra, in a span of about ten fingers. This is the greatness of the Lord, thus He is known as the Great. The whole world is in the two (nerves) irā and pingalā or the prān and apān--in the two legs. The third leg is in the susumnā, where the air or breath or prān is balanced, being able to stay concentrated in this, the nectar of eternity is received, or the atmosphere of Kriyā's paravasthā is attained--

*“Sahasra seersā purusah Sahasrāksha sahasrapāt,
Sa bhumi sarvato vṛtvā' atyāstithaidasāngulam
etā vānasya mahimā tato jyā yānsca purusah,
pādosya visvā bhutāni tripād asyāmrtam divi” (32)*

Text (33)

श्रेयान्द्रव्यमयाद्यज्ञज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

*Sreyān dravyamayād yajnaj jñān-yajnah parantapa
sarvam karmāhīlam partha jñāne parisamāpyate (33)*

Translation :-

O, chastiser of enemy, the yajna of knowledge is better than the sacrifice of material possessions. Although the jnan-yajna also depends on the mind, still the ātmā's knowledge is not gained by the mind alone, it is just a mode of experiencing and expressing that knowledge. The yajna of knowledge is greater because all its fruitive actions end in knowledge, or are absorbed in the knowledge.

The shruti says, that all good acts are interlying in the knowledge of Brahm, thus, ultimately every good act is for (the) self-realization. (33)

Spiritual Explanation :-

All wishfull acts end in parāvastha-it is the best of all yajnas and knowledge.

Kriyā's parāvasthā is better than all yajna's of knowledge. Although, by different yoga-acts impurities are cleansed and a situation in yoga achieved, still the chit does not get steady very fast, it is a slow achievement. during which the sādhak turns impatient. He wishes to have Kootasth visuals more often and the same goes for its sounds etc. These turn into fruitive material yajnas, because of the sadhak's desires of fruits of his sādhan, thus it should be understood that the sādhak is still attracted by 'maya' or illusions. Advancing a little more in sādhan, these wishes get diminished and are sacrificed in the fire of ātmā's knowledge. Sacrificing these desires of sights and sounds is the material sacrifice or 'dravya-yajna'. As long as desires of the mind are not sacrificed, the mind will not cease its functions, so if the above mentioned spiritual visions etc, are there, actual peace will not be obtained, for which all the trouble is being taken. As long as the living being's soul does not unite with the Almighty soul, how will it become peaceful? As long as passions exist peace is

impossible and passions only decrease with the mind, then only peace and happiness can be had, in the parāvasthā of Kriyā

After the material yajna of sacrifice, comes the 'tapoyajna' or the penance - yajna, which is--

*Vidhivat prānsanyāmair-nari-cakre visodhite,
susumnāvadanam bhitiṅ sukhādvisati mārutah,
Mārute madhya-sanchāre manah -sthairyam prajāyate.*

Prān-act done as prescribed, purifies the nārī-chakras (or the main spiritual circles at the nerve) by which the mouth of the susumnā is opened and the prān-vāyu easily enters it. By this, the mind becomes steady, for this steady form is needed the kriyā of 'Omkāra' and the 'thokar' Kriyā. This is the penance or tapo-yajna. As a result of this Kriyā, the sādhak gets a position in the āgyā-chakra or 'tapolok'. By availing this āgyā-chakra a successful yogic position of self-realization is achieved. Always, staying in this position is the 'Yoga-yajna'. The prān-vāyu that goes from the heart to the head is known as irā, pingalā is the descending force and is known as the apān-vāyu. In between these two ascending and descending is the samān-vāyu or the balanced one, in the susumnā. Its place is in the navel, it is like lighted fire, it burns out all the yajnas and sacrifices itself too, uniting all. When this fire or light exists or stays from the throat to the head--then it is the light of Brahma or of the self. All these three vāyus or airs stay in a united still form in the navel, and up to the heart. Staying in this still manner, the movement of prān and apān gets stilled and Kriyā's parāvasthā is obtained. A steady position in the parāvasthā creates an 'experienced' position known as 'anubhava pad' it is also known as seeing the Brahm or 'Brahmāvalokan'. This is a position of totality in one, where the sādhak reaches a oneness, where nothing is wanted, and liberation is got. This is known as the 'Sānti-pad' or peaceful position.

*'Oordhvasakti-nipātena adho-sakte-nikuncanāt,
Madhya-sakti-prabodhena jāyate paramam padam'.*

—When ascending prān-vāyu's power meets the descending apān-vāyu's power, then the inbetween power of susumnā rises and then 'param pad' or the great position is achieved. Thus, by the

obstruction of this prān and apān-vāyu--knowledge of truth is obtained known as the param-pad. By the enlightenment of this knowledge all acts subside totally. (33)

Text (34)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

*tadviddhi prānipātena pariprasnena sevayā
updeksyanti te jñānam jñāninas tattva darsinah (34)*

Translation :-

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth. (34)

Spiritual Explanation :-

By service and humble request a spiritual Guru is got.

One has to approach a bona-fide Guru, a truly spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. One should not only hear submissively from the spiritual master, but one must also get a clear understanding from him by submission and service and inquiries. A bona fide spiritual master is by nature very kind towards the disciple. Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquires becomes perfect. (34)

Text (35)

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

*Yaj jñātvā na punar moham evam yāsyasi pāṇḍava
yen bhūtāny asesāna drakṣya ātmāny atho mai (35)*

Translation :-

(The fruits of knowledge are described in three and a half texts) O, Pāṇḍava, when you thus learn the truth, and drop all illusions by knowing that all beings are part of one, part of you (by realizing the self), and you are part of Me. (35)

Spiritual Explanation :-

By knowing which, illusions will disappear and the self will be realized.

By self-realization, world realization is lost. All the illusions that are visible at present by which you, he and many others are known--will disappear, as separate entities. Just like toys made of sugar-candy, no matter of what form, they are all sweet candy only ; similarly from God and demi-gods to the smallest insect will be understood as ātmā and the self, and you will yourself be, no other than the Param-ātmā (or the Lord) In this way, visualizing all as one, the knowledge of truth will arise. First you will understand that the Kootasth in you is the form of this world, then you will not see a number of moons in different water pots, it would be as if the pots were broken and only one moon existed. Similarly when the ego of the body is gone, the light of all Kootasth mingles with that of the Ātmā and is absorbed in it. (35)

Text (36)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

*Api ced asi pāpebhyah sarvebhyah pāpa-kṛttamah
sarvam jñāna plavenaiva vṛjinam santariṣyasi (36)*

Translation :-

Even if you are considered to be the most sinful of all sinners,

when you are situated in the boat of knowledge, you will be able to cross over the ocean of sins and miseries. (36)

Spiritual Explanation :-

The great sinner can also get liberated.

Shri Sankarācārya says—"dharmo' peeha mumukshoh pāpamucyate."--Even religious acts are sins for the liberation seeker. Any act which brings down from the situation of the ātmā, is considered as a sin for the one desirous of liberation, even if it is an act of religion. Therefore, when we wish to control the chit in a steady way, no thoughts, not even those that are sacred should be entertained, as they are disturbances in this path. But, what of the one who is already a sinner? So, the Lord says that if one can attain knowledge by sādhnā, then this aspect of knowledge will take him to another world, away from there, where all exist--the body's knowledge, the body's sorrow and happiness (which make the prān realize them,) even good and bad, hell and heaven are there ; but where the mind reaches on becoming introvert, is beyond the body's contacts, and thus no good or bad can enter such a mind and neither does he have to bear hell or heaven as a result of his acts. With the breath or pran entered and flowing in the susumnā, the mind also gets stationed in the āgyāchakra (centre of the eye-brows), then no acts or their fruits can avail him. Thus if a sinner can reach this unmoving state, why will he not cross the ocean of sins and misery? The mind's entry into the body and its indriyas is the sin, when the mind is not in the body and has achieved self realization, then for him nothing good or bad is there--no sins whatsoever can stop him. He goes beyond all, and enters the ocean of Brahma. With the in-coming of true knowledge all acts and their reactions are departed. This is the 'Brahm-pad' or the station of Brahm. This is the liberation of Man from the hands of (Maya or illusive) nature. (36)

Text (37)

यथैघांसि समिद्धोऽग्निर्मस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकार्माणि भस्मसात्कुरुत् तथा ॥ ३७ ॥

*Yathaidhāmsi samiddho' gnir bhasmasāt Kurute' rjuna
jñānāgnih sarva karmāni bhasmasāt kurute tathā (37)*

Translation :-

As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities. (37)

Spiritual Explanation :-

All sins are burnt out in the parāvasthā of Kriyā.

Sayo the Sankarāchārya--

“Sāmarthyāt yena karmanā sarceram-ārabdham tat pravritta-phala' tvād upabhogenaiva kshiyate. ato yānya-pravritta-phalāni jnanotpatteh prak-kritāni jnan-saha-bhāvini cāteet' ānekjanm-kritāni ca tānyeva karmāni bhasmasāt kurute” thus-- According to the fruits by which this body is received, grow the seeds and ripen to give their fruits, and they will only be cleared after giving their dues. The fruitive acts, of which the fruits have not yet commenced or advanced, whether done before the gaining of knowledge or during it, or even done in many previous lives get destroyed or burnt out.

The acts are of three kinds

1) Accumalated acts—all living entities have, even the knowledgeable ones have, are the ‘sanchit-karma’.

2) The active acts—which are being done at present or which will be done in future—the ‘Kriye-mān acts’.

3) Those which are already fruitive or have started giving their fruits—this body is a result of such acts. The first and second type of acts, after the attainment of knowledge are deceased and do not bother the knowledgeable ones, but this third kind (of acts) are fruit-bearers even for them, although the (jñān) knowing are not much effected by them and so they do not leave any reaction of their action and are like the roasted seeds which cannot sprout, because the action-house of the active—womb of the enlightened person is sterilized and not in action any more. These acts are known as the prārabdh-karm. Attraction for the fruits of action is the womb or living place of action, which is present in the (body) luga-sareer, this is the tie or the knot of the heart This is

the cause of lack of knowledge of the ātmā. To open or break through this knot various kinds of sādhan are practiced. The pride of this body is the basic lack of knowledge, if this body is not forgotten, then all sādhan goes waste. That by which the body is forgotten and the ātmā is realized is the step taken towards liberation. In the parāvastha of Kriyā this body-knowledge disappears and knowledge of the soul appears. A steady firmness in it destroys all unintelligence, and sins, caused by the lack of knowledge. (37)

Text (38)

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

na hi jnanena sadrsham pavitram iha vidyate

tat-svayam yoga-samsiddhah kālenātmāni vindati (38)

Translation :-

In this world, there is nothing so sublime and pure as spiritual knowledge. Such knowledge is the natural fruit of all mysticism. It can be naturally obtained by the act of yoga in due course of time, but it cannot be gained without karma-yoga. (38)

Spiritual Explanation :-

Staying in the parāvastha of Kriyā and getting purified, the soul is visualized in due course, automatically it all happens.

By regularity of sādhan, penance, sacrifice, pilgrimages and heart-felt devotion, when the sins are destroyed then knowledge rises and the form of truth is known. Prānāyām is the main act of sanctity, which purifies the heart and mind and the sins. At the start, the parāvastha is felt a little (after kriya) like a sort of intoxication, but it does not stay for long. Performing sādhan for many days and a long time with regularity it becomes long lasting. No stage is as pure as the parāvastha of Kriyā,—nothing is as peaceful and as self contained or as full of ānand. To achieve this, as said, yoga-practice is a must—long hours of such practice will naturally develop in the parāvastha of Kriyā. As a fruit of Kriyā-yoga the mind will become free of all thoughts and get lost

in a peaceful steady atmosphere. Then, self-realization and knowledge will be gained. "Kṣiyante chāsya karmāni tasmindrste parāvare"--return to that 'self' will destroy all sins. In this way getting deeper and deeper into the ātmā the seed of unintelligent illusion will get rooted out. But to win this race, the bet has to be placed on sādhan, putting in long hours of practice, with patience and concentration, otherwise with half-heartedness the race may be started but not won, it would be like tasting a half-ripe fruit which leaves a raw taste ; the chitt would also be, only partly purified. (38)

Text (39)

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

*Shradhāvān-labhate jnanam tatparaha samyatendriyaha
jñānam labdhvā parām śāntim acirenādhigachhati (39)*

Translation :-

A faithful man, who is absorbed in the teachings of his Guru and who has control over his indriyās, can only gain knowledge, not otherwise. Thus, before knowledge can be availed, it is necessary to purify the chit with practice of Karma-yoga or acts. After the attainment of knowledge--such duties are not needed, thus liberation is soon achieved. (39)

Spiritual Explanation :-

By Kriyā-with a devoted and controlled mind and indriyas, and staying in the parāvastha of Kriyā, soon a sentiment of 'I am nothing, and mine is nothing' is obtained.

For any religious act devotion, is the most needed aspect of mind. Lacking in faith and devotion the test of sādhan cannot be passed and in such a case God's feet are also not reached, thus peace is not got.

Yogi Yāgyāvalkyā says :-

Shradhā-vidhi-samāyuktam karm yatkriyate nrībhih,

Suvisuddhena bhāvena tadānantyāya kalpate--

No matter what work it is, if performed with devotion and purity of the mind, gives endless fruits of benefit

The Mahābhārata even goes to the extent of banning the intake of food grains in the house of one without affection. Such a person does not have a right to perform religious acts - -worth the name. Knowledge is received only by the devoted, and practice of Kriyā done with devotion, will surely grant its parāvasthā ; nothing is more peace giving than it. Yet, it is seen that at times one cannot avail of it. What is the reason for this? The negation lies in the lack of devotion, Kriyā is performed, but the teachings are not accepted the way they should be, they are inter-mingled with other forms of sādhnā. This is the way of undevoted disciples, they do not understand the greatness of Kriyā. Some do get good results due to faith etc, but they are not capable of doing sādhan for a long time with regularity. If devotion is there, but, it is accompanied with laziness, then good results will not be had. Others are well inclined and devoted, but lack the control of the indriyas, thus it is not possible to get true knowledge or the parāvasthā of Kriyā. For knowledge, all three--devotion, inclination and eagerness, with indriya--control are needed. All three combined give quick results As the parāvasthā approaches spiritual happiness and eternal peace are attained. Therefore, those who have belief, devotion, and eagerness combined with regular sādhan and indriya control, do not have to wait much for receiving knowledge. (39)

Text (40)

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

*ajnas cāśradhadhānas ca sansayātmā vinasyati
nāyam loko' sti na paro na sukham samsayātmānah (40)*

Translation :-

Ignorant or foolish and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul, there is happiness neither in this world, nor the next. (40)

Spiritual Explanation :-

The foolish the non devoted and the non-believing or the doubtful are not happy anywhere, any time.

Three types of persons do not avail of sādhnā or its practice

(1) The foolish who do not know of the spiritual science and neither do they wish to find out anything about Man's life, different to that of an animal.

(2) The undevoted-who may have the brains, but they are not interested in God or Godly affairs. Even after knowing the secrets of sādhan, they do not have faith in it and are not prepared to work for it. The main reason for their denial is their pride and self-ego.

(3) The doubting--those who are not believers, they are filled with doubt for everything, it becomes their nature. Their doubt for the teachings of the Guru, does not let them practice his preachings, the same goes for friends and family, because of their doubtful mind, they keep taking out faults with all and in all, thus their personal life is also not happy or peaceful.

These three types of people, do not do sādhnā, but for the ignorant it is easy, the undevoted has to work hard, but the doubtful has no chance. His, this life is not happy, as he has no friends due to his doubting nature and the same goes for his family life. This creates a disturbed mind and thus he is not able to serve anyone well. So what can he expect in return? He does not believe in the next world or next life or the words of scriptures, therefore he performs no acts by which he can expect anything, anytime. Net result being an unhappy state-here and there. (40)

Text (41)

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

ओत्सवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

*Yoga-sannyasta-karmānam jñāna-sanchinna-sansayam
ātmā-vantam na-karmāni nibadhnanti dhanarjaya (41)*

Translation :-

Therefore, one who has renounced the fruits of his action, whose doubts are destroyed by spiritual knowledge and who is situated firmly in the self, is not bound by works, or their fruits, O conqueror of riches. (41)

Spiritual Explanation :-

Situated in Kriyā's parāvasthā one is not bound by only work.

Work does not leave man easily and neither is leaving it, that necessary. Those who have not left action, but have left their fruitive desires, and abandoned all their doubts due to the parāvasthā of Kriyā which they have gained, are those that are firmly situated in the ātmā, such people do not get bound by action, even after performing it. The ego of the body, cannot exist in the mind of a yogi who has seen the Kootasth and availed the parāvasthā of Kriyā, because at that time all doubts are abandoned. As long as the body is understood as the self, action is its life partner, but those who have seen and experienced themselves as bodiless souls in the Kriyā's parāvasthā cannot understand any action of the body as their-own. Such non-dependant, eternally satisfied beings, although partaking of natural acts such as eating, sleeping etc. are not bound by work. Karm and jñān (work and knowledge) are two angles of devotion to Brahm, First to make the mind doubtless, Kriyā-yoga has to be practiced, later when this becomes well practiced, it gives rise to parāvasthā and knowledge is approached Thus self-realization is achieved, by which all doubts about the self are gone, on seeing the ātmā as it is. The 'I' and 'my' vanish and the world as 'Brahm' is known, thus dropping all other aspects of everything. This is the actionless, passionless spiritual knowledge, in which no knowledge rises except that of the ātmā.

'Kshan-ārdham ca na tisthanti vrittīm Brahmamayim bina.' (41)

Text (42)

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोतिष्ठ भारत ॥ ४२ ॥

*tasmāt jñān sambhutam hritastham jñānāsinātmanah
chittvainam samsayam yogam ātisthottistha bhārata (42)*

Thus ends the fourth chapter of Srimad Bhagvad Gītā in the matter of jñān-yoga or knowledge.

Translation :-

Therefore the doubts which have risen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bhārata, stand and fight. (42)

Spiritual Explanation :-

Therefore, being situated in the self always do Kriyā.

The shruti says :-

“Tameva viditvā timrityumeti nānyah panthā vidyateyanūya”

‘By knowing Brahm, the fear of repeated death can be overcome. There is no other way for liberation.’ Thus abandon all doubts, and believing in the Spiritual Guru, start your sādhan with a determined mind, Always try to think of the ātmā. A long, good practice of Kriyā will enable you to situate yourself in the ātmā, There is no other way out, you are a ksatriya, do your duty as a warrior. Your duty is to save from destruction. Those who try to gain the knowledge of self, get into it whole heartedly with body and mind, they are the real kshatriyas or warriors. Just think, for how many years, how many lives and with how many kinds of passions in the mind you are going back and forth in this world. Have you ever noticed this destruction, this time luckily you have become aware of it, thus do not lose time in laziness, in useless talks and enjoyments. Make hay while the sun shines. Start your sādhan while it is time, and do it with full concentration, then only its secrets will get revealed, You will come to know—who you are, to whom you belong, what is body and what is soul, what are their relations with each other etc. Do not doubt it, do not even doubt your capability. For once, try to understand the play of the Lord which is going on inside you. You are His ‘nature’ he plays with you and by you, you are not separate from Him. For once, by the teachings of your Guru know it, and practice your yoga acts, sādhan and meditation; and in the

fire of knowledge that will thus appear-sacrifice all your unintelligence and acts of ignorance. You are one with Him, - try to realize this by your Guru’s ways. You will see that the ultimate result of this sādhan—the parāvasthā of Kriyā will combine in its spiritual light and steadiness all that seems separated. You will be one with it, and unintelligence—the base of all sorrow will get destroyed, wiping off the aches and pains of the heart. The attainment of liberation and peace will get you the worth of life. Thus do not get put off by doubts of ‘whether or not’, when war is inevitable and you have to fight it, and crossing the roads of this life is the aim of living, then why waste time? Your duty is to start off with your action, without thinking of the achievement. Understand this well, and with a steady mind start your ‘Karm-yoga’ or action, by which you will become knowledgeable . (42)

Thus ends the spiritual explanation of the fourth chapter of Gītā, named—

*Shyāmācharana Ādhyātmik Deepikā or
Shyāmācharan’s Spiritual light*

Chapter V

*Karma -- Sanyāsa Yoga
Action and Renunciation*

Text (1)

अर्जुन उवाच
संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna - uvāca

*Sanyāsam Karmanām Krishna punar-yogam ca samsasi
Yat chreya etayor ekam tan me bruhi suniscitām (1)*

Translation :-

Arjuna said

O Krsna, first of all You ask me to renounce work, and then again you recommend work with devotion. Now will you kindly tell me definitely which of the two is more beneficial. (1)

Spiritual Explanation :-

*By the energy of the body it is being observed and asked--
Renunciation of work, and work or acts of yoga--say which is
best of all.*

Work cannot be renounced if the world has to go on, but it is not certain to get success from work although it may be hard work. Whilst in action, many contradicting subjects come up, thus with work it seems impossible to get self-realization. Lack of

strength is felt and so, when realization can be achieved with renunciation too, it seems easier to take this path. The confused person thinks this way, but he does not understand how it is not workable. Even for the desires of this world, much has to be done, many do not want to have a family life for fear of work. This is not renunciation, it is just an imitation of it. Similarly to get God, lots of practice, hard work and sacrifice has to be done. Many lazy people, who are naturally (by nature) against hard work, do not agree to do the devoted acts by which the Lord can be reached. They read a little of the scriptures and straight away they imagine that they have become knowledgeable, but this is just fooling one's self. In Bhāgvat the Lord speaks to Uddhave about three ways by which liberation can be had.--

*“Jñānam karma ca bhaktis ca
no pāyo 'nyo' sti kutra chit”--*

1) jnan or knowledge. (2) Karma or action (3) bhakti or devotion. There is no other way for liberation. Although, these three ways are there, but the right path should be chosen according to one's own abilities. Thus it is said--

“nirvinnānam jñān-yogah nyāsināmih karmasu”

--those who are unattached to the pleasure of this world, such naturally renounced are fit for jñān-yoga.

“tesvanirvinna cittānam karma-yogastu kāmīnām”

--Those who are interested in fruitive actions and are interested in their acts are fit for karma-yoga. And--

*“Yadriccayā mat-kathādau jātasradhastu yah pumān
Na nirvinno nātis-akto bhakti-yogo' stha siddhidah”--*

Those who are interested in hearing or reading about Me and My works and are neither much attracted by worldly things nor are too renounced are fit to practice bhakti-yoga or devotional service. For a renounced man of knowledge sādhnā is thus advised.

*Yadārambhesu nirvinno viraktah Samyatendriyah ;
abhyasenātmāno yogi dharyedacalam manah.*

--When the yogi is unattracted by acts and their fruits then by controlling his indriyas, he tries to steady his mind and obtain knowledge.

But it is difficult to find a person like this (one who is uninterested in fruitive acts) may be one in thousands, such a person has the right to discuss about true knowledge. For determination of knowledge and renunciation of the world, it is better to renounce acts first and then become fully renounced. But, what about those who are not renounced and at the same time are not much involved in acts? They are not brave enough to leave the world, yet, they understand it (the world) as a place of sorrow. Such people should engage themselves in religious acts like discussing about God and knowledge, doing meditation, sacrifice, singing hymns and devotional songs, remembering the Lord and his names, etc. They should follow a family life as prescribed, and if they can't give up desires should follow a life of hard work. By this, you will surely think that it is no way out for the common man. Such people will slowly fall into line, by following the instructions of life as set by the scriptures. Even fruitive acts done in this way will lead them to a life of purity, faith and sacrifice, if not in this life, then in another, but they will have a full chance. On the other hand those who just drop action, but not desires will be hopeless. Of course, the ultimate aim is to achieve knowledge, thus according to the ability and choice of the people, God has indicated different paths, one who understands them and follows them will not face disappointment.

Arjuna has fallen in a dilemma, he is not able to decide as to which is better for him, action or inaction, thus he asks the Lord to tell him decisively what he should do and which is better for him.

It is seen that liberation from the world is not possible as long as knowledge is not gained. But can knowledge be had without giving up acts, thus it is also necessary to become renounced. It is advised, but when?—

*“Brahmacaryam parisamūpya grihi bhavet
grihi bhutva vani bhavet, vani bhutva pravrajat”*

—‘Renunciation is good, but first you must cross the three different stages of student life, family life, hermit's life and then you can become totally renounced.’ Although the Shruti says that whenever you become, unattached and unattracted to the

world you can avail of the fourth stage—that is renunciation, but only when the ties are all gone. Forcefully giving up the world shows bad results. Commonly our acts are for benefit or pleasure of the self, or to relieve ourselves of sorrow, but whether or not, we have to bear the fruits of our acts— So this type of work should be renounced. But acts depend mostly on a force of passion, so they are not easily renounced. Thus in our acts we shall have to put or rather feel the force of God. Working just to carry out the order of the Lord as a duty of the self, without any pride, one does not get effected by action, and such action does not leave any blemish on the doer, because his aim is to please the Lord. But, if pleasing the Lord is the duty of man-kind, then why get involved in prescribed duties. The reason is, that till the time one is not situated in yoga but is interested in it, he has to work for God, as his intoxication of work, is not yet diminished. By doing so, gradually his knowledge will develop. Becoming successful in this practice, the waves of passion will not rise, but till this position or this success is achieved, it is better not to face the waves and it is safer to swim with the help of a tyre or likewise. The fully independent state is the knowledgeable state, till this state is attained, it is best to have a mediator.—this is the bhakti-yoga (devotional-yoga) or Niskām-yoga—(yoga of nonfruitive acts). By such actions—after purification of the internal-self, admission into the class of knowledge will be possible. The Shruti says—

*“Sānto dānta uparat-stītikshuh samāhito
bhutvātm-anye vātmanam pasyati”-*

—By the mind's pacifying, subduing, unwishing, enduring (with patience) devoting and practicing of samādhi, the self or ātmā can be realized in the self itself. In absence of these qualities just by a garb of a monk or a renounced person both the worlds are lost.

Although Kriyā and its parāvasthā are not the same, yet, without Kriyā or acts of yoga it is not possible or easy to attain the parāvasthā. Similarly, by giving it a thought we can realize that without work (sādhan), ‘Sanyāsa’ or renunciation is not to be had. (1)

Text (2)

श्रीमगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

Shri Bhagavān uvāca

Sannyāsah karma-yogas ca nishreyasa-karāv ubhaw
tayos tu karma-sannyāsāt Karma-yogo visisyate (2)

Translation :-

The blessed Lord said

The renunciation of work and work with devotion, are both good for liberation. But of the two, work in devotional service is better than renunciation of works. (2)

Spiritual Explanation :-

It is being experienced by the Kootasth--renunciation and yoga both are good, yoga is better.

Those who have reached a higher stage of knowledge by their spiritual experiences, they attain renunciation of work automatically, but those who are not knowledgeable, or who have not had spiritual experiences are not ready for work-renunciation. Still, if they forcibly stop their duties or acts they cannot get a good result out of such behaviour. Thus for one, who is wanting to get liberated, but is not yet knowledgeable, then for him it is better to practice Karma-yoga than to renounce work. Even to obtain an ability for renunciation of work, it is better to work first ; because without it one cannot get situated in inaction, and neither can he achieve the parāvasthā of Kriyā. Thus, although the rites of renunciation are well declared, they are not for the undeserving; for the less deserving, action is always better. Anyone who does the sādhan of Kriyā-yoga, will automatically become deserving of renunciation and liberation at the same time. The act by which the parāvasthā or the later stage of Kriyā will surely be gained, can be, in a way compared to the parāvasthā. As said, just by dressing as a renunciated person, a person does not actually become renunciated, it has to be from the inside, which is not easy. But those who do their duties or all acts as working for the Lord, their actions are there, but they become unfruitful, and by these unfruitful acts the

fruits of renunciation are achieved, whereas, on the other hand if one announces himself as renunciated, but is not able to follow its bindings, then he will be sinning. During the sādhan of Karma-yoga (yogic-acts) if some sort of problem comes up, then too, it will not be totally without its fruits. On the other hand, whoever is working for God's sake does it under no compulsion, thus he enjoys his work and is happily situated. (2)

Text (3)

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

jneyah sa nitya sannyāsī yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahābāho sukham bandhāt pramucyate (3)

Translation :-

One who neither hates nor desires the fruits of his activities, is known to be always renounced. Such a person liberated from all dualities easily overcomes material bondage and is completely liberated. O mighty-armed Arjuna. (3)

Spiritual Explanation :-

The renunciated is unwishing, unjealous, decidedly attains liberation.

One who is non-desirous, non-greedy, and not jealous is actually the God loving or devoted person. He is not desirous for more than what God has given him, and seeing others rise, he is happy in their happiness, and never grumbles or complains about anything of his own. Such a person is not tied, because desires and jealousy are the causes of bondage. Even while doing our daily sādhan, we desire for success of it, thus we get anti feeling for the sādhan itself, the success of which is in obtaining a desireless position. The nature of the sādhan should be just like an obedient disciple, who works according to the Gurus or masters instructions, and performing his duty well, does not bother about its results, because he understands that the results are in God's hands, and it is for Him to decide about it, thus his own mind is worriless and undisturbed. With such a mentality the self

of such a being is always in a happy disposition

In this way the sādhanak soon gets purified and attains a high position, which may not be the parāvasthā of kriyā, but is a very peaceful state. When it is clearly understood that actionlessness is not the answer for those who are not united fully with the Brahm, then what is the use of being lazy or inactive. The way a fruitive person works for his worldly benefits, in the same way unfruitive acts are performed by those who are not desirous or not working for fruits such people say and know--"I am nothing, mine is nothing, He is all, and all is His." Therefore they are not fearful in their work, nor are they uninterested, rather they love it. After hard work, when they are successful, they very humbly offer everything to the Lord and become happy, if by chance they do not succeed, then too they do not repent, thinking of it as God's will. Their happiness remains the same from beginning to end, even if they fail, their happy state of mind stays. This sort of a worriless person is really renounced, not the one who abandons work before he reaches such a position. (3)

Text (4)

सांख्ययोगो पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४ ॥

*sāṅkhya yogau prthag bālah pravadanti na paṇḍitāh
ekam apy āsthitah samyag ubhayor vindate phalam (4)*

Translation :-

Only the ignorant speak of renunciation and act of karm yoga or action as prescribed, separate from each other, because the ultimate fruit of both, performed truthfully, is one. The difference is in the stages of achievement. The word 'sāṅkhya' denotes the analytical study of the material world as by knowledge, and renunciation is part of it. (4)

Spiritual Explanation :-

Only the ignorant speak of 'sāṅkhya' and yoga as separate, prāṇāyām is similar to both.

Some fruits are achieved by a well situated position in either--

as both prescribe the act of prāṇāyām (yogic act of breathing)

By holding the mind in the prāṇ and continuously meditating on the thought (or name) of the Lord ; an intoxication is experienced and the mind gets obstructed ; this is the same state as is achieved by seeing the Kootasth and piercing the central point of 'Nad' or sound in it. Thus the knowledge holder and the yogi, both are blessed with the same fruit.

At the basic root of both these sādhanās or practices is prāṇāyām, which purifies the nerve centres or 'nari-chakras' and elevates the mind, so that it can enter into the sahasrār. (in the head-lotus), it is not easily done by any other sādhanā. The susumnā arises by prāṇāyām, and a still steady, fixedness (of mind and prāṇ) is gained by it. Those who have not experienced this are not the actual learned ones,--because their knowledge is limited to books only. The ātmā is ever established in the form of eternal truth, knowledge and spiritual happiness. Both ways lead to and achieve this ātmā. In one by entering the spiritual light of the Kootasth and piercing the Nad-bindu --parā or later stage of Kriya is obtained, whereby, on the other hand, due to a well balanced 'Chit' or internal self, all is forsaken and a feeling of oneness with all appears, this is sāṅkhya-yoga ; in Kriya-yoga or even in prāṇāyām itself, this stage can be attained. The obstructed prāṇ which is a state of prāṇ that comes of its own by prāṇāyām. is capable of entering the Brahm, if a well-balanced equalness, firmness and stillness is achieved. At such a time the sādhanak becomes totally egoless, and selfless--he forgets himself, he has no wish, no work, no envy, nothing whatsoever, this is the fruit of actionless action of prāṇ or Karma-yoga. Thus it is clear that the two lead to one. (4)

Text (5)

यन्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

*yatsāṅkhyaiḥ prāpyate sthānam, tadyogair api gamyate
ekam sāṅkhyam ca yogam ca yah pasyati sa pasyati (5)*

Translation :-

One who knows that the position reached by means of renunciation can also be attained by karma-yoga through knowledge, sees the truth of both as they are one in their result. (5)

Spiritual Explanation :-

The wise understand yoga and s̄ankhya as one since there is no difference in the results of later stage of sankhya and yoga. The two positions gained by both are similar, the Kriyā of concentration (act) on the six central points is getting stationed in the sahasrār, and is the same as the position gained in yonimudra (yogic-act) by visualizing the light similar to that of the sun. In the Sahasrār both are in the same position. In yoga the six points are important, in s̄ankhya sahasrār is important. In both the Brahm-randhra has to be pierced. In the s̄adhna of the six-points, the last situation is the sahasrār, from moolādhār to sahasrār—one nerve stretches—the Brahm-nari. On purification of the six vital points by special yogic-Kriya the nerve of Brahm-nari is enlightened, and the prān goes through it and stations at the sahasrār. The light seen in S̄ankhya-act is in the sahasrār itself, this also obstructs the chit and the lighted Brahm-nari is experienced. Therefore there is no different result, one who has seen knows, and he is the knower of the Brahm. As mentioned in mahābhārata (s̄ānti-parva)--“The yogis, by their power of yoga see, that which the sankhya also see or attain.” The aim of both is achieved by obstructing the chit and visualizing the self. (5)

Text (6)

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरोणाधिगच्छति ॥ ६ ॥

*Sanyāsastu mahābāho dukham āptum ayygatah
yoga yakto munir brahma na cirenādhigacchati (6)*

Translation :-

Evil qualities are to be renounced before the acts or action. Without work and action sanyasa can result in unhappiness. None

can achieve renunciation without first practicing acts (of yoga) The sages, purified by yoga-acts achieve knowledge and the supreme without delay. (6)

Spiritual Explanation :-

Unless Yoga (unity) is there renunciation (sacrificing) is an act of pain. Being situated in yoga-the supreme is reached soon, thus sacrifice on one side and unite with Brahm on the other. So if the mind is made steady with yoga-problems do not rise.

Sometimes, renunciation is accepted just on an instinct of the mind caused by some temporary circumstances, but this sort of feeling is not of the permanent kind, because passions have not left for good. Forcefully if some indriyas are controlled, others or their subjects will rise, but desirelessness achieved by yoga comes steadily and naturally, thus once forsaken it does not come back. Thus we see that it is always easier and better to first prepare one's self for admission in a desired class, as a strong foundation results in long life, whereas somehow joining a caravan without preparing for the journey will only leave the ignorant traveller midways ; neither at home nor at the destination.

Therefore, it is more sensible to work for God, and then, naturally, in due course passionate desires will leave; and doing prānāyām at the same time will develop a steady breath which will in turn steady the mind and as a result in a fixed intelligent brain, steady knowledge will appear, which will not let passionate feelings rise. This type of a peacefulness cannot be attained by renouncing of acts.

It is said for the natural sanyāsi or renunciated--

“dhyānam, saucham tathā bhikshā nityamekānta-silātā”

--that he has to perform only these four acts--meditation, natural cleanliness of the self, eating and surviving on what is received, and staying in solitude. For a really natural renunciated person meditation and solitude are necessary, but if the mind is not void of desires, both these acts cannot be truthfully followed, and in such a case unhappiness and sinful acts can surround the being, which will only spoil this life and the next. Therefore one must become a natural sanyāsi-by heart and mind, not just by

dress and speech. For this, it is best to follow the teachings of a spiritual master, and practicing Kriya-yoga in his guidance, the chit will get purified and knowledge will thus appear, by gaining such knowledge the mind will naturally become renunciated. Now, as for the sanyāsi meditation and solitude are necessary, they will appear—naturally as a result of his sādhan of Kriya yoga, as the deep-meditation during sādhan will make the mind introvert, which will stay alone in the solitude of the self, as it loses the awareness of the world. (6)

Text (7)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

*Yoga yukto visuddhātmā vijitātmā jitendriyah
sarvabhūtātmābhūtātmā kurvann api na lipyate (7)*

Translation :-

One who works in devotion who is a pure soul and who controls his mind and senses is dear to all, and all are dear to him. Though always working such a man is never entangled. (7)

Spiritual Explanation :-

Being engaged in yoga,—purifying the soul, mostly staying situated in the ātmā, winning over all the indriyas and perceiving all souls as his own soul, the being is never entangled—although doing work of all sorts.

A person can be bound by different acts, but once the mind is obstructed by the practice of yoga, then in that passionless mind desirous waves do not rise and in such a purified chit self realization is achieved. The body and indriyas are then conquered and controlled by the yogi and he sees the self in all and everything. Such a yogi does not get entangled by any fruits of work, although performing work that presents itself. The reason being that the mind which is to be effected by work is already purified and introvert. This type of a yogi is 'the' really renunciated—with all rites, because his speech, action and mind are all tied to Brahm, thus no acts can tie him and it is also not

possible for him to do anything undesirable or unworthy. His knowledge perceives the self in all and all in the self, thus what he knows and experiences is the self only. (7)

Texts (8 & 9)

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशन्जिघ्रन्नश्रन्गच्छन्स्वपञ्श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

*naiva kinchit karomiti yukto manyeta tattva vit
pasyan srnvan sprsan jighrann asnan gacchan svapan svasan
pralapan visrijan grhnann unmisana nimisanna api
indriyānindriyār thesu vartanta iti dhārayan (8 & 9)*

Translation :-

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking evacuating, receiving, opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them. (8 & 9)

Spiritual Explanation :-

I do nothing I am always concentrated in the Brahm. I see from the parāvasthā position, hear, touch, sleep, breath, speak, smell, receive and evacuate, all indriyas do their jobs. Such is the state of affairs.

Having an egoistic approach in the (self) body and (its) nature the acts become entangling. As long as the body is understood as the self, the pride and ego will exist and as long as these are there, acts will be entangling. Sādhan or practice of yoga is for ridding the self of these proud feelings. Acts are done, even when the pride is gone, but then they are acts of nature, like the act of breathing which goes on automatically even during sleep. As hunger is the cause of eating and digestion goes on in natural

way without our doing any sort of a work to help it, similarly all other acts can go on like walking, talking, hearing etc. The ego of the self as being the doer of all acts is the binding factor in all these natural acts. Commonly, due to lack of true knowledge every being is proud, thus the ātmā, although not the doer, gets entangled because of the pride and ego of the self as doer. Due to pride of the self,—nature gives rise to the mind, and the mind,—through the indryas accepts all sense pleasures. I am accepting or taking in; is the thought that binds the self to illusiveness. Similarly, unliving nature comes to life, if the egoistic—atomic—ātmā enters the nature playfully, and the nature unites with the ātmā and gets active. The knowledge received by the senses is only a part of knowledge and that too ununiform. This type of a knowledge is the confusing one, when full uniform knowledge is gained and the untrue knowledge is eased off, then all is surveyed as the ātmā, and nature is left to its self, without the pride and ego of the self interfering with it, and everything keeps happening naturally. Like a child plays with his own image in the mirror, so the Lord's immortal—part—(image), is thus, part awareness and part knowledge. As long as this separateness from the (complete) self (image) or ātmā is perceived this flow of play and its acts will continue. At such a time the nature becomes (fruitively) activated and it can only be subdued by sādhanā. When the fractions get put together by knowledge thus obtained, then an unseparate united form is understood and the image disappears, the nature too unites with the purified ātmā and becomes inactive. When ātmā and nature thus meet, there is no place for the ego to stay. Whatever work is done at such time is done by the wish of the unwishing. This is the offering of all action to the Brahm or in the Brahm. Just like a tortoise pulls parts of his body under his hard shell, so nature—which is part of the ātmā, is pulled in and becomes inactive. This is the unifying knowledge. A sādhak with this knowledge does not take any action as being done by himself, for him it is like the natural rise and fall of the sea-waves. Later as more deepness is achieved the

waves cease and the natural depth is all that exists. The nature of depth is absorbed in (its own abode) the dominion of chaitanya and becomes one with the living truth. This is the liberated position of the self existing in the self. (8 & 9)

Text (10)

ब्रह्मण्याघाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

*brahmany adhāya karmāni ṣangam tyaktvā karoti yah
lipyate na sa pāpena padma patram ivambhasā (10)*

Translation :-

One who performs his duty without attachment surrendering the results unto the supreme God, is not affected by sinful action as the lotus leaf that is untouched by water. (10)

Spiritual Explanation :-

Meditating on the Brahm work done with desirelessness of its fruits does not entangle in any kind of sin. The atom of Brahm is very very minute if we compare it to the atom of a lotus-leaf, and the atom of passion to the atom of water on it, then we can understand how all acts just float on the atom of Brahm like the water floats on the lotus-leaf without getting the least bit entangled even after being in contact with it.

Here, it is being told how acts should be done karm 'Brahmany' ādhāya'--All work should be delivered to the Lord. But, how is it done? 'sangam tyaktuā' by dropping the fruits and the ego of the act; by saying 'I am the doer of the work I am doing, it shows the pride of the self involved in it then, the work is not of the Lord, or for the lord, thus it is not delivered. Actually the doer is nature, it is the wrong notion of the being that ties him down (by the acts) when he imagines that he is the doer. If this pride of the doer is got rid of then there will be no more ties. The feeling of happiness and sorrow as got from the fruits of the work is the binding factor. By regular practice of kriyā when the chit is steady, and as it gets absorbed in the

Brahm, the fruits of work cannot bother him. The actual way of work for an unfruitive sādhak is not to work for his own self but to work like an obedient servant of God, thus he does not dislike his job, rather he enjoys it, not for its benefits, but for being able to carry out the master's orders. No matter how difficult the work is, it is carried out easily, due to the love for the master; may be success is not had, but courage is not lost, because to get an opportunity of serving the Lord is more than sufficient. He does not even think of his own happiness or sorrow whilst doing the work. Many sādhas keep thinking that peace is hardly being attained although they are following their Guru's instruction. But this sort of thoughts are not proper for a devoted person, he should be worryless and content by doing his duty, irrespective of success or failure, benefit or loss. Even indulgence or non-indulgence should not bother him, such are the people, whose acts are really delivered to God. They do not become happy or sad (because they do not have the egoistic feeling) for their achievements or non-achievements. Just like the lotus leaf which does not get soaked, although staying in water, these desireless workers too, do not get effected by good or bad acts. The Brahm-atom is very minute, and one whose mind is united with it, cannot be effected by the atoms of passions or desires which naturally spring up due to material nature. The reason being that the Brahm-atoms are much lighter than the atoms of passion, thus they keep floating on top of the passion atoms, even if they come in contact with each other they do not stick together (like water on the lotus leaf). Thus we see that such a sādhak does not get entangled with fruits of action. This is only possible when the mind is steady. By meditating on each 'chakra' (the prescribed points) the playful mind gets silenced, and by and by the prān starts flowing in the susumnā, and the mind-void of all worries and attachments attains the Brahm. Thus delivering all to the Brahm—(only one must be cautious of not being tempted on the way by different virtues that may present themselves in course of sādhan). (10)

Text (11)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

kāyena manasā buddhyā kevalair indriyair api

yoginah karma kurvanti sangam tyaktvātmā suddhaye (11)

Translation :-

The yogis abandoning attachment, act with body, mind, intelligence and even with the senses only for the purpose of purification (11)

Spiritual Explanation :-

The yogis act by the body, mind and intelligence, and also only by the eyes—they do kriyā—thus. Being desireless and trying to situate the ātmā in Brahm.

The acts yogis perform for purification of the self effects the body, mind-brain and indriyas, and so they all get pure. All these acts aim for the Love of God. The body helps in these kriyās as the chitta cannot become steady and pure unless the flow of the multiple nerves in the body is purified. The micro-nerves that carry knowledge are mostly impaired or obstructed by air, bile and phlegm, thus taking prān via these nerves is difficult, therefore these nerves are cleansed by the act of prānāyām taking the prān through these nerves. When the nerves get purified the mouth of the susumnā opens and by the prān entering in it, the mind gets steady. Various passions of the mind are the dirt of the chitta, as long as this dirt of the chitta is existent no one can get (self realization) situated in the ātmā. But due to prānāyām, when the prān is able to enter the susumna, then an 'unmani' state is achieved this is the mind's steady position. In this steady form of mind is the fixed intelligence. On achieving this intelligence the world ceases and contentment in the self is attained. All this can be achieved only by āsan, prānāyām and other yogic acts —this is self attainment. But for all these acts, body is needed and even mind is needed for pratyāhar (restraining of the senses) and meditation, a steady mind with intelligence is necessary for samādhi. Gradually, by practice of kriyā, with body, mind and intelligence becoming steady, a 'desireless' or 'non-wishing'

mentality is achieved. Thus we see that the aim of all these acts or sādhan is to restrain the mind from passions and put it in Brahm. But as said these yogic acts also have different virtues to offer, yet for the wise yogi it is best to avoid getting attracted by them, and to aim for the Brahm or getting situated in the ātmā. If any attraction for anything is there that means the chitta is not yet purified fully and in such a state spiritual knowledge does not arise. (11)

Text (12)

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैधिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

*yuktah karma-phalam tyaktvā śāntim-āpnoti naisthikim
ayuktah kāṁ kārena phale saktō nibadhyate (12)*

Translation :-

The steadily devoted-soul attains unadulterated peace because he offers the result of all activities to Me whereas a person who is not in union with the Divine, who is greedy for the fruits of his labour becomes entangled. (12)

Spiritual Explanation :- :-

Situated in the parāvasthā of kriyā abandoning all fruits of action with a mentality of 'I am nothing mine is nothing' attains a special position. One who acts with desires for its fruits, and is not united with Brahm, gets endlessly entangled.

By sādhnā, unadulterated peace is obtained after attaining an eternal situation in the parāvasthā. The being keeps suffering of his 'I' and 'mine', when by kriyā this 'I' and 'my' ceases to exist then 'I' has no relation with anyone, in other words internal passions do not rise, and as a result peace and unity with the Divine is gained. This is the unadulterated peace. But those who do little kriyā, or none at all, are sometimes happy and sometimes sad, because of their various passions depending on their receiving and non receiving of their desired things. This is the common state of the being or the entangled state. Those who cannot unite by doing sādhan, do not get unentangled and thus they do not have peace. (12)

Text (13)

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

*Sarva karmāṇi manasā sannnyasyāste sukham vasi
nava-doāre pure dehi naiva kurvan na kārayan (13)*

Translation :-

When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates (the material body), neither working nor causing work to be done. (13)

Spiritual explanation :-

Renouncing all acts (unnecessary ones) mentally, and with a control over all (of the self) sit happily. The kootasth or spiritual eye is centrally positioned in the body, its nine doors are open, it is unacting and unactivating.

The mind which has become void of resolves due to sādhnā, naturally does acts of body and senses but without the ego of the body and self in it. Thus it is as if he is actionless. As he is desireless he needs none to do anything for him. All his indriyas are under control, so they cannot make him dance to their tune, they rather serve him as the master. His mind does not jump for joy and neither does it cry for sorrow because it is well obstructed, He has no acts of his own as the mind's resolves and the brain's thoughts have ended. He is situated in the spiritual happiness of the ātmā. At such a time the nine doors of the body are open, in other words by all openings (indriyas) their acts are done, but being situated in the ātmā he has no ego of it, thus he neither does nor gets done.

*"yathā chandrikānām jale chanchalatvam
tathā chunchalatvam tavapiha Vishnoh"*

-You yourself are still, but seem to be playful like the moon that reflects in water, although this is untrue. Similarly the ātmā is always still, but due to nature or different activities of the body, it seems as if the ātmā is activated. Although action and results of action seem to be borne by the ātmā, it is not really the truth. (13)

Text (14)

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

*na kartrtvam na karmāni lokasya sṛjati prabhuh
na karm-phala-sanyogam svabhāvastu pravartate (14)*

Translation :-

The embodied spirit, master of the city of his body, does not create activities nor does he induce people to act nor does he create the fruits of action. All this is enacted by the modes of material nature. (14)

Spiritual Explanation :-

I am doing is not what the kootasth says, neither does it do anything with desires of its fruits, but it creates all which happens in an exalted manner, it carries no fruits of acts: stationed in itself above all modes of material nature-a stage after kṛya.

God, as said does not create activities nor does he induce people to act, and neither does he create the fruits of action. As such, God has rid himself of all, and the ātmā is unattached, so it can not be faulty of any act, the body is not a living entity on its own, thus it is impossible for it to act (as it is) Then, from where do these actions and their fruits come? And who will bear the fruits? Then, we have to turn back to God and hold Him responsible. Who can say that he is unentagled? Can he get free by saying 'Svabhavastu pravartate? (or that nature induces all)? Thus we have to find out that who actually bears the fruits? Ācārya Shankarācārya echoes the Lord's words in analysing this subject Due to unintelligence the worldly people say karomi kārayāmi bhokshya bhojayāmi'--I am doing, getting done bearing, making others bear etc. In actual it is not what it seems to be. The eternal but external false notions keep the living being engrossed in the field of work, but due to lack of true knowledge the being doing the work thinks of himself as the doer and thus becomes proud of it and gets caught by the fruits of the act. It is as one possessed by a ghost, who thinks of the acts induced by the ghostly as his own, but once this ghost is got rid of, all the

disturbing elements and acts are gone and none can exactly tell why this ghost appeared, but yet, it is got rid of. Nature is the one to induce all acts. The eternally inlaid passions become the nature, that is why every person has a nature of his own by which he is guided, and none can tell when untrue knowledge creeps in and entangles the person. Why, this being developed a nature? is a question that can crop up (if the Brahm is without a nature). This is a very secretive and complicated matter. "Suabhāva Ishvarasya prakritih trigunātmikā mayā"--the threefold material nature is the nature of the Lord. Without it, the world is not created. The being's everlasting passions are his nature. Without these eternal passions the world of the being does not come into existence. The Lord's nature the satva, tama and rajo guna are the doers of all action. The beings present life's passions are enrooted by the concepts of many previous lives. "Prakriteh kriyāmāni gunaih karmāni sarvasah" All action is induced and carried out by the modes of nature and the indriyas respectively. Why does the being get tied down? "Ahamkār vimudhātmā kartahmiti manyate." Due to self ego the being thinks himself as the doer and thus gets tied down. The same nature of the Lord creates the world but he has no ego of it, thus he does not get tied even by such a work as creation of the world. We see now, that God also has nature like the being, but the difference is that the nature of man is the inducer of his actions and he gets so intermingled with it that he forgets his real self. The nature of God (māyā) does do the work of creation but the Lord does not get entangled within it as he is just like a witness to it, not enslaved by it, like the man is. He is the master of Māyā or its Lord. "namām karmāni limpanti na me karmaphale sprihā, iti mām yo' bhī jānāti karmabhīma sabadhyate" The fruits of action do not attract me, I am not envious of any, One who knows me as such does not get entangled by action, as his ego, pride etc get slackened. Thus we see that pride is the main cause of all. God acts with his māyā as a play, but man understands it as genuine and cries when in trouble. So we see that lack of true knowledge is the one that ties and gives sufferings. To destroy

this untrue knowledge we must forsake pride and ego of the self. How can it be done? The spiritual master says, "I am the doer" is not what the kootasth says, no *kriyā* or acts are performed by it for the fruits, yet it creates all, and in an exalted way—it carries no fruits of its acts, and is situated in the self. Without the kootasth this world would not come to light, it is the creator and is all. But because of its pridelessness it is not tied to any fruits, it is as if he is not the doer although he is. This world has come into existence effortlessly just like the hair (of the head and body), and the playful acts it presents do not attract Him, as He is always happily situated in the self. Thus, as if he tells the sorrowful being why are you so sad, seeing this world's disturbance? You can get situated in the self by *kriyā* and its *parāvasthā*, then nothing will be able to disturb you. This is all similar to a dream you will wake up from, no sooner you understand the body, mind, brain and nature as not your own. In the *parāvasthā* you will get introduced to yourself. As the fearful sights of a dream vanish on waking, so you will become unaware of this world when you are situated in spiritual happiness of *parāvasthā*. You will only have to gain knowledge by practicing *kriyā* devotedly. By it, in the *parāvasthā*, you will get eased when you see all dreams vanishing. In that position which is above the modes of material nature all illusiveness will disappear. As a dark place or house gets enlightened by a lighted candle the light of the kootasth brightens up the darkness that surrounds the being's body and *indriyas*. Kootasth's own nature is not active, but it is the happy, knowledgeable living entity that livens up the body and *indriyas*. In this way it is the creator of all, but since it is not actually doing anything – whatever is happening is effortlessly done by its spiritual light, thus it is not entangled by fruits of work and remains situated in its own happy self. This is the *kriyā*'s *parāvasthā* beyond nature; one who is situated in it, has no egoistic pride, thus in natural acts of nature he is not bound by their acts. Then is nature something separate, is it different from the *ātmā*? It is similar to the waves of water, as waves rise in water by its nature, so the waves are part of its nature. When

by long term *sādhnā* the concepts of deep set passions are uprooted, and ties are released, then due to the change in nature's character the feelings of sorrow and happiness are also not there. This natural character of nature is the being's or self's own nature. Independent from this nature is the Godly aspect and the Brahm is liberated from (all aspects of) nature. This nature keeps covering the being, *ātmā*,—the life's force is connected with nature. When this essence of life leaves the being or body its nature gets absorbed in the *ātmā*. When the *ātmā* takes form of the being by uniting with nature even then, it does not lose the 'Shiva' or the true-self. Thus the Lord tells Arjuna in many ways (in the *Gītā*) how to abandon this form of nature in life. By the unity of *ātmā* and nature the waves of (passionate) life rise. But, even after so much binding by nature the being has some freedom. In the under currents of the waves of passion lies the calmness of knowledge. This depth will have to be reached and it can be reached by developing the self-knowledge with concentration. Therefore the Lord explains to Arjuna the fearful aspects of nature, but at the same time He tells him not to be guided by them; although it is natural for the *indriyas*—senses to run after their pleasures—the right path is parallel to that of the *indriyas*, by following which one can reach his own destination, and he can understand the self or get situated in it. Because of variety in nature, various fruits are the result of it, but in the *ātmā* all become one, thus diversity does not exist, so try to do *kriyā* and achieve self-realization by which your nature will change, you will get liberated from the form of this life and attain the form of *shiva* or truth (14)

Text (15)

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥
*nā datte kasyaehit pāpam na caiva sukritam vibhuh
ajnanenāvrtam jñānam ten muhyanti jantavah (15)*

Translation :-

Nor does the supreme spirit assume anyone's sinful or pious activities. Embodied beings, however are bewildered because of the ignorance which covers their real knowledge. (15)

Spiritual Explanation :-

He does not give any sinful or pious activities to anyone. Not situating in the self and getting tempted on the other side -involves in acts of all kinds. Concentration on the self (ātmā) is not possible.

Why does the being get tempted? because, due to concealment of knowledge he ceases to exist in the self or ātmā and by the pride of the body as self, he gets attracted by all he sees, and, since the oneness is lost the being gets involved in various acts-good and evil. Thus worldly sentiments increase and concentration on ātmā is not possible. Although the 'Shruti-smṛiti' says that the Lord induces the being in good or bad acts

*“esa hyevainam sādhu karma kārayati
tam yamabhyo lokebhya unnineesate.
Esa evāsādhu karm kārayati
tam yamebhyo lokebhyo' dhoninesate”*

The one whom God wishes to take to heaven, He induces in him good acts, and the one whom He wishes to send to lower planets He induces in him evil acts. If this is correct, then the being is not responsible for his acts, good or bad. Still, by saying that He does not give piety or sins to anyone, He shakes off the burden of acts from His head. This causes a little doubt in the mind, as to the Lord's words. The inducement by God, which is discussed here as mentioned in the shruti-is the destructive or otherwise-power (of the modes) or gunas of nature, which is another name given to God's wish. It is not as the ātmā-which is always stable. Nature's nature is not to be stable, therefore it is not as the Ātmā or its nature. This is God's illusive 'Māyā'. Then is the māyā so powerful that it covers even the one on whom it depends? No. Intelligence or knowledge cannot be overcast by unintelligence, it only overcasts the sky of clear knowledge for sometime, like the clouds overcast the sun in a clear sky. On the

deep waters of the ocean's face, temporary bubbles of water are visible, but they soon vanish and mingle with it, thus are the bubbles of unintelligence on the face of knowledge. Therefore, the Lord or the ātmā cannot be termed as inducers, as the Lord is deeper than any depth and calm and satisfied in the self. But when the mind becomes worldly inclined due to its playfulness then the being is unable to know the real self by the unimaginable effect of Māyā, which creates this unawareness in the mind and also raises the ego of the body as self. Sins and piety good and evil acts, happiness and sorrow, all are caused by it. Attaining stability of the self by acts of kriyā yoga, the soul's spirituality is experienced and its all pervading self understood. On becoming all-pervading it cannot exist in a particular solid form (body) and as a soul of all souls it is experienced all over as a part of the whole. Thus no connection with the body is left, and so all action or inaction, good or evil, every act is completely vanished. This is the place beyond māyā, away from the darkness of illusive unintelligence. This is the place of the 'Self' for the 'self' or the supreme Lord's abode. "Dhāmnā swena sadā nirastakuhakam"--In this abode of the self effects of māyā become ineffective. (15)

Text (16)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

*jnanena tu tada ajnānam yesām nāsitam ātmānah
tesām ādityavaj jñānam prakāśayati tat param (16)*

Translation :-

When however, one is enlightened by the knowledge which destroys nescience, then his knowledge reveals everything, as the sun lights up everything by destroying darkness. (16)

Spiritual Explanation :-

All other situations are destroyed by a situation in the ātmā, situated thus and perceiving the Kcotasth as sun,-the self becomes lighted--It is experienced.

The position gained by the sādhak after experiencing as told previously, is now being talked of. The internally situated becomes blind to the outside world and this position gives rise to the (sun) light of the Kootasth. With this light (as the sun can reach all) a total knowledge of everything is gained, entry into micro-atoms is availed, and past, present and future all becomes known. By situating one's self in samādhi, these virtues present themselves naturally. On waking up from samādhi, the body-realization rises and with it the unintelligence. This unintelligence is said to be eternal, then the sādhak can say—What is the use of sādhan or devotion if the basic root of this world is unintelligence which returns with body-realization? But it is not so. If what we do is induced by unintelligence, then it is natural to think that acts cannot end unintelligence. The common acts done with worldly attachment and attraction are repeatedly performed by the being and tie him down. But, acts which are not done for the pleasure of the indriyas can be of the uncommon type also, if they are done for God—in a surrendered manner. For practice of this, daily duties are prescribed in vedas. Kriyā (yoga) etc, are also of this nature, and should be regularly done as prescribed by the spiritual teacher : by it, with God's grace, when parāvasthā is obtained—knowledge appears. Thus the scriptures say—

*Ādau sva-varanāsram-vanitāh kriyāh
kritvā samāsādīt suddhamānasah.*

Doing your (life) duties as prescribed (with Kriyā)—you will purify your chit and this pure chit will end all acts. Renunciation of this nature will end all darkness of unintelligence and the sun of knowledge will light up the self. All sorrow and miseries are ended by this self-realization and liberation is achieved. (16)

Text (17)

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

*tad-buddhayas tad-ātmānas tan-nisthās tat-parāyanāh
gacchany apunar-āvrittin jñāna nirdhuta-kalmasāh (17)*

Translation :-

When one's intelligence, mind, faith and refuge are all fixed in the Supreme. then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation. (17)

Spiritual Explanation :-

With a steady brain the ātmā is situated in the Kootasth-permanently (by which it is not re-born) and with the sight thus focused he gets free from all sins.

—Concentrating only in the Kootasth. So that no other thought enters the mind and with no diversity in the brain—the prān should be made steady by doing Sādhnā, This steady prān should stay fixed in the Kootasth, with no outside kriyā. From where will any sin enter a person who is so self-attained or situated in the self (ātmā), for him all becomes Godly and he reaches the liberated position—as root of re-birth is lack of knowledge which is thus destroyed. (17)

Text (18)

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

*Vidyā vinaya sampanne brāhmane gavi hastini
suni caiva sva pākeca panditāh sama darsinah (18)*

Translation :-

(It is being told of the transcendental knowledgeable—Godly or equal visioned people, who do not take re-birth)

The humble sage by virtue of true knowledge sees with equal vision a learned, gentle brāhmana, a cow, an elephant, a dog and the down-caste or out-caste who is a dog-eater. (18)

Spiritual Explanation :-

A learned Brāhman, pure and humble, and a low caste (dog's meat eater) sinner, Seeing all as one is the result of parāvasthā of Kriyā—as a person intoxicated by it has no differences or (so to say) analysis of any subject left.

Such a yogi sees all as Brahm—Thus he cannot find diversity in anything or any being. Similar to the sun which is the sun only, no matter where it reflects—in a pond ocean, or

well, he visualizes no greatness or smallness in anybody's soul, for him the one living force is in all. He can be compared, to the drunk, who is carried away and cannot differentiate between pure and impure, so is the one who has eradicated all unintelligence and is situated in knowledge. He is lost in his true self and sees all as the same. When true knowledge is established, all attractions are lost and so are all differences, but it cannot be done forcefully, as then—it cannot be genuine, Brahm is same all over—like the sky it does not get faulty. The soul is one in all, but as long as this knowledge is not naturally gained or experienced, the differences cannot go. As for the above mentioned yogi a piece of glass is as good as a diamond, but is it possible for a common man to think or behave in the same way? (18)

Text (19)

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

*ihaiva tairjītaḥ sarga yeṣāṃ sāmye sthitaṃ manah
nīrdosam hi samam brahma tasmād brahmaṇi te sthitāḥ (19)*

Translation :-

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death, They are flawless like Brahm, and thus they are already situated in Brahma. (19)

Spiritual Explanation :-

Happiness is in this world—whosoever has achieved equanimity—his mind is as Brahm. For him nothing is faulty, as all is Brahm—and he is always situated in the womb of Brahm.

Sameness is possible (only) when a steady prān gives rise to a steady mind. Such a mind is not termed as a mind anymore ; on achieving sameness it unites with Brahm (form) thus he becomes faultless, as the cause of all faults—the egoistic pride of the body as self is lost when the prān and mind become steady, this turns into the state of equanimity

and all analysis of subject variety is totally abandoned, therefore the different sentiments created by sense desires of the indriyas are not able to cause happiness or sorrow. When the sādhak is absorbed deep in samādhi (such) natural deviations as sorrow or happiness do not even occur to him. Now, why is equal modification of nature so important. According to the religious scriptures this is a contradictory act, then how one—who sees all as equal is said to be situated in Brahm or liberated. The differences of beings are quite understandable. the living and the non-living are as separate as the sky and earth, yet there is a great uniting force present in the disunited, inequality. This super uniting power is the ātmā, it is also the base of all unliving objects. This part and sole identity of the soul is eternally unsoiled and unentangled, like the sky. Thus how can acts of the body—good or bad soil the ātmā? One whose mind unites (by sādhan) with this soul, does not perceive anything but the soul, for him all that is existent is none other than the soul, thus for him the brāhman, the out-caste or downcaste, cow or dog all are of that one only. This unity or oneness is not possible by outward acts of daily common life, it is naturally gained by the one who is eternally situated in the womb of Brahm, which is the Kootasth. Such a yogi, may follow the social pattern of life, for the sake of the masses, but in his self he has no feeling of inequality towards anything or anyone. Thus he is the liberated. (19)

Text (20)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ २० ॥

*na prahṛsyet priyam prāpya nodvijet prāpya cā priyam
sthira-buddhir-asammudho brahm-vid brahmaṇi sthitaḥ (20)*

Translation :-

A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is (self) intelligent, bewildered, and who knows the science

of God, is to be understood as already situated in the Brahm. (these are the characteristics of one thus stationed). (20)

Spiritual Explanation :-

Steady brain, not all round foolish but sometimes tempted, knowing Brahm in all, thus no likes and dislikes are there and so, no excitement of happiness or grief either.

When the sādhak, although in a high position, at times gets tempted by some thing, then he becomes more cautious in his meditational practice, by which his mind and intelligence become united and steady, after which the knowledge of the soul as separate from the body gets firm and thus temptations are not possible. Then he gets actual knowledgeable of the Brahm. This term is only applicable to the person who sees Brahm in all, as in his sight nothing else is there, so, he does not have any liking or disliking for anyone or anything, such a person, naturally does not have the anxiety of sorrow or happiness. The soul is eternal, whereas the body is not, but understanding it as everlasting is the lack of knowledge. Reducing this concept of the mind, and ultimately abolishing it completely by Kriyā and practise of yoga, self-realization can be had; and oneness in all accepted. Since, in this state, prān and mind, with intelligence are fixed in Brahm, so, no other waves of the brain can even enter the mind, thus no (other) feelings are there and none is liked or disliked.(20)

Text (21)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

*bāhya sparsesv asaktātmā vindaty ātmani yatsukham
sa brahm yogo yuktātmā sukham akshyam ashnute(21)*

Translation :-

Such a liberated person is not attracted to material sense pleasure or external objects, but is always in a trance, enjoying the pleasure within. In this way the self realized person enjoys

unlimited happiness, for he concentrates on the Supreme.(21)

Spiritual Explanation :-

The external atmosphere (air) stays out only. This type of victorious are the real happy ones. The (one) eternal spiritual happiness of Brahm exists. Thinking of it, concentrating on it, and meditating on it, the time is passed happily for-ever, Other forms of happiness—positively do come to an end.

Being attracted by the worldly attractions, the mind becomes playful and gets subjected to passionate desires. Then the air-flow keeps coming and going-in and out or the acts of prān and āpan carry on. Such a person has not overcome the ātmā, or become one with it. The one who has done so, does not have to pull in breath, his air of the outside (or breath) remains outside and thus the atmosphere stays outside also. The flow of prān carries on in a very subtle manner internally. One who attains this stage gets blessed with a very steady position of samādhi and is gratified by eternal spiritual happiness on achieving the Brahm, Happiness of any other nature ends in due course, but this is of the unending eternal nature which keeps flowing in the internal self of the Sādhak. This is the ānanda of Brahm,—it is not of the sensual kind, the mind is misled when it runs after the sense pleasures, this is (due to) the lack of knowledge. The fixation of the chitt is the fixed state ānanda (spiritual happiness) whereas the happiness from sense enjoyment steadies the mind for a while only, and thus the happiness is limited to that much of time only. If ānanda lies in steadiness of chitt and not in objects or any other state of mind, then it can be got by making the chitt steady. The chitt becomes steady if the prān is made steady by prānāyām and ānanda of the spiritual nature is attained, which needs no outside matter. The deep-set false concepts of the mind make a person believe that pleasure lies in sense gratification, but, it is just a illusion. 'ānanda', which is born naturally from the steady mind is worrisless, undesiring and unmoving,— it sheds all illusory phenomen(al)ism and gets forever united with eternal peace. This spiritual happiness cannot be, in anyway compared to happiness from sense gratification. (21)

Text (22)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥
*yeh hi sansparsajā bhogā dukha-yonaya eva te
 ādy antavantah kaunteya na tesu ramate budhah (22)*

Translation :-

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures too have a beginning and an end, and so the wise man does not delight in them. (22)

Spiritual Explanation :-

The air (breath or prān) facing opposite, cause transient, pleasure in the mind and body, but in the beginning and end of it is pain or discomfort,—as in birth, death sex etc, Thus the wise do not delight in them.

Being engrossed in obtaining sense desires the power of the indryas decreases, the chitta gets overcast by clouds of these desires, thus causing dullness of the brain. Under such circumstances it is not possible to have an idea of the Brahm, When the mind becomes wanting of passionate desires the prān also follows suit, therefore momentary pleasure is gained, but when the pleasure is gone or the energy to enjoy it, is decreased or ended, then too, the passionate vibrations which are set in the prān, do not wish to liberate it. These vibrations possess the mind and it gets intoxicated, God only knows what inflation is behind these desires that keeps backing them endlessly. Although the strength and capability to enjoy such acts diminishes, still the wants keep increasing. The attachment towards one's own wife, children and riches is the utmost and separation from such causes great misery. We know to some extent that all these are not unending and we see examples in front of our eyes, yet the fact remains that the heart and mind do not realize it, and the prān cries like anything for them. Thus we see that not having these desired ones is a matter of sorrow, and so is having them (also). Therefore the truly intelligent try to rid themselves of all these worldly attractions. As long as passions and desires exist peace

and contentment cannot be had. By the control of prān's-air (breath), when the prān becomes vibration-less—then only desires and envy etc., will leave. Actual happiness consists in ātmā, (not in passions' gratification,) so for it we must act to avail it. By knowledge of the truth we can relieve ourselves of sense desires and become steady in the ātmā. But this is impossible without the prān's help, so we must hold on to it, and make it vibration less, by following the path shown by the master.

The more a person is attached to the world, the more he will have to suffer. As we cannot hold on to a dream, or make it real, so is life. Thus the sādhak has to be aware of facts and act accordingly. (22)

Text (23)

शक्रोतीहैव यः सोढुं प्राकशरीरविमोक्षणत् ।
 कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३ ॥
*saknotihaiva yah sodhum prāk sarira-vimoksanāt
 Kām krodhodbhavam vegam sa yuktah sa sukhi narah(23)*

Translation :-

Before giving up the present body if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogi and is happy in this world. Says Vashistha—the master—

“As the body of a dead person does not feel sorrow or happiness, similar to it, the one who does not feel sorrow or happiness, when alive, is the one fit for identification with the Supreme Spirit.”

[Being like the dead-body which neither reciprocates the loving embrace, nor is vexed by the burning (or the burial) of it.] (23)

Spiritual Explanation :-

Those who can tolerate the urges of senses and anger in lifetime, as if all are surrendered to Brahm— by it are happy.

Any obstruction in fulfilling the urges of sense desire causes anger, Thus we can term the two as one, since they are so inter-

linked. These two are the main forces that de-link a person from the main aim of life. Thoughtful thinking can make us understand the ill effects of these, but it cannot eradicate them. Of course, momentary or temporary eviction of these enemies is possible, but a permanent solution is very difficult and is hardly gained by anyone. With a rise of true, saintly nature or satvaguṇ the attraction for sense desires is decreased, and later when a position above the material modes of nature is achieved, then these forces of anger etc. completely vanish. Thus the duty of sādhaḥ is to do that, by which satvaguṇa is increased. This can be done by making the prāṇ steady with practice of prāṇāyāṃ etc. By a steady prāṇ, the mind with intelligence also gets steady. This balanced sort of nature is the identification of a saintly person. It is the fixedness that gradually takes the Sādhaḥ beyond all modes of material nature. It is said in yoga-sāstrā

*"Manah sthairye sthīro vāyustato binduḥ sthīro bhavet
Bindusthāir yāt sadā satvam Pindasthairyam Prajāyate"*

—'With a steady mind the internal prāṇ-vāyu or breath gets steady, and with a steady prāṇ-vāyu the Bindu or Spiritual point gets steady and this steady Bindu results in an eternal form of true (satva) nature and thus sensual urges and anger also get calmed down.'

When the urges of the mind become forceful it is rather impossible to maintain stillness of the corporal frame of the body, thus the discharge of the primary fluid content in it becomes essential, and with the rejection of constituent element—the body mind and prāṇ all lose strength and power. Then how sādhan will be possible. It is no doubt good to avoid all sensual urge provokers, but it helps very little as the main provoker is the mind's passion which is the outcome of a destructive mind or a playful mind, thus if this can be put right, the rest will get tuned. It is said that seeing is believing, but the mind tends to believe even without seeing, and it imagines even more, following previous habits and proud notions, thus the mind should be cleverly guarded as soon as sense desires start raising their heads.

This can be easily done by the act of prāṇāyāṃ--done about

twelve times with concentration. By this the urges will calm down.

Of course, it is not possible, not to come in contact with worldly attractions; even if one goes to a secluded place like a wood. The reason being the mind--which carries its attractions in its own self. If these attractions are turned towards the Lord and the ātmā, then other attractions will gradually cease. Ultimately full reluctance towards worldly attractions appears, and a unity with God is achieved--thus happiness results. The five main elements of the body (as has been told previously) are the five substances. The five chakras mooladhār etc. or spiritual central points are the places for these five elements. With concentration and flow of the prāṇ and the mind within these chakras the mind becomes minutely subtle. Gradually it is able to pierce the susumnā and entering it, becomes worthy of stationing its self at the āgyā-chakra. Leaving the five substances and stationing in the āgyāchakra is the act of liberating from the body. During this sādhan, before entering the āgyāchakra, many spiritual virtues are gained by the sādhaḥ, but at the same time passion and anger also rise. If one cannot overcome them, previous to entering the kootasth at āgyāchakra, then he falls from his yogic level, but the one who is blessed by the master and is able, becomes successful; he enters the abode of happiness or the spiritual-sky and thereby rests in peace. This is the actual unity with yoga. (23)

Text (24)

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।

स योगी ब्रह्मनिर्वाणं ब्रह्ममूलोऽधिगच्छति ॥ २४ ॥

Yontah sukho' ntarārāmas tathāntar jyotir eva yah

Sa yogi brahma nirvāṇam brhma-bhuto' dhigacchati (24)

Translation :-

(Only control of passionate desires and anger will not give liberation, more is necessary, thus)--One whose happiness is within, who is active within, who rejoices within, and is illumined within, is actually the perfect yogi. He is liberated in the supreme, and ultimately he attains the supreme. (24)

Spiritual Explanation :-

One who has achieved steadiness in his internal self by Kriyā-yoga and thus by the light which rises in the self--a kind of flame which is neither too bright nor dark, where all is perceivable (in yonimudrā an act of Kriya) ; such yogis situated in the Brahm attain 'nirvāna' or liberation and ultimately are fixed in Brahma. Unless a fixed brain in Brahm is there, entry into it is not possible, without which spiritual happiness is not got, one who has realized the ātmā by Kriya-yoga can avail Brahmānand or spiritual happiness. Such a person has a steady mind , thus no resolves of the mind are possible.

*Manah-sitham manemadhyastham manah-sitham manovarjūtam
Manasā manamālokya suayam siddhanti yoginah*

Although he stays within the mind yet the mind is missing. The outer limits (or attractions) of the mind, gradually become contracted and the mind at last settles in its boundaries of the self, thus it stays in its very own sphere only. The yogis, by this fixed state of mind realize the ātmā which is otherwise beyond the mind. Compared to this success all worldly desires are negligible. The internal (spiritual) light, by the help of which the smallest atoms are visible, even the happenings in distant places can be known, and an insight into all is gained, is neither bright nor dark. A regular state of this position leads to the achievement of Brahm. A yogi of this status sees Brahm only, in his sight there is no other and he desires nothing. This is the position of samādhi. Even after getting out of this position, the yogi has no pleasure in subjects of the senses, therefore they cannot attract him, thus he is always free of being enraged or heated by sensual desires. (24)

Text (25)

लमन्ते ब्रह्मनिवणिमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वमृतहिते रताः ॥ २५ ॥

*labhante Brahm nirvānam rhisaya kshina kalmāsāh
chhinna-dvaidhā yatātmānah Sarva-bhuta-hite-ratāh (25)*

Translation :-

One who is beyond duality, and doubt, whose mind is engaged within, who is always busy working for the welfare of all sentient beings, and who is free from all sins, achieves liberation and joins the Supreme. (25)

Spiritual Explanation :-

Thus the sages worthy of liberation, become sinless and beyond duality, or in their sight there are no two things, the one ātmā becomes the Guru,--thus they think of the welfare of all, and wish them to gain this act of Kriyā.

True, that those without duality reach liberation, but before that they must become sinless. The sight on any other than Brahm results in attraction for another (dualism), this is sin, by getting void of such sins, knowledge is gained, which is the giver of liberation. By Kriya's practice, in its parāvastha--all duality is lost and so are all sins, Only one form, of the ātmā exists, and ātmā is the (Master or) Guru, and Guru is the ātmā.

Such Mahātmās or great souls, untouched by Mayā, (falsehoods) are the kind ones who bless those who are keen to achieve unity with the Lord. They are the ones who show the secretive path of yoga practice to the sādhas. By these (solitary) concealed acts of yoga, deep internal knowledge is gained and the eternal Lord is experienced, by which a sorrowless high position in the Supreme is achieved. (25)

Text (26)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

*Kāma Krodha viyuktānām yatinām yatacetāsām
abhito brahma nirvānam vartate viditātmānam (26)*

Translation :-

Those who are free from anger and all Material desires, who are self realized self-disciplined are in both ways (dead or alive) fit for liberation in the Supreme. It is not that they will get liberated only after dying. (26)

Spiritual Explanation :-

That renunciated person who has no connection with desires and anger is always in Brahm Always Knowing ātmā, he is active in Kriyā.

The one who is a 'yati' or aims for the Brahm with concentration regularly with a cool and collected mind — knows the secret (of the depth) of ātmā. He is egoless and does not consider the body as self, thus desires and anger are not roused in the absence of material attraction. He is free in life and death,— because although living in this body, he has the knowledge of the real self and perceives Brahm all over By making the chitt steady with kriyā and prānāyām, he knows the ātmā, and is easily liberated (the internal aspects of the liberating sādhan have been told in the next 2 texts) (26)

Text (27 & 28)

स्पशन्कृत्वा बहिर्बाह्यांश्क्षुक्षैवान्तरे भ्रुवोः।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्माक्षपरायणः।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

*Sparshān krtvā bahir bahyāms caksus caivāntare bhruvoh
prānāpānau samau krtvā nāsābhyāntara cārinau (27)
yatendriya-mano-buddhir munir moksha-parāyanah
vigateceha-bhaya-krodho yah sadā mukta eva sah (28)*

Translation and Spiritual Explanation :-

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows (without dropping, the eye-lids, thus steadying the self—as closing the eyes tightly—the mind can get lost in sleep, and opening it wide—the mind is attracted out, so, to avoid getting caught in these faulty aspects of the mind, the eyes should be half opened and half closed) and suspending the inward and outward breaths (the prān and apān) vāyu respectively, with Kumbhak yogic act, in such a way that the prān vāyu stays in,

and the apān vāyu does not enter but still both flow in the nostrils—this type of a mild and balanced breathing, etc. makes the indriyas, mind and intelligence controlled, and discards fear, desire and anger totally—thus nothing less than liberation is the decree for such a yogi—who as it is, is also liberated—(even in life) Therefore it is known as 'Jeevan-Mukti'.

By avoiding material desires,—not thinking of them we can abandon them, the more we think of them, the more we welcome them This cannot be done by just thinking or reading, it has to be practically done and mentally resolved, the way to do it, is told here, the yoga by which this is achieved is the way to liberation.

The five kinds of breaths of life that protect the whole body are the prān, apān, samān, udān and vyān—these five are respectively placed at the heart, the private part (of the body), navel, throat, and the whole body. Keeping the heart's prān vāyu from travelling out and taking it from the way of the Susumnā to the private part's apān vāyu and the apān-vāyu from there (private part) to the prān-vāyu in the heart is known as the 'pulling in and throwing out' Kriyā of yoga; this act has to be learnt from a Spiritual Master, although it is not difficult to practice, People who are desireous of liberating themselves, control their desires of senses and concentrate in-between the eyebrows with their half-opened eyes (and vision as such) and practice prānāyām, Thus practicing the prān-vāyu will enter the susumnā.

*“Marute madhya sanchāre manah sthairyam prajāyate,
Susumnā vāhīni prāne sunye visatī mānase.
Tadā sarvāni karmāni nirmoola yati yogavit,
yadā sanksiate prāno mānasam ca praliyate,
tadā samarsatvam ca samādhir-bhidhiyate.”*

In this way it is possible to attain samādhi. Regular prānāyām makes the breath very, very light and it is not understood whether it is going out or not, then it is felt that its mild flow is in the nostrils only, when this happens it is said that the flow of the prān and apān has become equally balanced. This position automatically controls indriyas, mind and brain. Desires, fear and

anger, the rajas and tamas aspects of nature (the passionate and demonic aspects) vanish, and thus it is not needed to curb indriyas etc. by various outward acts In this state the eyes are neither too open nor too closed, they get quite still and the mind is freed of doubts and resolves, and the flow of breath gets benumbed naturally. One with this type of a victory over indriyas is the 'Muni-Sleeping, waking, ignorance or dreaming are not his cup of tea any more, he is drowned in his cup of equality or unduality and in the experience of Brahma.

The three modes of material nature do not exist for hīm, this is the state of a liberated one,

Many, actually do not know the ultimate results of prānāyām as they have not reached that state or anywhere near it, so they doubt whether prānāyām can fetch liberation (or not).

Thus they have to be told that the mind becomes still with prānāyām practice, it does not cut down births and deaths; for it renunciation is needed. But, they do not know that the steadiness of vāyu achieved by prānāyām results in self-realization, by it the truth comes to light and renunciation is self-gained. It is said in yoga-darshan that by prānāyām the true flame of light that appears — lights up the true knowledge to the utmost, by which the yogi does not have to face rebirths and is thus liberated. (27 & 28)

Text (29)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

*bhoktarām yajna-tapasām sarva-loka-mahesvaram
suhrdam sarva-bhūtānām jñātvā mām śāntim rechatī (29)*

Thus ends the fifth chapter of Srimad Bhagvad Gītā in the matter of Karma—Sanyās yoga or action and renunciation

Translation :-

(Is it possible to get liberated just by subduing indriyas etc ? No, not only by it, knowledge has to be had Thus it is said) –

The sages knowing Me as the ultimate purpose of all sacrifices

and austerities, the supreme Lord of all planets and demigods and the benefactor and well wisher of all living entities, attain peace from the pangs of material miseries. (Not knowing God thus, only by seeing His body form, a being is not liberated. As we see Arjuna was seeing the Lord as Krishna, yet his knowlege did not grow, this whole analysis of the self was done to free him from the lack of knowledge). (29)

Spiritual Explanation :-

The Brahm in the kootasth is the actor activater of all acts- He is the receiver staying in the self. The sacrifice or penance is staying in the Kootasth-which exists in all planets and in all beings ; thus stays in the hearts of all (prān). He is the Supreme-knowing the prān in the parāvasthā achieves peace and contentment by understanding that – I am nothing and mine is nothing.

Practicing as mentioned in the previous text, a knowledge of Kootasth is gained, then it is understood that He is the receiver of all fruits of acts in the form of Vishnu. By saying that He existes in all, does not mean that He is separate from the world. He stays in the self—when the prān-vāyu (breath) by sādhan gets steady in the head, then staying in the self is possible. When the Kootasth is experienced in the lighted-form, then all knowledge is gained, it is known that He is in all (forms) of Kootasth and all are Him only. This knowledge of the lighted Kootasth in all, is experienced even when all knowledge gets absorbed in one unbroken identity. Then too that one Kootasth is the unparalleled oneness of all identities which takes various forms and names and lives in the form of prān in this world. This great knowledge grows in the parāvasthā, and thus all is known by which the being is liberated from all. Therefore he can say and know — ‘ I am nothing, and mine is nothing. Man is always worried for ‘Me’ and ‘mine’ but he does not know, what is that ‘Me’. Once this is known and thrown, all troubles are thrown too and total peace is known.

Even after understanding the truth about Spiritualism—deep set concepts of nature cannot be changed as the senses or indriyās are

the causes of temptation, so they have to be curbed ; this is done by devotion to God in the way of engaging the self-thus. By it, satvaguna or truth and knowledge will increase, but it will be gained by sādhan, not by theoretical methods only, this in turn will result in-loosening the ties of the world : as other modes of gunas or nature will decrease, this happens automatically by the effect of Sādhan. But, if the mind is not always situated in the ātmā, it becomes rather impossible to control the senses, yet as they are the main enemies of liberation, what should be done to stop them ?

One who achieves a steady position of brain (by Kriyā) (and as such) sees no other but Brahm in all, resulting in an even state of mind, with none to hate or love, and nothing to desire. Therefore nothing to rejoice about or get angry at. The light that he experiences is neither bright nor dull, staying in this enlightenment of the self he is no more tempted by anything. He is the liberated person, who has no work of his own, so he is restful. By his goodwill he wishes to enlighten everyone by way of his knowledge and as this is his only wish, it turns into action for the benefit of mankind. The secretive internal sādhnā of attaining the Brahm, has been told in the conclusion of this chapter. That which is needed for the sādhan of Kriyā-yoga, is adhering to prānāyām. It is the act of prān and apān or the pulling in and throwing back of breath (respectively), it should be evenly balanced and the air should flow inside the nostrils, the eyesight should be focused in centre of the eyebrows, trying not to let the lids of the eyes fall.

Why do all people not follow this act of self's-own religion or 'svadharma' In reply to this the Lord has said :— A very knowledgeable person too, works according to his or her nature depending on old concepts of former lives, thus interest or non interest are created by it, still we must not give in, by sādhan all enemies can get conquered. (29)

Thus ends the spiritual explanation of the fifth chapter of Gītā, named —

*Shyāmācharana Ādhyātmik Deepikā or
Shyāmācharan's Spiritual light*

Chapter VI

*Dhyān Yoga or Abhyās Yoga
Meditation or Practice of Yoga**Text (1)*

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाकियः ॥१॥

*Sri Bhagavāna uvaca**anāśritah karma-phalam kāryam karma karoti yah**Sa sannyāsi ca yogi ca na niragnir na cākriyah (1)**Translation :-*

The Blessed Lord said One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true yogi, not one who lights no fire and performs no work. (This sixth chapter is begun to define the last chapter.) (1)

Spiritual Explanation :-

One who performs all acts, but is no desirous of their fruits is the renounced or the yogi. Just by verbal hear-say none can become either a yogi or a renounced person.

If work has to be done, then why preach about renouncing it ? True renunciation of work is not possible as long as this body is there, but what is possible has been talked of. Man can work in

two ways, either for himself or for another. What is done for one's self, is usually done with selfishness or for self benefits. The other way of work is not for the self, but for benefitting others. These again are of two kinds, the believers in God and the non-believers. The non-believers work with good intentions for the benefit of others, but the believers although benefit others by their work, yet do not have the feeling of obliging them, as they take it as working for God who is abiding in all. Thus their aim is the Lord, and as such their fruits of work are offered to the Lord. Unless the chitt (the internal self) is devoted, it is not easy to work like this. A mind, void of passions, can only surrender to God, and thus the acts performed by such a person are unfruitive acts. These acts do not call for the hands or legs etc. to stop work, they only wish to control the mind, which is but necessary. Accumulating sense desires is not life's aim, the main aim is reaching God. Those whose indriyas keep working for God or for the benefit of others, all in whom (their) God resides (as well), are always free of entangling acts. But this type of 'all in one' 'and one in all' feeling does not come on its own. First, by kriyā one must try to achieve the parāvasthā then it comes naturally.

Working this way, time is not lost in laziness or inactiveness and neither does one have time to give rise to sense desires. Those, thus activated are the renunciated, but they do not pretend to be so. They do not have to say, 'I am renunciated so I do not do this and that. God is the truth. He cannot be achieved by untruth. To get Him one has to be a worshiper of truth verbally, bodily and mentally

The yogis are active, the sanyāsīs or renunciated are the sacrificers; the fruits of sacrifice are ultimately peace and liberation and the acts of the yogi's sādhnā also result in (sacrifice or) desirelessness and liberation. To become truly renunciated, all has to be sacrificed, thus as long as the mind is not totally obstructed, true renunciation is not possible, similarly in yoga practice too, the mind has to be obstructed to stop desires from entering it, without which one cannot be termed as a yogi. 'Nih' sprīha sarva kāmēbhyo yukta ityuchyate tadā - a desireless

person is termed as the (united) yogi. Such a person has a right to liberation and is also the renunciate. Thus in the next text yoga and renunciation are termed as one. If work is a must, it should be done, but with a surrendered and undesiring mind, as a duty. Working in this way—one is active, yogi and sanyāsī. This surrenderism has to be developed by sādhnā, it is not as easily done as said. Those who are busy in acts of kriyā are trying to unite the power at the moolādhār, the kundal'ni's active (but sleeping) force with the great shiva (Lord) at the sahasrār, This is also a type of work, but it is not entangled by passions etc., thus it is not a fruitive act and the result of this act is knowledge or perceiving the ātmā-ultimately. In practice of kriyā the sādhak gets so absorbed and intoxicated that he forgets the body and the world, his indriyas become unbusiness like, they may work naturally but they do not get tied down with any fruits of their acts. When this position stays balanced and undestroyed then he is termed as a real yogi or sanyāsī. The actual renunciation mentioned in the Vedas : is to-day difficult to achieve. Neither the body nor the mind are made that way, just by accepting renunciation outwardly and not from the inside, can lead to unworthy acts. The body has to be maintained some-how, for this, if one is mentally disturbed, then, it is not possible to concentrate on Sādhnā. Therefore the renunciated can sacrifice a few acts as per religion, but it is very difficult to stay totally without work, or rather impossible, Unless one reaches the state of 'nirālamb' or the non dependant voidness in mind — by practice and sādhan, he cannot be a sanyāsī or a yogi in the real sense. Not acts, but the fruits of acts have to be sacrificed for becoming a yogi or a Sanyāsī in reality. (1)

Text (2)

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यासन्न्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

yam sannyāsam iti prāhur yogam tam viddhi pāndava
na hy asunnysta - sankalpo yogi bhavati kascana (2)

Translation :-

What is called renunciation is the same as yoga, or linking one's self with the Supreme, for no one can become a yogi unless he renounces the desire for sense gratification. (2)

Spiritual Explanation :-

The sanyāsi is also the yogi. The sanyāsi is renounced of all unnecessary wishes at the present time, the yogi is renounced of wishes even in the future. The sanyasi who cannot make his future renounced of wishes cannot be a yogi.

One who has sacrificed action and 'wish' is a sanyāsi. The sanyasi's mind has no resolves and no wishes, although unwanting of anything worldly, he is ambitious of Moksha or freedom. The yogi does not even wish for Moksha, thus – a sanyāsi not being desireless of Moksha – cannot be a yogi. Yogi is desireless in present and in future, so, a yogi is also a sanyāsi. Fruitive actions are the foremost sacrifice (as told in the 18th chapter of Gita) that should be done by a sanyāsi. But work or duty forsaken, is not appreciable, rather the fruits of work should be unwished for, by the spiritually inclined. A yogi who is not bearing any sign of a sanyāsi, yet a devoted, surrendered, desireless yogi by actions, is a true sanyāsi because of his sacrifice of wants. He works, but all for the love of God, not for personal happiness. The yogi is free of resolves and ambitions of the mind, as the mind in which these thoughts rise is not with him. Because of this he is always pure. Unless mental waves are calmed and subsided the fruit of knowledge does not grow. Obstructing all states of attitudes of the mind is yoga. There are five kinds of attitudes the chitta has – authority, contrariety, doubt, sleep, memory. Unless the modes of nature rajoguna (of man) and tumoguna (the demonic) subside, satvaguna (the godly) does not dominate or increase. A chitta with satvaguna is the pure chitta. In such a pure godly chitta other attitudes of the chitta do not rise. As long as the flow of prān is in the irā and pingalā nerves, till then getting free of desires is not possible and there is no way of making the chitta introvert. Thus, when the prān flows in susumnā-by yoga-practice, then the chitta becomes pure and peaceful, dropping all worldly desires and fruits.

of action. The main aim of yoga-practice is to make this a permanent situation. The real yogi is the one whose prān flowing through the susumnā situates itself in the sahasrār, beyond the irā, pingalā and susumnā and thus with the union of Shakti (power) and Siva (the Lord) becomes the form of Siva himself. Such yogi is a self-realized, all knowing knowledgeable one who has no wish for anything due to the total natural renunciation of all wants, and by his intelligence, he understands the unworthiness of sensual pleasures, and the truth of Spiritual gains or achievements. Lacking this sort of understanding a temporary abandoning of desires can be done by theoretical or verbal knowledge, but the different attitudes of the chitta will not let it become or stay permanent.

'Pancha-tattva maye dehe panchatvāni sundari
Sookshma-rupena vartante jāyante tattvayogibhih'
(pavana-vijaya)

– In this body of five substances, the five elements at the mootādhār chakra etc. are placed in a very subtle manner-the yogis know of them, and, by fixing the mind on those elements, at last get situated in the main element.

'panchatattvād bhavet srstistatve tattvam vileeyate,
Panchatattvam param tattvam tattvāteetam Niranjanam.

– Earth or Mud, water, fire, air and sky are the five elements by which the creation is done. When the world comes to an end, then these get absorbed into each other respectively and lastly are absorbed in the sky. The main element (substance) which is beyond all these is the Niranjan. When is this Niranjan known? When true knowledge is known. But "Yogahinam katham gyānam mokshadam bhavati iswari? —

O ! Goddess divine ! how can knowledge attain moksha without yoga ?

Says Bābā Gorkhnāth –

'Yāvannaiva pravisati caran māruto madhyamarge,
Yāvad vindurna bhavati drirah prānvāt prabandhāt,
Yāvad dhyānam saha-j-sadrisham jāyate naiva tattvam,
tāvaj-jñānam vadati tadidam dambha-mithyā-pralapa'

– 'As long as the breath or prān does not enter the susumnā,

and until the prān-Vāyu is not totally stilled, by which the internal focus point or bindu is fixed, and until natural meditation takes place in the chitta, till then talking of Spiritual knowledge is false ego and pride only.'

Therefore, sanyāsis or active workers all will have to become a yogi Unless the flow of prān is calmed, resolving waves will keep rising, therefore by the balancing of prān and apān, a high but natural position will have to be gained.

The yogis have two states or positions First One is the position of the beginners, the initial state of those who have just started yoga practice and are trying to understand how to go about it, their mind is yet doubtful. During Sādhan they become a little still, but soon the mind's varied thoughts distract them. Thus, it is their duty to do regular, daily practice for long time. As this practical method can take them to a higher steady position of yoga and they can be termed as 'yogārooh'.

The second position is that of the yogārooh--"Sarva-sankalpa-sanyāsi. Yogāroohastad-ucyate" (Gita) thus, by kriyā-yoga when all mental resolve and ambitions will be naturally, sacrificed then 'sarva-karma-bhyo nivrittih--(free of all' works) will make him situated in yoga. The sacrifice of mind's resolves etc. make him free of work but the situation does not become fixed as now and again some distractions enter the mind. Thus they are yet, not ripened yogis, so to make themselves better situated they need more sādhan, and control of the mind. When the self is drawn in, from all outwardly thoughts and stationed in the ātmā or in the non dependent state of 'nirātamb' then we can say that the yogi is a ripened one. The foremost act or duty of such yogis is to keep themselves free from all temptations. Their main sacrifice will be that of desires. At this time also they have to maintain strict discipline, and keep the mind tuned by discussing the worthlessness of wordly things By this the mind gets little rested Yet the real helping hand is the kriyā and without staying in the parāvasthā for at least some time, much cannot be achieved Unless the prān is obstructed, rather the mind as a result of it, it is not possible to give up desires and anger, etc. totally. And if such be

the case, the fruit of yoga will taste a little unripened. No matter who it may be but he will be a bad yogi, if his desires and anger etc. are not gone. Thus it is advised for the beginners and those who have advanced to some extent to stay in saintly company, read or learn of subjects that are helpful and make the mind devoted to the Lord. As is said in the Bhāgwat "Matkāmah sanakaih sādhu sarvān munchati hricchayān"--those who are devoted to me, become capable of shedding all wants of the heart in due course; as "matrmayi nibaddhe yam na vipadyet kahichit"--Those who love the Lord devotedly are never destroyed. (2)

Text (3)

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

ārurukhsor muner yogam karm kāranam ucyate
yogāroohasya tasyaiva samah kāranam ucyate (3)

Translation :-

For one who is a neophyte, or new convert in the yoga system, work is said to be the means of progress, and for the one who has already attained to yoga, cessation of all material activities is said to be the means. (3)

Spiritual Explanation :-

Those who get situated in parāvasthā by Kriyā yoga, and thus, by nature do not wish to talk, are known as muni. They do not do kriyā or yoga for the fruits they will get, but they do it as they understand it as a good (or spiritual) act in its self, are known as 'ārurukshu or one who wishes to be established. Thus, who go on with their yoga activities with a desirelessness of fruits and let that happen which will, and when it will; being, nevertheless filled with ānand or pleasure on obtaining some fruits of their sādhan : go on with their acts (yoga) without fruitive thinking, are known as 'yogarhoorh' or established in yoga

The mind gets silenced when it gets stable. Thus he is pronounced as muni. Then he is filled with ānand, but ānand

(happiness) cannot be had, without a stable mind and a stable mind is result of kriyā-(yoga). The ārurukshu works with this idea in his mind for achieving ānand. At that time since he has no stability in āgyāchakra, he does not have the spritual ānand which results after stableness only, now and again a little pleasure is obtained by minor stability of the chitt. So, those who go on working hard, with concertraon, are the ones who wish to be established (in yoga) After practicing in this manner for some time, when the prān becomes steady, the mind free of disturbing elements, and the chitt filled with ānand or (spiritual) happiness, then all wishes are forsaken and all acts are performed desirelessly in a sort of trance. When the prān is, in this way stabilized, then, with it the internal mind also gets calmed, and in such a mind all (resolving) attitudes disappear. This is the parāvastha of kriyā. When this stage is well established then 'yogārhorh' or a stage of true knowledge (by Yoga) is obtained. Thus, one who is not yogarhorh. but wishes to become so, must practice kriyā whole heartedly, it will take him to the position--he wishes to gain. The ārurukshu has a little desire for getting ānand, (from time to time) he does get it, but it does not stay for long, it gets detached, the way to make it long lasting is being shown. To maintain (prolong) this position it is necessary to curb all attitudes of the mind totally. The various thoughts of the mind do not disturb when the yogārhorh position is next door; only the thought of ātmā keeps rising. This attitude of the mind, although it sticks for unexpectedly long time, yet the chitta gets deposed, but with repeated practice, when this internal ātmā's attitude stays for a very long stretch of time, then the deposing is automatically stopped, and a yogārhorh state is achieved. Then, to ripen this yogārhorh position deep meditation or samādhi has to be practiced and done for a very long period. By practice here, it should also be understood that contradicting thoughts should not be given entry into the self (chitta). Although, the mind at this stage is very easily concentrated, still it is good to be in practice and keep aware, but calm. The ārurakshu who does sādha, has a still mind, By performing daily duties his mind does not get involved in other things, even when tempting circumstances present

themselves. When his mind is naturally aiming at the ātmā even after he gets up from his daily meditation, then it should be known that the ārurukshu will soon get a steady position of yogārhorh. The same is thus said by Shankar yāvad yāvāt karmabhya uparamate

tāvattāvannurā yāsasya jitendriyasya cittam samādhiyate ;
tatha sati sa jhanti yogārhorho bhavati. (3)

Text (4)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥
yadā hi nendriyār thesu na karmasu anusajjate
sarva-sankalpa-sannyāsi yogārhorhas tadocyate (4)

Translation :-

A person is said to have attained yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities. (4)

Spiritual Explanation :-

These who do not work for sense gratification of any kind, and do not act for getting a good name by their kriyā, just go on doing it, are the ones known as yogārhorh.

Just by sacrificing acts bodily, mind is attracted-worldly. By the practice of kriyā (regularly) these attractions are warded off, by closing the sense receiving gates of the indriyās, a wishlessness is achieved which is also the 'yoga attained' position. Next, by the introvertness of the mind (with its attributes) no thought rises in the mind and samādhi is gained, thus curbing all flows of the mind towards sensual temptations. Such temptations are the root cause of all sorrow--knowing this too, when the sādhak is unable to stop the mind from wandering, he naturally gets disappointed. What should be done then? Of course, it will have to be thought over and over in the brain that the mind's passionate resolves are the main cause of sorrow. They are like the vast ocean, and their desires are the agitated waves of the sea. The playful prān and apān keep dancing on them, and

thus the chita is always tossed by them here and there How fearful these agitated waves are for the sādhak : who must reach at the bottom of these restless waves, where in the deep it is clam and peaceful. The ātmā is like the still waters of the occan. As the playful waves rise on the waters, so mental waves rise on the out-skirts of the ātmā, as soon as these waves subside the ocean becomes still and peaceful and in the clear depth—its treasures can be seen. Likewise when the chitta gets calm and steady the pure ātmā is visible. The art of calming these waves is practice of yoga. Therefore without it, self realization is not possible. As the waves are calmed their (dancing or) rise and fall is stopped, so the dance of the illusive power is stopped if the prān and apān's playfulness is curbed, then the chitta also follows suit. By practice of prānāyām the vibrations of prān are controlled and due to this the vibrations of the chitta subside, in such a chitta no desires are roused, the desirelessness results in an obstructed mind with no ambition and no resolves This is the actual meditational position, A deep situation of this meditation turns into samādhi. This is the self-realized position, where no other thought except that of the ātmā exists and he is the yogarhoora who attains this position. (4)

Text (5)

उद्धरेदात्मनात्मानं नत्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

uddhared ātmanātmānam nātmānam avasādayet

ātmaiva hy ātmāno bandhur ātmaiva ripur ātmanah (5)

Translation :-

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well. (5)

Spiritual Explanation :-

Elevate and liberate the self by the self (soul), by a steady position in the head.--This is possible by kriyā. Not doing this a downfall occurs which engages in bad or lower acts. Thus one is

one's own friend and one's own enemy--

A non-steady prān, continuously engages the mind in worldly acts and desires. As long as the prān flows in irā-pingalā it is playful and gives rise to worldly attitudes of the mind. The five chakras-mooladhār, etc., are the semblance places of the five senses--sound, touch, sight, taste and smell. As long as the mind roams in these places, it is attracted by the senses due to habit and inlaid concepts, thus it gets enslaved by the various distractions, and their temptations do not get lessened even by trying to do so. For this, sādhnā should be performed according to the teachings of the Guru, by which the prān flows in the susumnā, instead of the ira-pingala, and piercing the moolādhār, etc., the mind gets a steady position in the āgyā-chakra or the (controlling) point in the forehead. This is the elevating of the ātmā When the mind is below the āgyā-chakra it gets attracted by the sensual pleasures, thus it is told not to take it below the āgyā-chakra. The mind which is naturally worldly inclined will have to be made introvert. One who does not do this, becomes his own enemy. He reaches his end suffering like a mad dog. On the other hand, the one who gives it a serious thought and becomes introvert, helps himself and all his sufferings are ended. Passion is roused by wishful desires and thus the mind is tempted accordingly. So, if one is determined not to desire for fulfilling a wish, then his passions are not roused. But, till the mind is fully determined, it will be desirous, so it has to be kept busy in action, but getting activated in any sort of work will give rise to those type of wishes, so the best is to keep it involved in the spiritual acts of ātmā. If the mind and heart can be kept moving on the chakras (the spiritual points of sādhnā) as if on the rosary, then the passionate desires are wiped off. The mind is born of prān, when the prān is playful it makes the mind like its own self and this play of the mind causes all the unhappiness. Thus, it can be noticed that due to the prān's play, the mind and senses--indriyas become playful and run here and there in search of their respective desires. Therefore it is the duty of the wise to steady the prān first. Prānāyām steadies the prān, and the mind is thus

naturally made steady. A mind without mental waves is no more termed as a mind. Then the mind turns into a steady brain. This unity becomes more and more unified until all disparity is lost, and no sign of any waves is left. This totally unwavy, calm and peaceful mind is the ātmā. When the ātma is playful, it becomes the mind and entering the indriyas it is attracted by their senses and takes joy in them. This attraction is not easy to forsake. Keeping company of saintly people, getting engaged in acts of devotion, reading and hearing of the Lord will create a love for God, then it will be possible to follow the teachings of a Guru, and by prānāyām, etc., the mind will become steady and all unhappiness will vanish with the ego of the self. As bubbles of water reure in the water and take its form, so the bubble of atma's ocean--the mind, gets absorbed in the ātmā and takes its form, forgetting all other names and forms. (5)

Text (6)

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
 अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥
bandhur ātmātmanas tasya yenātmaivātmanā jītaḥ
anātmānā tu śatruṭve vartetaīvaiva śatruvat (6)

Translation :-

For him who has conquered the mind, the mind is the best of friends, but for one who has failed to do so, his very mind will be the greatest enemy. (6)

Spiritual Explanation :-

These who have been able to steady the ātma by kriyā are its friends, and those who are unable to keep the ātmā in the self or do not practice kriyā should know the atma as its own enemy, as not doing kriyā results in death and what is more of an enemy than death?

All can save themselves. If you think that you are drowning in the ocean of the world, then get alert, as you can be your own saviour. None other can pull you from the midst of sinful mire, but yourself. Give a thought to the eternal, happy ātmā. and think

of your sinful body and mind, you will start becoming fearful of yourself. Hence you will remember the peace and joy of your atmā, and somehow, if you can surrender and devote yourself to it, you will return to your real self. If the indriyas are not in self control, then it is not good for the sādhak. The one who steadies the prān (breath) by kriyā, has no ego of the body, he stays in the self or the ātmā. The playful prān only; presents this stout but perishable body, the subtle body and the cause (of) body. The common-inundane body is asleep during sleep but the subtle body is awake even then. During spiritual ignorance, even the subtle or micro body goes to sleep and only a lack of knowledge exists as covering. When this triangle is controlled, then only nature's acts will cease. This active nature is the one who makes this world and its beings playfully activated. The playful nature is our playful prān. By this prān's steadiness the activeness of nature will get obstructed and knowledge will appear (removing the covers). The person who understands that 'I am none and mine is nothing,' gets totally egoless. Such are the really victorious ones, over the indriyas, thus they are not attracted by their sense-organs and so are saved and protected from the sufferings of three-fold nature. With the lessening of worldly attraction, the mind is less distracted and is calmed. Such steady minded, saintly persons are the true friends of the ātmā or the self, but the worldly tempted unvictorious over the indriyas create their own sorrows. As an enemy, by his ill actions causes misery so the unconquered ātmā, like an enemy troubles the self. (6)

Text (7)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
 शीतोष्णसुखदुःखेषु तथ मानापमानयोः ॥ ७ ॥
jītātmanah prasānt asya paramātmā samāhitah
śeetoshna-sukh-dukhesu tathā mānāpamānayo (7)

Translation :-

For the one who has conquered the self (ātmā) God is already attained. For him honour dishonour are no causes of anxiety as he is already situated in the ātmā. (7)

Spiritual Explanation :-

Attaining the ātmā and situating in the calmness of kriyā's parāvashā and, with the Super-soul steady in the kootasth (spiritual eye) nothing is felt, as by the one who is tranquillized - - calmness of the mind is obtained by sādhan and in kriyā's parāvasthā no dual form or concept exists, thus the feelings of heat and cold, sorrow and happiness honour and dishonour do not effect him. Just like the drunk who may get hurt or fall, but is not aware of it. Established in the ātmā, one is not moved from it. (7)

Text (8)

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥
jāna-vijnana triptātmā kootastho vijit-endriyah
yukta ityucate yogi sama-lostāsma kāncanah (8)

Translations :-

[The signs and greatness of the yogārhoorh are concluded thus] One who has achieved contentment of the self by knowledge and experience in the kootasth is not tempted by available temptations, thus is victorious over the indriyas and sees mud or gold as same. (8)

Spiritual Explanation :-

Visualizing the kootasth is knowledge, satisfying the ātmā, staying in the parāvasthā in kootasth, ruling the indriyas by the science of kriyā is known as fixation in Brahm, the yogis say of it -- 'when pebbles and diamonds are same as to an intoxicated person' -

True knowledge (Jnān) is kootasth come alive. When we say 'I', 'I', what or who is that 'I' in us? This body, indriyas or the mind? Something else? When we are enlightened by the light of the ātmā and understand that, which is the life-light of our body, senses, mind, brain, etc., and the 'I', then we do not doubt the body etc. as being the self. This is knowledge. The stage of parāvasthā attained by the kriyā yoga is the science of this

attainment. A successful research of this science is achieved--when by regular, repeated performances of kriyā, the internal-self is so purified that nothing but the ātmā or its experience remains. This is a more than satisfying experience, which is not possible to be gained by any worldly pleasure. The mind or brain, leave the body and indriyas and become uniform with the ātmā; the mind gets absorbed in the great void, this is the fixation in the Brahm. An undescribable, unblemished state is reached, where nothing can create doubt, and for such a yogi pebbles and diamonds are equal. Rather all is gold for him, as all is one only, (because) names and forms all vanish, only the very truth exists; thus all, the whole world is enlightened by the light of that super soul. One who experiences this spiritual ānand (happiness) is the yoga attained. (8)

Text (9)

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥
suhrin-mitrār-yudāsina madhyastha-dvesya-bandhusu
sādhasv api ca pāpesu sama buddhir-visisyate (9)

Translation :-

One who (by nature) regards a well-wisher, a friend, the enemy, the indifferent, the mediator, the envious, the pious, and the sinner as equal is an impartial person who is still greater. (9)

Spiritual Explanation :-

Then the good at heart, friend-the one who partakes in happiness and sorrow; the indifferent who by the breath has situated in the head; the (inter) mediator who is the enemy and the friend--one who wishes well, and acts--does kriyā and sees the pious and the sinner, all as equal.

One who is situated in yoga, sees all as equal. He does not pay attention to who is doing what, good or bad. He is void of selfishness and envy, does not own or disown any. He has a fair--knowledge of all as Brahm, and thus his internal self is always blemishless. In previous texts the signs of a 'yogārhoorh' were

described, in this text the best of such a yogi are told One who attains this position is beyond all doubts and his sense organs are so controlled that no temptations can move him. (9)

Text (10)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

*Yogi yunjita satatam ātmanām rahasi sthītiḥ
ekāki yata cittātmā nirāsir aparigrahah (10)*

Translation :-

[Thus after a definition of the yogārhorh ; yoga with its parts is analysed upto the 32nd text]

Situated in yoga with concentration he should stay alone in a secluded place controlling his body and mind being free from desires and possessiveness. (10)

Spiritual Explanation :-

The yogi staying in kriyā's parāvasthā-always does kriyā. In the place where the secrets of the soul are all seen in the realized state, where, there is no day or night, staying in it without desirs of any sort, and although amongst all, still alone - as the ātmā does not face elsewhere.

What should be done by a person who is wishful to rise in yoga, is being told. The main duty of one practicing yoga is to control the mind by staying alone or practicing in a secluded spot; as yoga cannot be attained in an uncontrolled mind with distractions and lack of knowledge. The yogi has to stay alone for sometime, when he wishes to practice yoga, then he should go to a place of solitude, at least in a separate quiet room in the house where temptations are to the minimum. Unless detachment of the heart is achieved, it is not possible to go to a remote (jungle) place for practice of yoga, as there too, he will get distracted by various thoughts and insect bites, etc., plus fear of animals or unknown, uncivil people will be disturbing. Thus in

the beginning a quiet room in the house or any nearby place is advised. So much so, that even reading of many books, etc., should also be avoided. Many are of the idea that without renunciation it is not possible to practice for samādhi, but if one is determined to do sādhan and his aim is to achieve his goal, then why should he not be able to do it? Still, in the present times there are many disturbing, worrying elements, as far as possible these should be dealt-(simply) with, and then practice is better done. Sādhan for Samādhi is not possible if one keeps floating in the worldly atmosphere; a strong, balanced mind is needed to make the self desireless, without which yoga-practice is not well done. The mind does become a little steady by Sādhan, but it gets rewound by company of people. Thus there are many obstructions in this world for doing Sādhan, so samādhi is not possible--it is correct, but why have much company? Walking on the correct path, with a determined mind, why should one not be able to cross the hurdles and achieve success? Rather, in the house, all necessities like time, place and food can be had easily. But working under somebody, and being much attached to family life is a hindrance in sādhan. Actually it is difficult to have a lonely place fit for sādhan (in present times) on this earth, but one has to create it in the internal self, in the privacy of the susumnā : where the prān must venture. It can be reached by aiming correctly under the instructions of a Guru. Self-realization becomes possible in this solitude. The research for true knowledge attains success in this secretive laboratory, where the chitt is filled with soothing calmness, with a light that is neither of the sun nor of the moon, but is of a divine brightness, where there is nothing but everything. The yogi never looks back after reaching this position, and is in the self only : even when surrounded by people. His deep peace and calmness are never disturbed. This condition is of the undoubting, determined sādhan who cannot be pulled out from his secretive place of beatitude; it cannot be attained by those who are not really wishing for self-realization, but practice yoga just for copying others who do so. (10)

Text (11)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

*Sucau dese pratisthāpya sthiram-āsanam ātmanah
nāty-ucchritam nātinicham cailājina-kusottaram (11)*

Translation :-

[Laying of āsana or rug's placing etc. (for practice of yoga) is told in two texts.]

In a clean pure place a very personal rug (not used by another) should be used. Place of the āsana should not be repeatedly changed. In a balanced place which should not be too high, as a fear of falling is there and should not be too low as fear of snakes or insects can be there, and dampness of ground can cause ill-health, (On) a mat of kusa-grass-a deer-skin covered with soft cloth should be laid. (11)

Spiritual Explanation :-

In a sacred place or in Brahma (sentiment) making one's self steady of heart in the ātmā, should sit on the āsana, — neither low nor high. (Meaning) centrally placed, at heart, on kusa (a kind of grass) — means or signifies Brahmā which is placed in the moolādhār, (ajin) or deer skin on it, as krsna is placed in the swādhisthān at the generating organs, chail or silk, which if rubbed in cold-dark place-gets sparkled, this is the fire-like form of Siva and is present in the Manipur at the navel. On it sit close to the heart, as if on an āsan

For samādhi the rug should be placed as mentioned in a pure place which should not be changed as far as possible. Do not sit on wood or mud, because power is generated by Sādhan-in the body : and the earth being a good conductor of power, can pull away that power, thus the power generated by Sādhna becomes lessened to some extent. Therefore the āsanās of kusā grass, deer-skin etc. are advised as they are non-conductors. But a woolen rug can also be used, to spare animal killing (for a good cause) May be the skin of dead animals was used in the olden days, but wool also serves the purpose. A very thick āsana is not recommended, as although it is comfortable yet it slackens the

body, and a very thin āsan is also not suitable as sitting fixed in one position on such an āsan would be difficult. This is the description of the āsan, as on the face of it. But, as the yogi advances, he gets spiritually inclined, and thus his uses of worldly āsan, etc., also are not untouched by spirituality. His sādhnā is by his body, he has to generate a seat in the body itself. In the susumnā is the pure Brahmanāri, which is the shore of the river of knowledge (Saraswati). In this place the great sages do their meditation, no other place is purer, the spot for placing the āsan is the heart or the anāhat chakra. This is neither too high nor too low, it is in the middle. Asan placed here is like āsan placed on the kusa grass. 'Ku' means earth and sa is 'sayan' or sleeping. One who is stationed on the earth, the base or the mooladhār is Brahmā. The deer skin is the swādisthān, where krsna is — at the generating organs ; chail or silk is capable of getting lighted up - it is the manipur chakra at the navel. Above the moolādhār swādisthān and manipur, at the chakra of the heart is the seat, meaning that the mind will have to be established there. Thus, at the time of kriyā, during the pulling in, and throwing out of the breath, the concentration will have to be on the chakra of the heart. Straightening the spine and pulling the breath, the heart is little pressurised and thus it contracts or shrinks a little and during throwing process it gets down to its own place the anāhat chakra (at the heart) and the heart expands a little. Thus the prān's force is held at the heart's anāhat chakra. When the power of the prān becomes of a steady nature at this chakra, then the knots of the heart are loosened or sprung open and the sādhak's natural āsan is established. (11)

Text (12)

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

*tatraikāgram manah krtivā yata-cittendriya-kriyah
upavisyāsane yunjyād yogam ātma-visuddhaye (12)*

Translation :-

Sitting on that asan controlling and concentrating the mind practice of yoga should be done for purifying the internal self. (12)

Spiritual Explanation :-

Thereby steadying the mind, and controlling the indriyas There, sitting on such as āsan, kriyā should be done for purifying the real-self and for staying in the Brahm.

Keeping the mind in āgyāchakra and concentrating on the central bindu the chitt gets steady. Of course, this has to be done after the kriyā of prānāyām. Concentrating well during prānāyām reduces worldly thoughts. With a controlled mind (that which is not wandering) the indriyas will naturally get a little introvert. A less flickering chitt causes steadiness of the mind, when the mind is free of thoughts, then the chit is totally freed, and this obstruction of all thoughts in the chitta is samādhi. The chitta gets purified, more and more with lessening of its flickering. When not doing sādhnā, then it should be (always and) specially remembered that the world has no real happiness and thus the mind should not be allowed to get playful. A person's mental desires take the form of solid objects and the mind experiences them through the indriyas, but lacking the prān's vibrations, the mind and indriyas cannot accept anything. Therefore by control of the breath and its steadiness the others will automatically come under rule. Keeping attention on the breath, it naturally gets still, this is the way out. As soon as the being gets proud of his body, its deeds and its pleasures, or its ego, the prān starts its vibrations. This swaying of the prān gives birth to the mind, thus to steady the mind, the prān has to be made steady. The swaying of the prān is like swinging of the very self — this is the action of chitta and indriyas. As long as this action exists yoga cannot be achieved. By making the prān steady with prānāyām, all follow the leader, the chitt and indriyas become still. This actionless form of chitt is the form of the self or ātmā. As the prān's activeness sways the mind, so the mind's passionate vibrations effect the prān. Therefore, as for self purification the prān has to be made still, so on the other hand the mind has to be turned towards Godly

devotion. When the aimed object is the only aspect of the mind, then it gets concentrated fully. The better the concentration gets, the deeper the samādhi becomes. Thus, if the indriyas, mind etc. are not unitedly introvert and devoted, it is not possible to achieve success. (12)

Text (13)

समं कायशिरोग््रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

*Samam kāya-siro-grivam dhārayanna acalam sthirah
sampreksya nāsikāgram svam dsias cānavalokayan (13)*

Translation :-

[In two texts-beneficial ways for the postures and fixation of the chit-body etc. are told]. The body must be kept erect and unmoving from the tip of the spine to the forehead. The eyes should be half closed and fixed on the tip of the nose and thus the yogi should concentrate. (13)

Spiritual Explanation :-

Keeping the body and neck straight, the breath steady, the tip of the nose should be looked at (practical should be learnt from a Guru).

Keeping the spine and chin straight, the head most probably will be the same. With a slight pressure on the neck the chin should be tilted a little towards the centre hollow of the neck. The body should not shake and eye-sight should be in centre of the eyebrows. The tip of the outside nose is not that which is meant by looking at it. Says Sankarācārya “ na hi svanāsikāgra-sampreksanamihavidhitsitam. Kim tahim ? Svanāsikāgra-sampreksanamihacedvivaksitam manastatraiva samādhiyet nātmani” keeping sight on the tip of the nose, the mind gets absorbed in it, and this can result in fruits of the opposite kind. Thus the mind has to be absorbed in the ātmā only. It can be done by closing the eyes and concentrating the mind on āgyāchakra, or by mentally thinking of the kootasth, this results in decreasing the disturbances. A chitt which is thus purified absorbs in the ātmā and due knowledge appears naturally. It is a form of Paramānand. (13)

Text (14)

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

*Prasāntātmā vigata-bhir brahmçāri-vrate-sthitah
manah samyamya mac-citto yukta āsita mat-parah (14)*

Translation :-

With a calmed mind fearless, and free from sex life, a subdued mind should concentrate and meditate on 'Me' (or the Lord), and make 'Me' his goal of life (14)

Spiritual Explanation :-

Then with a position of 'I am nothing, and mine is nothing, one should always stay involved in Brahm. By controlling the mind in the self, the parāvasthā will be had and a situation in it will make it understood that nothing but the ātma — as 'I' (self) exists.

Practising as above a stage of 'None am I and nothing is mine' is reached. Thinking repeatedly in this way, the mind is not much disturbed. Meditating on each chakra over and over again the mind enters in its self and gets free of all thoughts and desires, staying in this condition for some time all existing attitudes of the mind are forgotten and the chitt gets obstructed from the world. This is the parāvasthā, only the one ātmā is experienced and nothing else exists. This is known as 'brahamacarya' or involvement (wandering or 'vicaran') with the Brahm. This peacefulness of the mind makes the sādhak fearless, as his mind knows nothing but Brahm as the whole world. This is the joint position — the united or the sāmādhi stage. The ātmā which cannot be attained by outward actions can be realized by a sādhak who is of a steady mind and a strong determination (14)

Text (15)

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

*Yunjannevam sadātmānam yogi niyata mānasah
sāntim nirvāna-parmām matsansthām adhigacchati (15)*

Translation :-

[The fruits of yoga are being told]

Always (as aforesaid) with the mind contained in the self, and chitt confined, the yogi attains peace and the kingdom of God by liberation (15)

Spiritual Explanation :-

Thus always doing kṛiyā, and with a steady control of the mind, by egoless thoughts of 'I am none and nothing is mine' — in the brahm ; thoroughly establishes in my abode, and later goes beyond intelligence.

The benefits of samādhi are being told — there is no other way to free one's self from the clutches of illusive powers of this world and the ego of the self or body. Therefore, by stabilizing the mind and prān, the way to self-realization in samādhi, has to be known by saints, Guru, and texts. By yoga-practice, the mind's worldly attitudes are forsaken as the chitta becomes steady. As the various attitudes leave the mind, the yogi realizes the true self and by attaining it, he becomes peaceful and gratified to the core. This sort of liberation is the real form of the Lord and is known as supernatural knowledge. It is said in the Bhāgvat in Narad's introduction of the Ātmā or self —

Gyānam guhyatamam yattat sākshād-bhagavatoditam,

Anvavocan gamisyantah kripayā deena-vatslāh

yenai-vāham bhagwato Vāsudevasya vedhasah.

māyānubhāvamvidam yena gacchanti tatpadam.

— The essence of true knowledge or the sādhan (practice) by which it is gained is secretive. Being able to experience the natural form of ātmā as separate from the body (by this secretive knowledge) is a more private experience or a more secretive knowledge and when by this very private knowledge, God's form is experienced by the sādhak and he sees himself as one with God, then it is known as the most secretive knowledge. This knowledge appears directly from God Himself. By this most private knowledge the sage Nārād experienced the creator — the all

found, all in one Brahm and the form of His intricate illusive powers. After this experience the sādhak reaches the abode of Brahm. For this the mind, brain etc. have to be regulated, controlled and steadied, by which they will become inactive--this is liberation from life. Those who have thus achieved a stage of liberation by becoming desireless, fearless, and angerless are the fortunate, ever-liberated.

As we see without a regulated chitt it is difficult to overcome indriyas, mind or brain. The citta is controlled by prānāyām etc. and along with it a thoughtful flame has to be kept lighted for being watchful and for practicing all round control and doing sādhan. These practices, put together show quick results. One who tries, with faith, devotion, surrender and depends on the Lord, knowing that He is the well wisher of all, 'suhṛdam sarva bhutānām' will not have to be disappointed-ever. By seeing with the spiritual-eye or kootasth, the form of God will be worshipped, and in the parāvasthā of kriya the formless will be reached. The worship of form will purify the chitt, yet total knowledge will not be had. In the parāvasthā, all will be experienced as one. Then, liberated from life, the living will become totally gratified. The mind will have to be stopped from wandering out, as it is the cause of all disturbances, but hoping to steady the mind without making the prān steady is like wishing for the impossible. Therefore, first of all prān has to be made vibration less by kriyā of prānāyām etc. The confined stages which the prān and mind reach during this sādhnā are mainly known as 1) Sampragyāt (2) asampragyāt.

A confined samādhi (deep meditation) is achieved by a simple kumbhak-a special yogic act which takes the prān to the head by which an all obstructed form of samādhi is gained. At the beginning it is for a very momentary span of time, but yet, it bears great fruit. Gradually, by good practice the time can increase. By this; knowledge of the self is had, which gives an understanding of the relationship of ātmā with the body and other objects that are visible. The so called self-'I', mind, brain, chitt etc. are not the actual self is well experienced. When this stage is

repeatedly achieved with an increased span of time, then the form of self-realization is well established. This results in the diminishing of unintelligence, unpleasantness, anger, envy and attachment etc. by the ceasing of these five main causes of sorrow : grief is forever ended and an uncalled for, independent (not depending on any material) spiritual happiness presents itself, or the eternal brahmānanda is enlightened by knowledge. When a still mind is deeply established (in time), then a state of 'samadhipragyā' (samādhi's knowledge) is presented. A total concentration of the mind in the object of aim, is 'sampragyāt samadhi.' In this fixed state, the chitt can concentrate for long, on the aimed target, and thus gets complete knowledge of it. In a samādhi (meditational state) of a lower rank where the mind is not that fixed, knowledge of the subject is had, but it does not stay permanently and neither do the sorrows etc. go completely, total asceticism is also not had. Therefore the chitt, which is impregnated by Godly conception is unimpergnable by any other matter, due to devotion to the lord and by practice of yoga. In that fixed untempted chitt knowledge becomes permanent, and total renunciation is achieved. Then in a balanced chitt with no worldly disturbances of sorrow or joy, the ties of the world are loosened, and a full knowledge of all things is gained, and the chitt,--not being attracted by anything becomes totally independent--this is the confined samādhi or actual yoga. This is asampragyāt-samādhi by nature, where all knowledge of known subjects also, is kept out. This is also the perceiver's establishment in the form of self, where there is no difference in the worshipper and the worshipped. With practice of yoga and resulted asceticism (after sampragyāt samādhi is obtained), by still further renunciation even the position of God is not wished for, then it should be taken as an indication of the approach of asampragyāt samādhi. At this stage the chitta is totally without any attitude of any kind. The chitt which is thus vacated loses its form as chitta. The chitt that is known as the store-house of desires and attitudes or ambitions, that which is the cause of unending miseries of life and death is totally destroyed. Of

course, this is not easy to do, may be it can take more than one life, yet, when the valuelessness of worldly desires is understood and devotion and surrender to the Lord is achieved, by which the practice of yoga progresses without any disturbances, then the sādhan soon reaches heights of yoga. Although, all are not fortunate enough to achieve asamprgyāt samādhi, yet the one who tries-obtains samprgyāt samādhi without difficulty. When the spiritual centres at the nerve are purified by prānāyām etc. it is realized that all scenes are the forms of the self only, then the mind is sort of obstructed (from the outside), this is the samprgyāt samādhi. This samprgyāt samādhi is of four types. When the attitude of the chitt is negligible towards objects, then it is known as (1) samprgyāt samādhi – following doubtlessness. Many people go into deep meditational condition or samādhi without knowing what is samādhi, by concentrating on their aimed subject or by intently repeating sounds or names (mostly) of the Lord. This is called Bhāva-samādhi or emotional samadhi. Even the samādhi obtained by visualizing different forms in the Kootasth by its enlightenment is a samādhi of this type. But this samādhi does not result in full knowledge or liberation, as it is a figurative samādhi which depends on something. Later, by observing the (actual) perceiver, the truth of the uneternal form of the world gets highlighted in the mind, thus thoughtful, the more subtle objects are aimed at, and with the chitt well concentrated, seeing the central spiritual 'bindu' (dot) in the enlightened kootasth, when the chitt gets steady by understanding and experiencing it as the ātmā or self and gets lost in it, it is the (2) 'Samprgyāt samādhi-following thought'. A self-controlled and determined person can obtain this samādhi, if he is of correct thought. Even by the one who follows yoga with prānāyām etc. when the body, Prān, mind become well steady, a sort of divine peace is gained, which obstructs all thoughts of the mind and the chitt gets filled with unexperienced spiritual happiness. This results in the self-less form of (3) ānandānugat samprgyāt samādhi. In this state the indriyas become unbusiness like, their acts are absorbed in the mind itself. All these aspects of the mind are wiped off by regular

(punctual) and determined effort in sādhnā for a longer period. Then (4) asmitānugat samprgyāt samādhi is obtained or the 'samādhi-following oneness — The samādhi in which all is understood as one ātmā and total reliance is on this self alone. This is the fourth samprgyāt samādhi. Yet this also is not a samādhi which is of 'Him'. By this samādhi the 'I' knowledge is received by the brain, depending on the Spiritual eye or Him. It is not the essence of brain's intelligence or living power of Him. It is only His reflection. At that time the only thing that exists is the 'I', but a compact knowledge of the whole is not had, thus it is not called 'asamprgyāt samādhi'. When this intelligence, with the knowledge of 'Non be am I, and nothing is mine', enters the par excellence of knowledge the final beatitude called-kaivalyapad is achieved. This is the 'I's' identification with the Supreme Spirit.

It is said in the shruti — "Jñānamātmani mahatī niyacchet tadyacchet sāt ātmani" — 'I am the knower or the doer' — this sort of knowledge is pride, it is not 'a-smitā' or 'one'-ness. This understanding will have to be absorbed in the great-first principle or the Supreme (intellect). After this, what remains is the 'asmitā' — where the knowledge of knowing is not present — thus pride is absent. Only the self has to know the self. The asmitā also fades when intelligence of the self is absorbed as it becomes one with the form of ātmā, but its knower is none. This is the peaceful ātmā with no waves of any sort, calmed it stays enlightened, yet none is there to see it. This is the return to the self.

In ancient times, most sages were family-men, staying with their wives and children, thus it seems that sādhnā of samādhi is after all not impossible by a family man, although it is very difficult. But on the other hand, it is not very easy for those too, who leave their homes. What is samādhi, and how it should be done, was well explained by the Lord to Arjuna who was a family man. If it was an impossible act by Arjuna or by most men, as nearly more than seventy-five percent of people in the world are family members, then what was the need for such an education to be given to a prince?

The main thing is to understand what is the way of samādhi. It is not a physical exercise. Controlling the attitudes that keep coming and going in the mind or chitta is known as yoga-practice. With concentration getting deeper and deeper, the mind is confined and rise of various attitudes in the chitta is stopped. This obstructed state, when it becomes steady for a very long period is known as samādhi. But, it has to be fully surrendered to the Lord, before it can be called samadhi-that is genuine--in the real sense. In this chapter of Gita--the Lord has spoken of the state of the yogi, even after he has come out of his samādhi,--in the fourth, seventh and eighth texts.

At times the chitta gets concentrated in external subjects, but it does not create a genuine, confined, obstructed mind, which can become absorbed and thus united with the Brahm or the Supreme. During practice of pranayam in yoga, this body as self is forgotten as the chitta becomes vibration less. At that time in the absence of mind and desires the experience of the all pervading ātma is known as self-realization. Since this flow of knowledge also vanishes therefore the ego of the selfish 'I' also gets lost. This is the genuine prānāyām or the experience of prān's vastness. With this in mind, the wise say--

*'cittādi sarvabhāvesu brahmatvenaiva bhāvanāt
nīrodhah sarva vritteṇām prānāyamah sa ucyate'*

--The unceasing waves of the chitta will have to be filled with devotion for brahm, as water and waves are not different all their rise and fall or the vibrations will have to be held with or adorned with the eternal's thoughts. But as the mind is present, where the thought is, and Brahm is beyond all, so, by this position it cannot be attained, since the Brahm is free from all. To attain it one has to return to the very self. When the Supreme Brahm gets thoughtfully aware of His powers a vibration results which is the cause of this universe and its beings. This vibration is present in a very minimum form in all beings, and until it is there the mind's extrovertness or worldly inclination will not disappear. Therefore unless the being becomes alert of this power and aims at the right target or (faces towards the right aim,) he cannot reach back to the starting point. Reminding the self

repeatedly, of all effects of desires, they do decrease, but do not totally disappear, no matter how separated we may make ourselves ; because the mind itself is tied with wants. Vibration (as we have said) is the mind the world and the prān, and the same is vibration itself. They are not different or separate from each other (scientifically). Thus we see that if one stays the other will. We may leave our house but desires will not leave us, as long as the chitta (or mind) is not purified. Thus, wherever one may stay, it is necessary to control and obstruct the chitta, but it is not possible even with strong determination. For controlling the attitudes of the chitta, a sort of birth control will have to be practiced by obstructing the birth place of the bubbles (attitudes) of the chitta - that is the flow of prān. This is done by the help of yogic acts of prānāyām etc. When the prān's play is under control, the attitudes with the indriyas are calmed (and get-vibrationless) thus it is easy to concentrate and absorb one's self in divine meditation, thereby forgetting the world and becoming one with the Supreme. For it all, besides yoga practice of prānāyām,--by the help of which mental desires and resolves will be lessened, it is advised to keep the self busy with saintly acts whenever free, and to stay from time to time in secluded places and then coming back to populated busy, places, for testing the mind and seeing, whether it gets tempted or not and how far the determined practice is protected even in noisy places. As any pain in the body, keeps reminding us of that part of the body, similarly God should be in the memory in all aspects. If we fail in the test, we must try harder, thus an insight will be gained in the spiritual sense and God will help us out (if our belief is strong) But it is not possible to attain the form of Brahm or to experience it as long as the chitta is not obstructed, thus with careful practice this has to be done. The attitudes of the chitta are present in all conditions, waking, sleeping or otherwise, but the expanse of it is not understood. When desires and attitudes leave the chitta, then it is not a chitta any more, this position is known to be of the liberated, but it is not a total void state--it is the pure, alert (life's) form or awareness of 'Caitanya'. (15)

Text (16)

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।
 न चाति स्वप्रशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥
nātyasnatas Tu yogo' sti na caikāntam anasnatah
na cāti svapna - silasya jāgrato naiva carjuna (16)

Translation :-

[The eating habits etc for a yogi are told] one who eats much or one who eats too little, and even one who sleeps much or sleeps too little are not successful in yoga. (16)

Spiritual Explanation :-

Eating too much or too little, or sleeping too much or too little are not for one who wishes success in yoga.

Eating too much is a cause of sickness, thus a yogi should be careful about eating habits. With a sickly body it is difficult or not possible to practice yoga. Therefore a balanced diet should be had for health and protection of the body, and it must also be pure and limited. Those who spend much time in yoga-practice, can also have a meal a day. The day diet can be what so ever, but at night very little should be eaten. Too much or too little both are bad for a yogi. Different scriptures confirm this type of food habits for a yogi. In the yoga sastra it is said--

"dvau bhāgau poorayedannai-stoyenaikam prapurayet,
vāyoh sancaran-ārthāya caturtham avasesayet."

--The yogi must fill his stomach with two parts of grains and one part of water, and the fourth part should be kept empty for the air to move about.

Yoga practice should not be done by staying hungry. On a particular fast day, fruits and milk etc. should be had. Of course 2 to 3 fasts in the year can be done, but more are not advised for the yogi. A regulated and pure diet is a must for a yogi. Not following these rules will lead to failure in yoga, as well as sickness of the self. If a renounced person leads an all round balanced pure life and practices yoga at the same time he can become a successful yogi in one year's time--as is said-- 'brahmachāri, mitāhari tyāgi yoga parāyanah abādurdhvam bhavet siddho nātra kāryā vicaranā, Other restricted things for a yogi during yoga are heating the body with fire etc, sex-life, a

very very long journey, early morning bath fasting and other such acts that cause pain to the body. In the 'mārkaṇḍeya puran' it is written -- In a fasting or hungry state, when tired or agitated of mind--yoga should be avoided. Of course, all these restrictions are for beginners; when one is well versed in the acts, these rules need not be followed. As is said--

'abhyāsa-kāle prathame sastam ksheerājya-bhojanam, tato'
bhyāse driribhute na tādringa niyamagrahah'

The yoga-sāstra (text) advices a diet of pulses (and) wheat, barley rice etc. as grains, and milk and milk products, candy, honey, ginger yellow vegetables, spinach (leafy vegetables) etc. The restricted foods are thus:--

Meat, curd, garlic, onions, bitter, sour, spicy or hot food (ber) a kind of berry with seed, asfoetida and mustard oil. It is also banned to re-heat cold food before eating.

There are rules for sleeping also, for a yogi. Unregulated hours of sleep should be avoided. Too much sleep increases the lower qualities of nature the tamoguna etc. due to laziness yoga practice is hindered. Loss of required sleep results in sleepiness during acts and head ache can appear, thus concentration in yogic meditation is not possible. It is not good to keep awake till late-night, and sleeping in the day should be avoided. The first part of night and the last (fourth) part should be used for sādhan and the remaining two parts for sleeping. By regular long practice of yoga, the sleeping time naturally decreases, then the third part, or its last part can be used for sadhan as well. Those who are used to sleeping for long should try to reduce their sleeping hours otherwise it is difficult to succeed in yoga. Sleeping in the day increases the spectrum in the body the nature of tamoguna also rises, causing laziness etc, thus it should not be done. Of course, in old age a little rest or sleep after food is allowed. (16)

Text (17)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
 युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥
yuktāhāra-vihārasya yukta-ccstasya karmasu
yukt-svapnavabodhasya yoga bhavati dukha-hā (17)

Translation :-

[The people who can succeed in yoga are described] The one who is moderate in habits of eating, recreation, work and sleep achieves yoga success, by which all his material pains are ended.(17)

Spiritual Explanation :-

All acts of eating, recreation, sleeping, practicing and working should be performed with the self staying in the parāvasthā of yoga. By this yoga is done without any problems.

In the first stage of yoga-practice—regularity and punctuality should be maintained, without which success is not had in anything. There should be special attention-paid to these bindings in practice of yoga. All acts from getting up in the morning to sleeping at night must be done at the given time and in a regulated way. All the acts of yoga should be done accordingly with strong determination following the rules of self control, time, posture practice and prānāyām. By these regulations a strong foundation for yoga practice is laid. By prānāyām the various diversified attitudes of the chitt are cast off, by which the chitt gets calmed and pleased. Intelligence can be established in a happy chitt only, rather the intelligence of such a chitt cannot be surpassed. Sādhan done in improper manner does not give any good results, rather ill-effects can be possible. Yoga leads to a sorrowless state,—only when the yogi finds pleasure in the ātmā only, by concentrating on it with an egoless mind. In this position the yogi keeps doing his daily work as far as possible, and as well as possible with surrender to the Lord. Even his eating and recreation is thoughtfully and lovingly offered to the Lord. Sādhakas of this type, with a determined aim and fixed mind are the ones who achieve success. Their practice of Samādhi relieves them from all material pains. Actually the knowledge gained, by their practice of yogic acts and meditation elevates them to an obstructed state of mind which ends all their sorrows. Their eternal-self does not store any (untowards) impressions of the past and no new faculty is born, since the mind is confined. Therefore nothing can grieve them. This world and its names and

forms disappear from their chitt as dream sequences do on waking up from sleep. This is the spiritual unity of the witness with the scenes perceived. Regularly practicing, hard working, self controlled sādhas reach this stage of union and are gratified.(17)

Text (18)

यदा विनयतं चित्तमात्मन्येवावतिष्ठते।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

*yadā viniyatam cittam atmany evāvatisthate
nispriha sarva-kāmebhyo yukta ity ucyate tadā (18)*

Translation :-

When by the practice of yoga, the mind is disciplined and the chitt is devoid of attitudes, it fixes in the ātmā and is free from all desires, it is the one to have attained yoga. (18)

Spiritual Explanation :-

It is called fixed by special unending collectiveness when the ātmā is absorbed in the ātmā during kriya's parāvasthā,—then nothing is wished for,—this is called unity.

All our desired objects, and subjects are received (by sound, touch, sight, taste and smell) from earth, water, fire (or light and heat), air and sky—the five main elements of creations. The chitt is known to be united when the fixed state is very deep and obstructed from outside and blocked from the inside (an elevated position from where it does not get lowered). Thus the yogi becomes desireless for all time and for all things, the chitt void of all attitudes, ultimately joins with the ātmā; similar to the reflection in the water that mixes up in it—is this position of oneness or unity which is the stage of asampragyāt yoga. This stage is not possible to obtain as long as the chitt is not fully absorbed. As a result of sādhan, for sometime the chitt is steadied, but as subjects appear, it gets tempted by them and in this way it takes the form of attitudes. Thus thousands of attitudes keep rising and falling in the ocean of the chitt like waves. When sādhnā makes the chitt peaceful, and all attitudes are calmed,

except the one aimed for, then it is called sampragyāt samādhi. The four kinds of sampragyāt samādhis have been already described. When not even one attitude remains and the possibility of attitudes rising also is negligible—even after a long period, then it is the stage of asampragyāt samādhi. Of course, in a non-renunciated chitta, any sort of samādhi is not possible (meaningly—a chitt which desires no sense pleasures, but wishes to attain God only, tries for it). This is simple desirelessness, gradually by sādhan higher degree of desirelessness is obtained, and then as said in this text, the yogi becomes—'anupriha sarva kāmebhyo' (desireless in all sense pleasures). Where is the need for such a yogi to do prānāyām etc. In the Bhāgavat it is said—By always keeping the company of godly saints, the harmful attitudes of desires and anger etc. become weak and are decreased, and love for the supreme Lord is increased. Then the chitt is not hit by the attitudes of passion, anger, greed etc. which rise from rajogun and tumoguna (the constituent qualities of material substances). Thus it is absorbed in devotional acts and experiences of spiritual happiness by connecting with the Lord. A person who has thus attained unity (or yoga) and ānanda, naturally becomes wantless of materialistic pleasures. By this natural renunciation, (true) Godly knowledge is received, thus self-realization is experienced. Then the untrue knowledge, which ties the ātma, mind and intelligence with the body, by making (the body) it understood as the self, is untied and the self gets bondage free. All doubts and arguments of the impossible kind are forever shed. According to the Bhāgavat, knowledge cannot be had in lack of true love or 'bhakti' for the lord. Even in the Gītā it is said (text 55 chapter 18) —

*Bhaktiā mām abhijānati yāvan yascāshmi tattvatah
tato mām tattvato jnyātvā visate tad-anantaram*

In highest state of bhakti (Godly love) I can become known, My eternal form of ānand that is all pervading can be understood, and knowing Me, as such, attains Me and My form of spiritual happiness. But who can become such a devotee? The Gita says of such (a bahakta) — or loving devotee —

*“Santustah satatam yogi yatātmā drhira niscaya
mayi-arpit-mano-buddhir-yo mad-bhaktah same pryah”*

—One who is of a pleasant disposition or a yogi of controlled chitt, firm determination and a mind that is offered to Me with its intelligence, is a devoted bhakta who is dear to Me.

Again, it is told in the eighteenth chapter, about one who can achieve this sort of bhakti or devotion—

*‘Brahm bhutah prasannātmā na socati na kānksati
Samah sarvesu bhutesu madbhaktim labhate parām’*

—the one who is established in Brahm, of a pleasant chitt—meaning one who neither grieves nor desires because such a person has no ego of body etc. and the one who understands all as equal (as he sees Brahm in all). Now the question is that how a person without knowledge of the truth and also lacking in super devotion can attain a position mentioned above? The knowledgeable say that the root of all unhappiness is impurity of the chitt (heart and mind). Wandering of the chitt is its form of impurity. Thus as long as various desires exist, the chitt cannot get purified. How these different desires rise in the mind by vibration of prān, has been told repeatedly in the analysis of this Gītā. Without a steady prān, getting near to God is just an unversed thought. Therefore to steady the prān practice of prānāyām etc is a must, so in Gītā, the Lord has pointed towards it many a times in many a places. A portion of Pātanjal-darsan's sādhanpād (philosophy of yogic practice) is quoted here —

“yogāngānusthānād asuddhi-ksaye jnāndipriāvivek khyāteh” — by yogic kriyās (acts) impurities are wiped off, thus purified, knowledge increases distinctly (enabling the yogi to understand the real and the illusive).

For prānāyām only, it is thus said —

*“tatah ksiyate prakāsāvaranam
dhāranāsu ca yogatā manasah”*

Meaning—Practice of prānāyām by a yogi destroys his acts that are obstructing his knowledge of discrimination and develop an ability in the mind to hold the acquired (knowledge etc.).

The sruti says—“tapo na parama prānāyamāt tato visuddhirmalānām diptis ca jnānasyeti”—‘By prānāyām, which is the greatest of sadhnās all impurities are purified and the light of

knowledge is kindled. 'Much can be said for the act of prānāyām. But here it is enough to say that many people doubt about the existence of ātmā, this doubt can only be cleared by prānāyām, by it the capability of the mind to understand, experience and hold knowledge or spiritual aspects is achieved. As during prānāyām spiritual points are concentrated upon regularly, so, it becomes natural to hold on to them. Again patanjali (the foremost teacher of yoga) says—"satva-purusayoh suddhi-sāmye kaivalyamity" When satva (true Godly) knowledge is gained by clearing off the untrue knowledge of raj (manly) and tam (demonly), then the impurity which is imagined by the untrue aspect of knowledge in the (Almighty) Purus (Man) is cleared and thus two purities meet as similar—or one) — known as kaivalyapad—identification with the supreme spirit.

By sādhnā the brain becomes introvert and is lost internally. But it rises again, as long as this rising is there, till then it has to be understood that full purification of the intelligence is not had. with a completely purified brain, the stream of intelligence is confident of the ātmā and flows with a reliance on its experienced conception of it. As a result a non-moving (steady) chitt gets absorbed in the ātmā. By it all, the philosophy and need of prānāyām is proved.(18)

Text (19)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥
yathā dīpo nivātastho nengate sopamā smritā
yogino yatcittasya yunjato yogam-ātmanah

Translation :-

As a lighted flame does not waver in a windless place, so a yogi's citta whose mind is controlled does not waver due to his practice of (steady)-ātma yoga. (19)

Spiritual Explanation :-

A yogi's ātmā is like a lighted lamp in a windless place--of course of the one who does yoga-acts

The ātma-yogi reaches parāvasthā of kriyā--his mental condition is similar to a lighted flame in a windless place. The flame that does not at all flicker and gets narrower and narrower from the base with its tip sort of touching the sky, and that too ultimately vanishes, is a good example of a steady chitt of a yogi. The attitudes of the chitt also get slowly absorbed as they get more and more controlled. At last the minor vibrations also get lost and become one with the void. An unimagining, unvibrating chitt is like a waveless ocean. This steady chitt loses its identity in the main form of The chitta, this is called samādhi. The vibration-less chitta is no more a chitta, it gets one with the ātmā, thus the peace which is experienced when the chitt becomes steady is that of the steady, fixed truth of the Brahm. That which is imagined by the playful chitt is not the truth. A chitt filled with desires is not fit for samādhi, such a chitt by its playful activities imagines the illusive world. In its steady stage knowledge dawns, which stops the illusive plays and the Brahm is perceived all over. At this stage the yogi can gain knowledge of any subject and as he resolves for something, it presents its self without any effort for it. But the yogi lost in samādhi has all his desires rooted out, as such he is stationed in the ātmā and attains the successful position of the 'nihspriha sarva-kārmebhyo' told in— (chapter 6 Text 18). When he has no desires his knowledge is unblemished by any wants.

The chitt vibrates due to the prān's playfulness, therefore to make the chitt steady it is necessary to stop the play of the prān.(19)

Text (20)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥
Yatro paramate cittam niruddham yoga-sevayā
yatra caivātmanātmānam pasyannātmani tusyati (20)

Translation :-

[Know sanyās or renouncing the world as yoga only.

previously yoga was said for karma or action. 'One who eats too much does not achieve yoga'—is said indicating samādhi or deep meditation in yoga. Thus to explain main yoga which is samādhi, three and a half texts are being used] The special stage in which by practicing yoga, the chitta gets restricted from material mental activities is known as the form of true yoga. In Pātanjal's book on yoga, it is said 'restraintment of all mental attitudes is known as yoga'. Attaining the main 'One' aimed for, is pointed out as the fruit of it. The high position in which, by a pure mind we realize the self (being egoless we rejoice in it with full contentment) and see no gain in anything material, should be understood as the special position of samādhi (yoga) (20)

Spiritual Explanation :-

Staying in kṛiyā's parāvasthā—the chitt attains the higher level of proven knowledge, where there is no dark night—sees all forms—by a steady prān due to kṛiyā, where he sees the 'self' and is satisfied in the 'self'—

By kṛiyā (practice) the prān becomes steady, thus (it is said) the mind does not exist, since it is not there, its roaming is impossible. The desires which were chased also disappear with mind. —This is the curbing of the attitudes of the chitt by yoga. When the brain becomes one with the mind, then the body is forgotten due to deep concentration. Many sorts of broken impacts of understandings are all forgotten, what remains is only the attentive and the aimed. Later even the attentive is lost, only the aimed (at) is left, rather the aiming is absorbed in the aimed. The part of the whole unites with the whole as one. It is as if the air or sky in the pot is submerged in the great sky—by the breaking of it. Restraining of the chitt in this manner is yoga. This is the parāvasthā, in which all the uncountable attitudes of the chitt, with their vibrations drown in the ocean of ātmā, the untrue partial knowledge is submerged, and a flow of true knowledge starts. This parāvasthā of kṛiyā once started, gradually increases. When it is steady for a long period of time, an experienced position is reached. Many lighted forms are seen, but they are not actually anything different, it is like seeing the self

only by the self. When the yogi perceives the light, he wonders what it is. Whether it is him or some other light. If it is him, then who is the on-looker? Such questions rise. When these doubts and questions subside, the steady sense that appears after these two (doubts and questions) are gone, are the stages of the first and second sampragyāt samādhi. (20)

Text (21)

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम्।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

*Sukham-ātyantikam yattad buddhi-grāhyam atindriyam
veti yatra na caivāyam sthitas calati tatvatah (21)*

Translation :-

[The existence of happiness in the ātmā is shown] The position in which an undescrivable unending happiness is experienced, there is a lack of sense connection with the indriyas, then from where does this happiness come—thus it is being said that the happiness which is disconnected with indriyas can be had only by the intelligent brain that has become a form of ātmā itself. Establishing thus the yogi never wishes to separate from it. This is called samādhi (21)

Spiritual Explanation :-

A totality of ātmic satisfaction with the unending happiness—which is not had through brain or indriyas. In the parāvasthā of kṛiyā, it cannot be known as anything in particular—yet the air or breath is still—although it flows in the five main elements— moodādhār, swādhisthān manipur, anāhat and visudhākhyā—if this was not there death would occur—

A kind of undescrivable happiness is experienced, but it is not felt via the indriyas, because the indriyas themselves are absent. The flow of prān is steady; flow only, gives rise to the mind and indriyas — as the prān's play at such a time is calmed, so the indriyas which can mention the state of joy are also laid to rest. During it, outside awareness is totally absent, but internally a stream of ānand keeps flowing, which is experienced by a pure

brain. This is the joy of samādhi. The prān's vibrations are stopped, can one live in such a state? —He can, as the outward air is still, but in the inside it keeps moving from modādhār to visudhākhyā in a subtle way. If this was stopped, the body would deace. It is unnecessary to say that the happiness thus obtained is not obtained by indriyas or their senses. The brain, at that time too is not absorbed, it is aware, thus it is in touch of the ānand, yet it cannot express it, as the expressive indriyas are in tranquility, beyond this stage, in the higher—or parāvāsthā's parāvāsthā of kriyā (yoga), this happiness exists, but what it is cannot be told in words. Yet, it is the form of great spiritual ānand,—which flows unendingly in a steady way. Once experienced even for an instant, it stays in memory for a long period of time and it seems as if all, the whole world is filled with the atoms of this ānand. These are the third and fourth stages of yoga's sampragyāt samādhi. Beyond it is asampragyāt samādhi. (21)

Text (22)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।
यस्मिन्स्थितो न दुःखेन गुरुणपि विचाल्यते ॥२२॥
yam labdhvā cā param-lābham manyate nā adhikam tatah
yasmin sthito n duhkkena gurunā api vicālyate(22)

Translation :-

[A yogi's steady form] After achieving the happiness of ātmā, nothing seems to be a greater gain, because the ātmā is the form of true unending happiness, establishing in it, even the greatest difficulty is not felt as such. It results in freedom from all material miseries.(22)

Spiritual Explanation :-

The most superior gain, after which nothing is considered as gain—this is gain—eminent satisfaction is the top most gain. Therefore, all texts advice to believe in the words of undoubting, (satisfied) people. Where the gain is never lost—not even by great misery—(or does not leave kriyā even when in pain)

When the state-mentioned in the previous text, is well established, then only, yoga is completely accomplished. Such a yogi is doubtless and satisfied. When this becomes a permanent affair, the pains of misery are not felt. The yogi can lead a life with common activities but with desirelessness and without mental resolves. If this be not the case, how can they understand others. Sorrow and happiness are felt by contact of material senses—sound, touch etc. with the internal attitudes. When these attitudes get subdued, the brain, joins the ātmā, then how can pains etc. be experienced? The chitt, thus rises from the concentrated position to the obstructed position. The happiness contained in the obstructed position is boundless, so the materially bound happiness, in (its) comparison is non-existent. The sādhnā, by which this sort of happiness is obtained, cannot be forsaken by the yogi—after this. Seeing this magnificent quality of kriyā, the yogi understands it as all in one, and one in all. This is known as asampragyāt samādhi—it is still more clearly explained in further texts.(22)

Text (23)

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्।
स निश्चयेन योक्तव्यो योगोऽनिर्वण्णचेतसा ॥ २३ ॥
tam vidyād duhkha-samyoga viyogam yoga-sangītam
sa niscayena yuktavyo yogo'nirvinna-cetasā (23)

Translation :-

Such a specific position is the — liberated from all grief—position, By grief is also meant—the material pleasures—which also are struck by grief. This position of yogic achievement is hardly (even) touched by grief. The unification of the ātmā—the living being with param-ātmā or the super soul is yoga—which means union. Therefore, as cowardice is not the nature of a brave soldier, similarly grief cannot be the nature of a yogi—thus he is untouched by it. Karm or act which is mentioned as 'yoga'—is thus said—as it is a stepping stone to yoga. The yoga—which results in such fruit should be well practiced according to the teachings of Guru and scriptures. Even if success is not had easily, it should be practiced with eagerness without a depressed feeling.(23)

Spiritual Explanation :-

This spiritual knowledge is the knowledge--kriyā acts is knowledge. Distinct yoga is achieved after much difficulty It is distinct when you are well established in it. Therefore it should be practiced with a determined mind being averse to temptations and having belief in Guru's teachings.

During sādhan (1) determined effort and (2) renunciation of chitt (mind) is very necessary. Without which it is impossible to do sādhan. Sankarācārya says 'Vidyā hi kā? Brahm gati pradā yā'--'Real knowledge is that which takes to the Brahm'. This is reached after much pains. As said Kabir 'The Loved one cannot be got by play and laughter'. Those who are happy by the negligible pleasures of this world and are intoxicated by its plays, do not get even a glimpse of the loved ātmā. Thus, if efforts made for attaining (yoga) God seem to be very uninteresting in the beginning, or no success seems to be achieved, then the efforts can get slackened, therefore the Lord preaches of 'determined effort'--adhyavasāy. The one who does sādhan with best of efforts believing in God and guru and having self confidence does not have to face disappointment, as the results of success will appear in due course. But, be careful, the teachings of the Guru will have to be followed with a determined mind and a renounced chitt. Untiring practice will have to go on for months, years; even if nothing is availed or understood, and with full confidence that the sādhan will bear blessed fruits one day. It should be taken as the results of one's own sins, which are obstructing the success, thus with a greater effort one has to make the self fit for yogic achievements. Such an effort is the real determined effort. Only, fortunate ones have this sort of mental strength. The philosophy of yoga says To achieve steady self realization, until non-renunciation and non-intelligence keep influencing the mind and making it roam in sense pleasures, till then, it will have to be pulled out and made to concentrate again and again in the ātmā,-this is called practice. (somewhat as in music, the correct note has to be practised over and over again, of course this is the highest form of (atmic) concentration)

The sādhan has to think in a negative way about this world-- its pleasures that are attached with sorrow, its gains that are so negligible compared to the yogic gains, its passionate desires that cause enmity, hatred, sickness, etc. that ultimately will result in death, whether we achieve anything or not. On the other hand it is much better to face death while practicing sādhan of yoga or unity with the Lord. If by sādhanā and by developing the love of God we can attain peace, and liberate ourselves from the worldly sorrows, then what is better? The prān, in its most internal self is of a very peaceful nature, by sādhan the chitt becomes calm and most rested, this super-steady form is the form of Brahm. Prān is of brahm by nature, thus the prān is consistent of a super steady form. When the outward playful prān enters the limitless steadiness, it, also becomes still. This unmoving still prān is the ātmā. This is the intelligent knowledge and its playfulness is the illusive, unintelligent, lack of knowledge that ties and that destroys the brain of the being. This soul, mlying in the body, is not different (in form or nature) than the eternal steady, happy super soul or param-ātmā. Staying in the body and joining with the indriyas, the being cannot understand this real self, thus he has to bear all pains and sorrows of this world. Only when the being, himself gets distressed by sorrow etc. and tries to explore his real self, the soul, then he experiences self-realization. Needless to say, that for this, he has to put in a lot of effort with hard work, but, once he understands his mistakes, he concentrates on correcting himself. This correcting of the self is possible by sādhan. A question can arise that how does a being become like this, and who seduces him into sense pleasures? These questions cannot be, satisfactorily answered verbally. it can be said that this is the cause of, and reason for the world's existence. it is the power of the illusive māyā. Thus 'whatever will be, will be', but the sages, who have experienced it with the eye of knowledge or seen it with the spiritual-eye, tell us in a loud confident voice-- that the reason for the living being to remain involved in material pleasures, instead of turning towards the Lord, is mainly the playfulness of the prān or its deformity. As long as this is not

corrected, it cannot return to its own state of position. The movement of the prān, in form of air creates the mind, which runs after desires riding on the body. Therefore where-ever the prān's play is there the mind's betting is; with the body and indriyas. This play will have to be controlled. "Manonāthastu mārutah"—the mind is guided by the prān. In the depth of this ever activated prān,—is present its very steady form, which is also the great form or nature of Brahm. All playful prāns are dependant on it. Purifying this prān-vāyu (air) which exists every where is the way to liberation from this world. (23)

Text (24)

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

*sankalpa-prabhavān kāmāns tyaktvā sarvāna sesatah
manasaivendriya-grāmam viniyamy samantatah (24)*

Translation :-

All material desires, averse to yoga should be abandoned for ever, and yoga should be practiced with a mind controlled from all sides,—curbing the indriyas (24)

Spiritual Explanation :-

'I will do this'—drop this sort of ego totally and permanently in an admirable way.—control mind and indriyas in the same manner.—

I will do this—do not make such a mental resolve, which the indriyas forcibly will make a person do. They will have to be controlled by the mind, as countless desireful resolves of the mind are a hindrance in yoga. If the mind supports the indriyas, they are ever eager to receive their respective sense pleasures. Thus to do that, by which the mind does not join hands with the indriyas, is the first and foremost duty of the yogi. Just by hear say this duty cannot be enforced. The mind has to be made spiritually inclined, by first understanding the good and the evil. Then concentrated practice is required to steady the prān, as, it is the one that makes the mind and indriyas dance about, stopping the playfulness of the prān is the easiest way to control them (24)

Text (25)

शनैः शनैरुपरमेदबुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

*sanaih sanair-upurmed buddhayā dhṛti grīhitayā
ātma-sanstham manah kṛtvā na kincid api cintayet (25)*

Translation :-

Gradually, making the brain steady with intelligence, and advancing it step by step, it should be situated in the ātmā thinking of nothing else. (A well situated mind, is also well steady, thus it will automatically, not think of anything else) Says sankarācārya- Ātmā is all in all, nothing else is existent. Such an aspect of the mind is known as 'ātma-sanstha' as is said in this text Making the mind atma-sanstha as this, and avoiding all other aspects of it, is the way to achieve yoga. (25)

Spiritual Explanation :-

Rising step by step, one should visualize all forms. With a steady mind, the form, which stays in the parāvastha of kriyā-naturally, should be magnified. With a genuine, steady state of concentration in the ātma, the mind is naturally freed from other worries.—

How sādhan or practice of kriyā has to be done is explained in this text. Step by step rising is—gradually moving from modādhār to other chakras (centres),—not that the breath should be taken up in one force and similarly brought down. Very quick movements of the prān, can give rise to problems. Although the scripture on yoga mentions 'balātkārena grīhiyāt' (forcefully controlling), but it is not advised for beginners. Practice of rāja-yoga is done hand in hand with the mind, so by gradually attracting the prān, the mind will be able to touch every chakra while rising, which is necessary, otherwise how those chakras will get enlightened. During practice of kriyā many forms can be seen, and they can deviate the mind thus acts and thoughts should follow instructions only. Practicing thereafter, the stages of kriyā and its parāvasthā are gained automatically, of course, it has to be done concentratingly and increased gradually. After the appearance of parāvasthā although the mind becomes somewhat

steady, still it is possible due to previous, deep conceptions that other thoughts may spring up. Therefore, extra alertness and carefulness, will be needed to stop other attitudes entering the mind and warding off the intoxication of 'Parāvāsthā'. Of course, when the parāvāsthā is well established, then 'Let no thoughts enter' does not have to be said, as they decrease on their own. The slight intoxication which results from the parāvāsthā during its sādhan is the starting point of dhārnā – In this faculty of the collected mind, a genuine parāvāsthā is reached. When no thoughts are allowed to enter the mind, then its peaceful position is known as pratyāhār. This is a liquidy form which can easily start trembling, thus it has to be consolidated by more and more practice or sādhanā. Then it is called dhārnā and dhyān (meditation). When this meditational position gets deeply inset and is unmoved for a very long period of time, then it is known as samādhi. This samādhi cannot be had forcefully, it appears on its own in a gradual manner similar to somewhat the sleeping man, who is little sleepy in the beginning, then he falls asleep and (may be) dreams and later a profound deep undisturbing sleep is had, so the first part of samādhi-sleep is like the sleepy man's state, in which slowly the outward senses get dimmed, and then forgotten – this is dhārnā, in which mind – body and outward things are forgotten, but the sādhak does not forget himself completely: thus attitudes enter the mind and dream-like position is there, where outward awareness is missing but internal attitudes keep rising in many ways, and the sādhak thinks of himself as the receiver and doer of things that give him pleasure. This is the mind's egoistic state-like that of a small child, where no determined relation with any of the world is understood. Later in the (third) stage of samādhi-sleep, as in profound sleep no attitudes remain. The only difference is that in profound sleep the brain is asleep and forgets the outside life, but in samādhi the brain is alert, only the attitudes are forsaken and forgotten. This is the position of 'asmita' savikalp (could be moved) samādhi, here the ego of the self is absorbed or enters the significant truth, thus the ego is lost. This position, is the nearest to realizing the self in

the super soul. Further still, the solely convicted mind has to be made one with the chitt, and the void of all name and form position, which results in the ātmā's union with the super soul, known as asampragyāt samādhi achieved. Here the mind is not existent, as such, all acts of seeing, hearing etc. are not done. Thus, words mind, ego etc. are all conquered. The trio of the 'knowledge, that to be known, and the knower' all cease at this juncture.

*Yachedvāngamansi prāgyastad yacchejjnān ātmani
jnānam niyacchenmahati tad yached sānta ātmani(shruti)*

The shruti says that the knowledgeable should concentrate on their words (or thoughts) in the mind, the mind on knowledge of ātmā, the knowledgeable ātmā in the superior ātmā and then in the peaceful ātmā. These are the steps to samādhi.

Thoughts are presented as words, and words are, by power of prān. If the power of prān is made steady by prānāyām, many thoughts of the mind cease in the mind only. The mind free of resolves, gets steady, this is known as taking it in the knowledge of ātmā. It is known as knowledgeable ātmā, because in this state whatever is wished for is known. This jnān-ātmā or knowledgeable one is to be absorbed in the superior and is called the entry into the great sky. After this superior and great sky, greater sky and hence the par-sky atmosphere is availed, in which it gets absorbed. This is the peaceful ātmā. This is the immovable or nirvikalp' position of samādhi where nothing can disturb it. This position has to be gradually achieved. The mind which has been all along involved in desires and worries (to obtain or get rid of them) and has been influenced by their unending influx, cannot get rid of them by just ordering them out verbally. For an absolutely clear mind, practice of yogic acts and a meditational sādhan will have to be done with patience. As a result of this, Prān and chitt will become steady, yet the deep rooted seed of desire keeps quietly lying in it, (sleeping). The position in which these seeds cannot (raise their heads or) sprout is the superior or Great state of ātmā, in this very subtle state of the brain or its intelligence is experienced the touch of ātmā. This is the savikalp

samādhi, later in its perpetual state, the seeds are destroyed, and the samādhi at this stage is known as the nirvikalp (or unmoving), this is also the peaceful state of ātmā, 'dhrītiḡrhitayā' (text 25)—holding the intelligence in the brain —this position should be attained. It is possible by sādhan or practice which makes the mind, brain, etc. steady and in the solely convicted state all attitudes are obstructed—gradually. This is the absorbing of the self (ātmā) in its undescrivable eternally pure, great superior. This is the "purusāna param kinchut sā kāstihā sā parā gatih"—Nothing is greater or better than the superior 'Man' (God), He is the ultimate end, He is the refuge. To achieve this great deliverance it is necessary to do sādhnā; going on, practicing it, as instructed by the Guru is surrendering to the 'Man'. One who thus surrenders is blessed by the Lord and attains peace. This is the delivery from all passions, desires, and attitudes of the mind. It's the fearless superior state of identification with the supreme spirit, known as 'kaivalya pada'.

Our wishful desires are the main obstructions on the way to 'kaivalya pada'. These desires result due to a trembling prān, thus if the prān is caught by (practice of) prānāyām, then the obstructions will run out. Actions for fulfilling sense desires are caused by resolves of the mind. Attraction for these desires is accumulated in the prān, which provokes the mind. Thus, if the prān is purified by prānāyām, then the desires are warded off and the lack of attraction thus caused in the prān, also ceases to provoke the mind further. Therefore the mind too, is purified. In this pure mind, rises pure intelligence, by which is reflected the pure ātmā.

More good to know details, are being told thus--

When the mind becomes steady, the ego is so lost that the yogi in the intoxication of samādhi is unable to tell or even to understand that he is in meditation or that he has achieved self realization. Then how is it possible for him to explain what he visualises or experiences during that realization. In samādhi, as the mind is obstructed, it does not see like the common, as its state is not that of the ordinary. In different common conditions

of waking, dreaming or sleeping profoundly, the ātmā is covered by internal wishful thoughts, but in samādhi-yoga, these internal thoughts are not present, thus a superior sentiment exists; on stepping down from this stage, only a definite aspect of it remains in the mind. When the mind is free of wishful wants, then only, Godly aspects come and thoughts of the ātmā arise, but in this stage too, the mind is not fully void of wants. Thus even in the thoughts of ātmā, the ego is tied with it, which cannot be untied all at once; vibrations of prān, are its power, if this power is curbed by prānāyām, then gradually a state of free mind is achieved, and by it, the ego slowly diminishes. The egoless, pure mind becomes steady, and this chitt gets naturally free of attitudes. At such a time, the mind, realising the true self, gets absorbed in the self or ātmā and rests in total peace

The sādhak who gradually attains this restful peace, does not possess the 'I' or 'my'. This is the peaceful entry of the river of mind into the ocean of ātmā's spiritual happiness. Patiently holding on to yoga, or daily practice of yoga results in such a steady gain.(25)

Text (26)

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

*yato yato niscarati manas canchalum asthiram
tatas tato niyamyaitad ātmany eva vasam nayet (26)*

Translation :-

[If the mind is playful due to rajogun, it should be controlled] Wherever and in whatever the mind wanders due to its unsteady nature it should be retreated from there, and made steady in the self (ātmā). (26)

Spiritual Explanation :-

From wherever the mind runs, it should be brought back forcibly and made to concentrate on the ātmā.

Samādhi has four kinds of disturbing natures—The first is known as kasāya (bad taste) disagreeable nature, which is disturbing in the

beginning stage of sādhan, as no interest is found in it. Secondly due to old concepts of the mind desires keep rising, which have to be strongly controlled. As an extinguishing fire is relighted by a simple blowing of air by mouth so the air or prān flowing in various nerves by breath blows up the stored attitudes and rouses the desires. Thus we can see that it is pretty difficult to disarm them by thoughts or outward control. Therefore in confused states or even in sleepy states, prānāyām and other yogic-kriyās are advised. This works like hitting a snake on its head and making it drop down, likewise the destructive attitudes are crushed; which are of the second main disturbing nature. Yet, when the mind is strongly adhering to the disturbing nature of things it gets difficult to chase them away. Those, who are used to do prānāyām, can protect themselves by doing about four prānāyām, even if unwilling to do so. Uncertainty, too much of food or sleep etc. are contrary to the act of samādhi, but they are dear to the body and mind. Therefore, as long as the mind does not enter in the internal self or the ātma at least once, till then these disturbances will be there. Still, the aim should be to keep them away as far as possible. This can be achieved to some extent, by always making the mind understand the non-beneficial affects of sensual passions or desires, and trying to renounce it from the world. Too much sleep or too much food cause laziness, so this should be taken care of. All put together one should be aware of protecting one's self from these disturbances. The fourth is also of a powerful disturbing nature. When one achieves some recognizable success, then the mind gets lost in it, and does not wish to enter into further purity and more obstructed place. If fame comes his way, he becomes greedy of it, and does not wish to move. This fault can be remedied by (the Lord's blessings and) advanced or total renunciation of the mind or self. (26)

Text (27)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्ममुत्तमकल्मषम् ॥ २७ ॥
*prasānta-manasam hy yenam yoginam sukham uttamam
upaiti śānt rajasam brahm bhutam akalmasam (27)*

Translation :-

[Thus, who repeatedly withdraw the mind and control it, attain happiness in yoga] One who calms and controls his natural desires and mind thus,—that sinless, identified with Brahm,—yogi, attains the highest happiness-by nature (27)

Spiritual Explanation :-

With a perpetual well versed thought of I am nothing, and Mine is nothing, and a steady position in parāvāsthā, mediating in samādhi one should stay well happy. Then other attractions will not be inductive and the world will be a form of God only, thus absorbing in Him; would become sinless, and so where else will the mind go.

With self-involvement in thoughts of Brahm, a sort of mental withdrawal is activated, but the withdrawing of the mind achieved by a yogi who has attained parāvāsthā, manages to calm down the basic nature of rajogun, thus the chitt being free from illusive attractions gets filled with happiness. The 'I' and 'my' are dropped, and thus a totality of Brahm is experienced. When I and my are missing,—for the mind—no selfish attractions are left, so where will it go and for whom? Thus it becomes sinless, such a yogi feels the world to be a form of God only. Then he attains unending happiness—deep parāvāsthā of kriyā or self-realization. When the nature of rajoguna and tamogun (the two lower aspects in nature) are destroyed, the purified intelligence unites with the clear, pure ātmā. It is said in yoga-philosophy—'satvapurusayoh shuddhi sāmye kaivalyam'—When man is as purified as the true spirit, then identification with the Supreme is achieved. The man (in spirit) is always pure, but when afflicted by constituent quality of material substances, it looks or becomes impure due to its nature. When the so called impurities of the self are purified by intelligence then the ātmā becomes pure. Thus reaching the same level of purity—the significant truth unites with the ātmā. This is kaivalya. Soleness with the Supreme or final beatitude (27)

Text (28)

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

*yunjann evam sadātmānam yogi vigata kalmāsah
sukhen brahm-samsparśam atyantam sukham asnute (28)*

Translation :-

[The yogi is thus gratified] Being sinless, steady in mind, the yogi easily attains happiness of the perfect kind—being in contact with Brahm. (28)

Spiritual Explanation :-

Perpetually practicing kriyā in this way, withholding the mind in meditational samādhi, void of material attractions; happiness by perceiving God all over, simply by staying in the parāvasthā of kriyā.

Kriya can result in steady meditation and samādhi, but concepts of desires are so well established that little carelessness by the sādhak who is practicing, can make his mind tempted. Therefore it is advised by the Lord to keep the mind always on the ātmā, not even turn towards temptations. Otherwise sins will not be washed off. Practicing in this manner, the yogi becomes sinless, and his mind is no more tempted. A person, who gets to this position has a deep concentrated state of parāvasthā, which results in seeing God in all, and the happiest possible disposition, which is free of fear, envy etc., and the body, mind, pran all get above board, the intelligence unites with the ātmā--absorbing in it. No form of happiness can be compared with this self-experience of overflowing eternal spiritual ānand. By this only the sādhak gets forever-freed from the clutches of sins and evil sense. This is called the superior-most happiness as after getting liberated from this body, sorrow and joy are not felt because the one to bear or to enjoy is not present. As long as the body is present, its feelings resulting from body, indriyas mind, brain etc. are felt, but a liberated yogi surpasses all these with his true knowledge, and attains as said, the incomparable happiness.

The living person's samādhi is broken now and again, and then it is understood, how negligible the worldly happiness is,

compared to the ānand which he had in samādhi. That is why he does not wish to turn worldly any more. (28)

Text (29)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

*sarva-bhūta-stham ātmānam sarva bhūtāni cātmani
iksate yoga-yuktātmā sarvatra sama darsanah(29)*

Translation :-

[Realization of the Brahm is shown]

The self-realized yogi sees the ātmā as all-pervading, and in the (self) ātmā sees all. (29)

Spiritual Explanation :-

I am in all, rather this ātmā is in all, and the ātmā of all is in the living. It can all be visualized by meditational samādhi in kriyā's parāvasthā, then all are seen as form of Brahm, and so all are equal.

The experience of a yogi, who has taken a break from his samādhi—When in samādhi, nothing is visualized, all is just Brahm. The same yogi, when, somehow takes a break, then he sees the world, but with a special vision. The world he sees is drawn from Brahm, because he has seen it as such in kriya's parāvasthā and clearly understood it—as such. For him, nothing but Brahm exists. But on the break of samādhi, he sees the world, his sight is not hindered, then, can his equilibrium remain? If it does, then seeing people in misery, there will be no end to his sorrow; as this is not a balanced happy state, how will his peace and ānand be steady? The common living being, is not as knowledgeable and is selfish and does not see all as same, so he may not be grieved by other's miseries, but the knowledgeable sees all as his own ātmā and equal, so he has to suffer with others. Such being the case, there seems to be no gain, but only misery in self realization.

This is not the actual fact, as they see all as equal—due to their knowledge, whereas the being suffers due to lack of it,

knowledge relieves from sorrow, thus it is not possible for a knowledgeable to be grieved. One who obtains samādhi goes beyond knowledgeable, therefore he does not feel the sorrows of the world as the knowledgeable. He knows that all souls are One – like the sun's reflection in different pots of water, the same superior soul reflects in all. So basically, all are one, there is no difference. Now, if the knowledgeable does not feel sorry in my sorrow, what is the benefit of being in his company? It is not that he does not feel sorry, but the nature of his sorrow is not illusive like that of the unsensible, – lacking in knowledge. Then what is it like? It is like a person getting troubled or distressed while sleeping and seeing a dream. When he is woken up by some one next to him, who is awake, he realizes the fact, similarly the intelligent wake up the worldly agrieved persons from their illusive sleep of this world and try to make them realize the fact, and thus get them released from their distress. Those with true knowledge know that the significant ātmā is one in all and it is eternally happy with no touch of sorrow. Lack of this knowledge and understanding is the reason for all sorrow. When this knowledge is lighted up by the effects of sādhan, then the sādhak understands that illusions do not have power to overcome the ātmā, they can only over-power the body. By self realization the self is seen as the soul, not as the body thus the body's sorrows do not distress them.

Those with knowledge, see the world in the parāvāsthā of parāvāsthā – as an endless heap of sugar that keeps consolidating and taking various forms and presents itself as man, animals, birds, insects, flies etc., but the intelligent with knowledge understands them all as one, although they may appear different, he knows that it is the same sugar only, and thus is not overwhelmed by the variety in name and form. The ignorant child can take them as separate, but not the understanding who knows the fact. Similarly the holder of true knowledge – the yogi who was in parāvāsthā's later stage, sees the world, but his experience of Brahm is not destroyed – as, whatever is thrown in fire turns into fire, so for a self-realized yogi, all the impurities of this world disappear in the

self-realized form of the self. Thus, they are never doubtful, this is their actual knowledge of equality in all. As long as the mind perceives the world with its varieties of forms etc. oneness in all or seeing all as one cannot be possible. Here one thing should be remembered that equality in all, is not the only coveted thing, even in a very superior position. Because, although the yogi gets freed of miseries, number of people are suffering. The whole world is filled with differences of rich and poor, healthy and sick etc. So, if these few with a sense of equality just keep observing the needy, how will they be helped? And what is the use of such an equal sight? How will the world benefit by it? They will not be greedy for riches etc. of anybody, yet they will also not be sympathetic for the poor or sick, then how such equally-sighted people will help any one? Thus few will want to achieve such a sight. But the superior yogis do not look at things in this manner. They can well feel the miseries of the needy and sorrowful. They have attained unity with the Lord, can any one say that He is not merciful? He is even merciful for sinners, what to say of others. He has promised to liberate us "Moksha - yisyāmi mā such" (gita ch. 18 text 66), these are His words – to root out our doubts and fear, and he never goes back from His words. The yogi (as such) and the lord do feel sympathy for us, but it is dealt with in a different manner or is of a different type. As God is the eternal happiness, so, where he is, there is no sorrow, and without Him sorrow prevails. But, He is also all pervading, then He has to be even there, where sorrow is. Then it cannot be possible, that He does not see the grieving. But why does He not relieve them? This is where the difference of outlook lies. Let us see, why and how we get pained, and who feels the pains. The play of constituent quality of material substances in nature cause the effects of joy and sorrow. The action of these effects is limited to the sphere of body, mind, pran and ego etc. but not the ātmā. The soul flickers life and awareness in the body, but it is not the body. Therefore, one who is situated in the ātmā is not unhappy, but with the body as self, the effects on it will be felt as sorrow or happiness. Although at first sight it appears that the soul suffers, but actually it does not. Suffering is a nature of the body,

those who understand the body as the self, suffer its sorrows. One who understands the body as separate from the self or ātmā, why will he take the body's sufferings as his own. This false attribution has to be rectified. In the parāvāsthā of kriyā when the mind and intelligence unite with the ātmā then the so called 'you' of the being is rectified, when this rectification is well done, then the 'you' becomes one with 'that' and the 'I' is absorbed in 'the'—totality of the Supreme. This is true knowledge, and is equality. The great Ātmā which is all pervading, by pleasure of which this manifold world is collectively existing; not knowing it, is the unknowledgeable state and the base of sorrow. This lack of knowledge is the cover on knowledge, unless this curtain is moved the real self will not be seen. Then how can the living being get to know His true, eternal, happy form of utmost beauty, and the merciful self—that He is? This great truth cannot be known as long as the body is known as self. Therefore, the way by which this real self is realized, and freedom from all sorts of unhappiness is had, is very kindly and thoughtfully shown by the merciful yogis—the path which leads to ending sorrows not only of this life, but of repeated births and deaths. What could be a greater act of mercy? Thus the yogis themselves go beyond illusiveness of Māyā, and guide the suffering beings as to how to cross this river of sorrow. (29)

Text (30)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥
yo mām pasyati sarvatra sarvam ca mai pasyati
tasyāham n pranasyāmi sa ca me na pranasyati (30)

Translation :-

I am the soul of all souls, thus one who sees Me in all and all in Me—I am never out of his sight, and neither is he out of Mine. Thus I present Myself in his presence and bless him. (30)

Spiritual Explanation :-

One who sees Me all over, sees Me in all, he does not desert Me and I do not desert him —

Concentrating the chitt-regularly in the spiritual eye (kootasth), separation from the Brahm does not happen—even for an instant. Whatever such a Sādhak sees, visualizes Him only, for the sight of the self-realized—only that ātmā exists. The yogi gets gratified by seeing Him in all, and all in Him. To achieve this sight, first He has to be seen in the self. Getting in touch with Him in the self; indication of Him in all is had. Then it is known that all forms are His, and He is in the Universe. If we are able to arouse the sleeping power, in--lying in ourselves, then the power which is present in the whole world will also rise. We are sleeping, thus we cannot see Him, He is always seeing us. His power is always present, only we cannot see it. We spoil everything, by seeing this, that etc. Only He exists, the rest is all illusive. As the yogi's sight of the egoistic 'I' and my is vanished (by the Lord's blessings) he sees Him all over. Void of all diversity, the eternal, happy, form of Brahm is the kootasth, (caitanya) it is the being's awareness of that 'Him' and the false ego of the brain with its diversely manifested knowledge is the so called 'you'. When the diversity is warded off, the 'you' gets united with its basic form the Brahm, and with it the manifold world ceases to be. This has to be experienced in the self, first; then it is experienced outside. As ice looks like a brick, but is nothing except water, so the consolidated form of chitt appears as the world. Therefore the ātmā--although life personified, yet, it is the cause of the worlds diversified form. Thus, the yogi, on seeing the world, sees the ātmā only, knowing it to be the base of all varieties. Thus he sees Brahm in all that he sees. The life-giver that cannot be known by mind or words, can be seen by firm determination. The power of his illusive Māyā (power) is the appearance of that, which is not really existing. In kriyās parāvāsthā the diversified knowledge of the world is absorbed or consolidated into one specific knowledge. The one--exists only, but due to our wrong power of lenses we perceive Him as many, when we obtain the correct power, the undivided image of the One (Supreme) will be seen without any obstructions. (30)

Text (31)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
 सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥
sarva bhuta-sthitam yo mām bhajaty ekatvam āsthitah
sarvathā vartamāno' pi sa yogi mai vartate (31)

Translation :-

One who knows Me, as the supersoul in all and worships Me as such, remains in Me under all circumstances (31)

Spiritual Explanation :-

Anyone who sees that I am in all (united) in the parāvāsthā of kriyā attains peace, and whatever he does remains in Me

The yogi who establishes in kriyā's parāvāsthā experiences total unification, which liberates him. He does not have to follow any particular religious specifications. Actually such a yogi always remains in the Brahm, even when doing worldly acts, he is not attracted by anything or anyone. So much so, that even while engaged in sense pleasure acts, his chitt is void of its desires. Then it can be easily understood, that if his mind is not in the enjoyment of indriyas, it must be elsewhere, and that else is Brahm. When the yogi's spiritual nerve known as Brahm Nāri, is opened by the sādhnā of susumnā – another nerve for spiritual advancement, then such unification is had, by which total non-duality is experienced. To understand the body as not the self, one has to surpass the chitta, just by saying 'I am Brahm' it cannot become an aspect of the (mind or) self. The air in the pot is part of the atmospheric air, but, as long as the sight, or mind is in the pot, the atmosphere of outside is not felt, similarly the soul of the being is not separate from that of the super soul, but the truth can only be presented when the slate is cleaned by wiping off the untrue. A totally clear experience of it is had in the parāvāsthā of kriyā, when 'that' and 'you' become inseparable, and the sādhak becomes one with 'that' 'I' which is aimed for. (31)

Text (32)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

ātmaupamyena sarvatra samam pasyati yo'rjuna
sukham vā yadi vā dukham sa yogi paramo matah (32)

Translation :-

[Amongst My worshippers, the yogi who sees all as one – is the greatest]

O, Arjuna, the yogi who sees all as self, and thus understands all as self, sees quality in all, in both sorrow and joy, and wishes happiness to all, is the greatest of yogis as per Me.(32)

Spiritual Explanation :-

One who knows the sorrows and happiness of others like his own, is a great yogi.

Those who are engrossed in the meditational yoga get disturbed as soon as other thoughts (of any one) enter the mind, but those who are well established are very sympathetic and their hearts melt with pity and kindness, yet they do not lose their consciousness(of ātmā), because they are not out to help due to any infatuation. Commonly, grief and joy are not the heart felt subjects for an accomplished yogi, the one who is not that well situated does feel these things, till these subjects of the heart remain, one cannot get liberated. Just knowing the truth does not make a yogi, a yogi must retreat the mind (heart) and experience the truth (ātmā), both these have to be practiced. Controlling the self and retreat of the mind is only possible by yoga, of course saintly company and talks do help in the process. All practiced together is – an easy way of accomplishment. The various waves of imagination create the mind as a vast ocean, if the waves are calmed the ocean can become peaceful. Therefore the learned and kind Gurus say, "By Sādhnā retreat the mind and during intervals try to understand and realize that the Lord is present in all, by this a consciousness of Brahm will exist."

But, the Lord says that one who sees the joy and sorrow of others as of the self is a yogi, yet if he is aware of these feelings of the self and of others, where and how does he stay in the obstructed state. If mind is obstructed, how can sorrow or joy be felt? For this it will be necessary to retain the mind (as before) and duality will appear. How does the Lord speak so highly of one who comes down so much? In the parāvāsthā of kriyā when

all that is; is Brahm, the feeling of the self is also not there, then how can anything be felt ? But, in the later stage of parāvāsthā, a specific position is obtained in which both aspects can be there, thus unity with Brahm is there and awareness of the world is also present, as in a sleepy condition the awareness is there, yet the mind is (also) getting inwardly absorbed. After a long period of meditation in parāvāsthā's later stage, the yogi forgets the world, thus when he comes out of it, for quite some time it is difficult for him to adjust with the worldly condition, at times a known person seems unknown, and a dear one's name is not remembered for some time, then gradually awareness comes and vice versa This is the interim position's mature nature. The enlightened yogi, on seeing the world, does not get attracted by it himself, yet he can feel for others and tries to help them, although for him the world is illusive, and its happenings are like a dream, yet seeing others suffer, he remembers – himself as he was previously, and how he had suffered in lack of true knowledge, how he was frightened by a dream, the same way he sees the suffering person crying in dream and tries to wake him up, and pacify him. Such yogis know how it was with them, and so it is with him, and thus they cannot but help him: and give him their good advice Surely, if the sages as such were unconcerned about the suffering humanity what would become of this world ? Of course even those who are absorbed in Brahm, and cannot feel the suffering of the world are also yogis of a high order, but those who can get absorbed whenever they wish, yet discard that great ānand or happiness and eagerly stretch their helping hand to help the crying and suffering beings, then who is greater than yogis of such a high position? God, himself does likewise for the beings of this world, thus attaining similarity of nature with God they are the greatest. Those liberated souls are the teachers of the world, otherwise there would be no hope for blinded mankind. Let us bow to those great saints who engage themselves in liberating suffering humanity (32)

Text (33)

अर्जुन उवाच
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥

Arjuna uvāca

voyam yogas tvayā proktah sām्यena madhusudana
etasyāham na pasyāmi cancalatvāt sthītim sthīrām (33)

Translation:-

[Arjuna being unconvinced said] – O Madhusudana, as You have described, this yoga seems impossible and unsteady to me as of the mind's playful nature.(33)

Spiritual explanation:-

By the energy of the body, it is felt, whatever yoga, You mentioned – I did not grasp because my mind is playful, I could not steady my intelligence and understand.

The two main obstructions for yoga are – not attaining the steady position of parāvāsthā by yoga, and if attained then not sustained. Thus an equality is not maintained due to which the sādhanak cannot stay in kriyā's later stage or position for a long period. This creates a feeling of hopelessness as to the success of sādhan, therefore the energetic body wants to know whether equanimity will ever be kept or not.(33)

Text (34)

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥
cancalam hi manah krsna pramāthi belavaddṛḍham
tasyāham nigraham manye vāyor iva suduskaram (34)

Translation :-

[More clearly said] O Krsna! By nature the mind is playful, troublesome and strong. It cannot be conquered by thoughts, it is fastened by unbreakable strings of desires and passions, curbing it is like controlling strong wind in jars, thus it is rather impossible.(34)

Spiritual Explanation :-

Mind is very playful It is like churning the curd, which keeps pulling this way and that, it is like throwing the wind out of the house.

Endowed with passions and ever-new desires, the mind is very strong, its obstinacy does not want to leave, no matter how much one tries to make it understand, and impressed by it, the indriyas and body get disturbed. It works according to its will, it is difficult to refuse it. As it is impossible to stop a storm, so, it is to (stop) retreat the chitt laden with a variety of strong passionate desires made all the more strong by inlaid concepts of many a lives. It behaves like a spoilt child wanting this and that, and runs about like a mad dog.

You have previously said about making the prān steady by prānāyām, by which the mind will get steady, but to steady the breath or prān is also not easy, it seems as impossible. (34)

Text (35)

श्रीभगवानुवाच

असंशयं म्हाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

Sri Bhagwan uvāca

*asansayam mahā-bāho mano durnigraham calam
abhyāsena tu kaunteya vairāgyena ca grhyate (35)*

Translation :-

The Blessed Lord said.

[The way to curb the mind] mighty armed son of kunti 'As you say, curbing the mind is undoubtedly very difficult, yet it can be possible by regular practice and determination. (35)

Spiritual Explanation :-

It is experienced by the spiritual eye-what you say is correct - by practice and forsaking needless wants it can be made steady

When the energetic body feels that it is impossible to curb the mind; it is experienced by the kootasth that practice and

detachment can control the mind. Says the yoga philosophy "tatra sth'tau yatno'bhyāsh'" - Practice is that which makes the mind steady and fixes it on the Lord. It is done by repeatedly concentrating it in the kootasth, thus gradually it will get consolidated and station itself in the ātmā. This is the so called practice. A long period of devoted practice builds a strong base for yoga. Then just by will power the chitt can culminate on any subject. This is one way of controlling the mind, the other is by renunciation. Not letting the mind indulge in unnecessary things is renunciation, because indulgence causes attachment and non-indulgence causes detachment. Non-indulgence avoids attractions. Renunciation is of two kinds - 'Par' and 'apar'. This renouncing also has to be practiced. The 'aper' has four stages.

The first is 'yatmān' - it is the inclination of the mind towards renunciation by hearing the preachings of 'Guru' or getting impressed by texts. The second 'vyatikram' is - the understanding of the achievement made, as to which attitudes of the mind and indriyas (and their senses) have been dropped and which still exist.

Later the 'Ekendriya' renunciation is curbing of the outward indriyas by knowing that all their sensual subjects are ultimately a cause of unhappiness, and making the mind steady on any one thing.

In the above condition, it is not that the mind is not eager for sensual pleasures, but it does not wander in many directions thus making the indriyas uneager for most desires : and gradually when the mind becomes desireless, an unwillingness for all sensual pleasure rises, - this is known as 'vasikār' renunciation. In this world of ours, eating, drinking and sex-life etc. are seen as the main sensual pleasures; and the fruitful pleasures of heaven etc. are the very subtle pleasures of hearing etc., related to the super-fine senses. Getting free from the desires of both earth and heaven is the later stage of 'vasikār' or excellent renunciation. After the rise of this 'vasikār' the spiritual and unspiritual knowledge, the difference of nature and God is realized. This is the form of 'par' renunciation. After it nothing can disturb the

mind. These are all different stages of kriya's parāvasthā, deep, deeper and deepest. Mind is not curbed without practice of yoga. The intoxication of kriyā-sādhān (practice of yoga) will create lack of interest in other subjects or desires. Thus, this type of renunciation is possible only by sādhnā, it cannot come by theoretical knowledge only. To subdue the mind, the first step is or should be to get the entry into the school of spiritual knowledge. After it, naturally one has to work or practice for advancing. At the beginning, interest has to be created by company of those who are well versed in it, as without interest nothing can be well (performed or) learnt. Even as such, old inlaid concepts of passions and desires cause much hindrance, but seeing the simple, pure life of the saintly, one gets inclined to rid one's self from the disturbing elements of the chitta, as a calmed mind is the third most important need for self-realization. By the decrease of worldly attractions and attachments too, a perpetual state of renunciation is not achieved. The reason for it is the unsteady prān, to make it steady-yoga or practice of prānāyam etc. is surely needed. By a steady prān, the highest of renunciations are naturally developed.

The Lord has mentioned practice and renouncement as the specific ways to control the mind. Actually, practice makes a man perfect, is the perfect saying.

The philosophy of yoga says —

The river named chitta, flows in both directions. It flows towards the blessed virtues and towards the sins also. One that flows from the heights of kaivalya (where ātmā unites with Supreme) to the valley of true knowledge is the blessed one, and the other one that flows out with worldly pride laden with impudence, etc., towards the indiscriminating illusiveness of passions is the sinful; therefore with efforts the flow towards illusive passions will have to be stopped, and by (practice of) the mind's consolidation, source has to be provided for the blessed flow of virtues. Thus obstructing the attitudes of the chitta depends on both control and efforts or practice. Even by pātanjal's philosophy (12th rule) the Lord's words are echoed

'abhyāsa vairāgyābhyām tannirodhah' the chitta – attitudes are obstructed by practice and renunciation. (35)

Text (36)

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

*asumyatāmnā yogo dusprāpa iti me matih
vasyātmanā tu yatatā sakyō' vāptum upāyatah (36)*

Translation :-

[This subject is thus decided, so, it is said] yoga is difficult to attain by one whose mind is not controlled, as by my opinion. But one can be successful by practice and renunciation. (36)

Spiritual Explanation :-

Yoga is not possible by an uncontrolled mind – it becomes very difficult. Control is achieved, gradually by practice.

Yoga is difficult for an uncontrolled mind, many get disheartened after a few days of practice, but getting discouraged like this will not work, as yoga is an art, which should be regularly practiced for a long period. At last you will see the fruits, but for an irregular and undetermined person it is difficult. The outward practice and detachment, control the chitta to some extent and it does not get over indulged in unnecessary matters. After this the real work to conquer the chitta has to be done. Determined effortful practice — prānāyām etc done with concentration daily for at least six hours, steady the (mind and) prān. True knowledge appears as soon as this is achieved, with its appearance, previous undertakings and fruits of acts get minimized. Thus it is necessary to do sādhnā with full efforts, to attain God. It will not do to depend on destiny (for this), it is not like common joy or sorrow, it has to be achieved. The pātanjal philosophy of yoga says that devotion, virility, remembrance, samādhi (meditation) and knowledge are needed for higher achievement in yoga.

Believing in the words of the Master and reputed text is devotion. Says the Lord in Gita 'shradhāvān labhate jñānam'—

the devoted become knowledgeable. Deep interest in the subject is devotion, not just inquisitiveness for knowing it. Without interest nothing can be gained.

Forceful eagerness is virility, without which virtues like calmness and firmness cannot become a part of the self. During sādhan at times laziness and a feeling of hopelessness overcomes the sādhak, which is difficult to do away without a firm mind. As said Buddha—'I will not get up from this seat as long as I do not achieve the knowledge which is difficult to gain even by practicing for uncountable years'. Of course this is an astonishing example of virility but having a little of this is necessary for success in yoga.

The knowledge which is once gained, or attained by daily sādhan, should be kept in way of memory. This is remembrance of sādhan. Many experience knowledge, renunciation, intelligence, faith in God and peace of mind, at times or may be once only, but they forget it as if it never happened, and thus it may not ever occur again. Forgetfulness of these is our bad luck or destiny. We know the world as illusive and as sorrowful, but all understandings vanish at the time of enjoying sensual pleasures. All our knowledge is forgotten, this is the most unfortunate thing. Therefore practice of remembrance is also needed. Beneficial (spiritual) experiences should be remembered over and over again, this will make the mind concentrated on the subject. That is why, we are taught to repeat sacred sounds, hymns and the Lord's names. Whatever is repeatedly remembered, becomes a concept of the mind, and other thoughts do not easily get an entry. Yet, it all has to be done with devotion; attentively and respectfully, otherwise much gain is not possible.

All put together, a stage of samādhi is approached. Concentration of the chitt is meditation and a deep form of meditation is samādhi. This of course is sampragyāt samādhi (has been explained previously). by it yogic knowledge is achieved, and the intelligent form unites with the Lord (Purusa or Man). In the later stage of renunciation, even the Man is renounced, and the kīrvalya stage or soleness (with the supreme) is achieved,

which is the final beatitude.

Thus we can say for sure, that 'God helps those who help themselves'. (36)

Text (37)

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलिमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

Arjuna uvāca

ayatih śradhyopeto yogāc calīta mānasah

aprapya yoga samsiddhim kām gatim kṛṣṇa gacchati (37)

Translation :-

O Kṛṣṇa! What is the fate of the man, who started yoga faithfully, but due to slackened practice and worldly mindedness could not achieve success in it? (37)

Spiritual Explanation :-

The energetic body feels that if I am not able to steady the mind-and thus unsuccessful in yogic acts, die without attaining anything out of meditation etc. what will be my destiny?

At the start, sādhnā was begun with devotion, but the mind did not get steady, it was repeatedly disturbed, thus a feeling of despair and unsuccess entered the mind, resulting in slackened practice. With this, although trying hard to do sādhan with consolidation of the mind, yet seeing that the worldly attractions are not leaving, and if, dying in such a state without Godly thoughts as of old concepts, or due to painful death, then what? What will be the future of such a soul? (37)

Text (38)

काच्चिन्नोमयविभ्रष्टश्छिन्नाग्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमुदो ब्रह्मणः पथि ॥ ३८ ॥

kaccin nobhaya vibhrastas cinnābhrmiva nasyati

apratistho mahābaho vimudho brahmnah pathi (38)

Translation :-

O mighty armed ! Does it not happen that such ones do not attain heaven as of their unfruitful acts of yoga, and are also unsuccessful in it, so being deviated from both paths, get destroyed like the riven cloud ? (38)

Spiritual Explanation :-

Not being in the aspect of Brahm, he is scattered like a piece of cloud. What happens to him ?

One who loses religion and liberation what is his fate ? When the breeze scatters the cloud, it cannot join together unless it gets a favourable wind, and is just lost. Does an unsuccessful yogi have the same fate ? Because of his interest in yoga, he does not follow the general religion, so his path to heaven is obstructed, and as he does not attain Brahm being unable to rise in yoga, so he is not even freed. Thus, one who is deviated in such a manner, what is his destiny? Does he not get lost like the riven cloud ? (38)

Text (39)

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥
*etanme sansayam krsna chettum arhusya asesatah
tvad-anyaḥ sansayasyāsyā chettā na hyupadyate (39)*

Translation :-

O Krsna! You are the only one who can dispel my doubt, none other than You can clear it. (39)

Spiritual Explanation :-

First dispel these doubts, later clear some other doubts

At the start only, a great doubt encroaches the mind. After it is cleared, then only others can be brought forward. Our mind is always very doubtful, as long as the doubts are not cleared, we do not understand what to do. But the Lord Who is present in our heart as the hidden self, is the one Who can understand us better than any body else. That is why Arjuna says that You and none other can dispel the doubt in my heart. The Lord is all knowing.

The Susumnā nerve is the knowledge giving nerve. One who enters the susumnā becomes all knowing. This (all knowing) seed is fully present in the Lord only. Says the philosophy of yoga - "tatra niratisayam sarvagya bijam"- the most superior seed of all knowledge is present in Him. Even the upanisad says - 'The superior most soul is God'- the Guru of all beings. Thus God is the one to dispel all doubts. As long as the mind is there, doubts will not end. When the mind drops its ego and unites with the Brahm, no doubts are left. Genuinely clear mind can only be had by sādhnā, when it becomes void of all desires and unites with the ātmā absorbing itself in it. Thus spreading the light of knowledge and becoming the Guru - this is the specification of Ātmā as the Teacher, so is said - "Ātmā vai Gururekah". (39)

Text (40)

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥
*Sri Bhagawāna uvāca
Pārth naiveha nāmutra vināśas tasya vidyate
na hi kalyāna kṛt kascid durgatim tāta gaccati (40)*

Translation :-

Said the Lord - (as in answer -- in the next 4 texts) Son of Prthā! Such a person, who does good is not destroyed either in this world or in another. (He is called a doer of good, because of his faith, devotion and interest in the acts of kriyā-yoga). (40)

Spiritual Explanation :-

The spiritual eye sees - the one who does good acts is never destroyed -

Although doubting as above, the sādhak's spiritual knowledge rises again, by which he knows that result of good is never bad. Who is the virtuous or good in action ? The being, who so far was suffering at the hands of body and mind, understands the reality and does not listen to his worldly mind, and tries to make it introvert, by not being guided by indriyas and body, then he

tries to engage in sādhnā, by the teachings of a spiritual Guru and texts of the subject,— with faith and interest. Such a being is never destroyed. The indriyas wish for pleasure of senses and the body wishes to rest, but by this ill fate is not destroyed. A distance from the ātmā – is the destroying of the self in real. This must be avoided, but if the mind is full of desires, then this destruction cannot be avoided. Therefore the sādhnaks try to follow ways by which ātmā can be availed. The art of joining the mind with ātmā is the main way out, this is the art of yoga. Those who practice yoga, can, at times fall from their yogic position due to some desire or get slackened (by some reason) in practice. Both their worlds would get destroyed or not, was Arjuna's doubt, and it was made clear by the Lord that they will not be destructed as they were engaged in virtuous acts. If, once anybody is blessed by the light of the soul, or any day, even for an instant, if, in the later stage of kriyā, has experienced spiritual happiness, then although he may not achieve success, yet he will not have an ill-fated destiny. He will gradually, but surely get gratified by liberation. He may not have attained samādhi, but he was trying for it and in the course of it, he happened to die. Then where his concepts will take him? Thus by them, he is in a state to get a good body and a good fate. Heaven, hell, this and that, all worlds and their living ones are part of the Lord only, so one who has effortfully learnt to remember Him – in all circumstances, has, nothing to fear. He will surely be endowed with a good destiny. Not only he, but even the one, who unluckily leaves sādhan due to lack of determination will also not have hell as his fate. This is the fateful result of thinking of Him, and remembering Him. All (heaven, hell, etc.) exist in God, thus due to any fruitive acts, if hell is got, then too, the lord will not be forgotten due to previous practice, and by this remembrance he will rise to higher planets. Memory of God is like heaven and forgetfulness of the same is hell. The same is told by great sage Nārada in the Bhāgavat. It is further said that, only by common religious rites, that super human stamina is not gained, which can be received by the acts of Godly devotion, and self-realization; and that which is gained too, is not steady. (40)

Text (41)

प्रा पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टो ऽभिजायते ॥४१॥

*Prāpya punya kṛtām lokān usitvā śāśvatīḥ samāḥ
sucinām srunatām gehe yogabhṛsto' bhijāyate (41)*

Translatic :-

The unsuccessful yogi, goes to the high planets of the pious beings, and after staying there for a long, long period, gets re-born in a pious rich family. (41)

Spiritual Explanation :-

Those unsuccessful in yoga get re-born in the family of priests, holy or rich people

Those fallen in yoga are of two kinds. If the yogi's mind is infatuated by desires, etc., then he does not get success. Lacking in concentration, due to their desires, they cannot meditate well. They may get some virtues, by which they think much of themselves and slacken in practice of ātmā (spiritual) kriyā. Thus, they get misled by the little power they have received from their sādhnā so far, and get greedy for worldly riches etc. these yogis enjoy the fruits of their acts in heaven, till it is due, and are re-born on this earth. Here too, as a result of their practice and faithful devotion to Brahm which they had, they take birth in families, where they can carry on their sādhnā's practice, which was left in mid-way. As Kabir said –'Those who worship Him with desires get them fulfilled, but those who worship without desires get Him'.

One who remembers Him to fulfill desires, gets born and re-born, one who remembers Him for his sake – desirelessly; gets liberated from repeated births and deaths. (41)

Text (42)

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशाम् ॥४२॥
*athavā yoginām eva kule bhavati dhimatām
etaddhi durlabhataram loke janma yadī-drīśām*

Translation :-

[The fate of a yogi fallen from not so high a position has been told. The destiny of a yogi who comes down from a high position is now being told]—such yogis get born in the family of a knowledgeable, learned person, not in the family of a common yogi, who is not yet situated in yoga. Such a birth is much praised, as it is very rare in this world. (42)

Spiritual Explanation :-

Or is born in the family of a yogi—which is very rare—

Now, the Lord is speaking about the fate of the (higher) second type of fallen yogis. Even after practicing yoga for a long period, due to previous unaided concepts of some ill acts, or due to death as a result of nonlongevity, or lack of getting a sound base for yogic-sadhana, and unsteadiness due to slackened practice, they do not achieve success. Such yogis, although not short of renunciation or practice do not attain success in yoga, but after death they go to higher planets where they complete their sādhan, or if they have not reached that high a position, then they take re-birth in this world, but in the home of a yogi, where all circumstances are suitable. Here they easily avail the sound teachings of yoga and have none to disturb them. Even if they are poor, they can sit in a secluded place and try to explore the ātmā—their dear one, in their prān; for as long as they wish. Thus, trying over and over again, they are successful in making themselves attain a steady form in the self. Due to its undisturbed helpful circumstances, this sort of birth is said to be very rare. In a rich family, much can be disturbing, but in a simple yogi's family such disturbances do not exist. Therefore being born in an aristocratic, rich family is not as beneficial to the yogi. On the other hand if born in the family of a yogi, being gratified by sādhan and samādhi is easier. (42)

Text (43)

तत्र तं बुद्धिसंयोग लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

*tatra tam buddhisamyogam labhate paurva dehikam
yatate ca tato bhuyah samsiddhau kurunandana (43)*

Translation :-

[What happens after being thus born, is told in one and a half text.] In these two sorts of births, they are endowed with previous life's concepts and knowledge of Brahm, and thus, by practice attain Brahm. (43)

Spiritual Explanation :-

After it by the concepts of previous life, endowed with the unaided sense, naturally he gets inclination and trying accordingly, reaches success

As a person gets aware of all things, when he wakes up from sleep, similarly the previous life's wishes present themselves forcefully in the present life, causing the being to act with increased eagerness to attain the desired 'siddhi' (or success in sādhan). This is due to the subtle body which is not destroyed when we die, it carries the basic faculty of impressions with it, but it has to be realized in the present or following birth by effect of work. The sādhan has to work hard by way of practice; although all put together it will become more easy for him—by way of availability and circumstances. If by any chance success is not achieved again, then too, the previous stage of sādhanā will be maintained in yet other lives. (43)

Text (44)

पूर्वाभ्यासेन तेनैव ह्रियते हावशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

*purvābhyāseṇa tenaiva hriyate hy avaso'pi sah
jijñāsuraḥ api yogasya śabda-brahmātivartate (44)*

Translation :-

[By the virtue of previous life's divine consciousness, he is naturally attracted to yoga, even if he is unwilling. Such ones, who are just inquisitive, also gradually strive for yoga and rise above the ritualistics, and in due course get freed. (44)]

Spiritual Explanation :-

Due to previous practice he is pulled into kriyā-yoga. He keeps enquiring of Brahm and his queries are satisfied by the Guru.

The yogis who failed to attain yoga, get re-born in a yogi's family where disturbing elements like rich attractions etc are not present. But born amidst riches etc., can they become wishful of spiritual yogic knowledge? For such, the Lord says that they may not become interested by their present state, but their last birth's deep-set attitudes towards sādhan make them interested in it and thus they do find a Guru, believing in whose teachings if they follow it sincerely they can gain success in due course without much difficulty; of course it will depend on their practice. (44)

Text (45)

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याती परां गतिम् ॥४५॥
prayatnād yatnānas tu yogi samsuddha-kilbisah
aneka janma samsiddhastato yāti parām gatim (45)

Translation :—

In this manner the little practicing yogi too, gets to the high stage of yogic success. Then what to say of the one who practices with care and attention? He gets sinless, and little by little, practicing with increasing conceptions in a number of births he attains the highest position. (45)

Spiritual Explanation :—

In this way, achieving, self-restraint the yogi sees nothing excepting Brahm, thus in many lives a distinct perfection is attained, by which is obtained the Supreme.

When the ones who are not very strong in practice receive unexpected fruits, then those who are practicing effortfully are sure to reach the top. Genuine, later stage of kriyā—is the stage of perfection. When this stage gradually becomes steady for a long period then the Supreme is attained. Those who are born with pre-birth's consecration of sādhanā, are usually more inclined towards it, and thus receive it as something which they (seem to) had lost. They (such found) can concentrate with little effort and advance well and fast as they can easily consolidate the mind and make it introvert. They become sinless, yet to reach a perfect renunciation

it takes many a lives. Perfect success is obtained, when the mind cannot be distracted by anything. When peace abides in the chitta the sādhak gets lost in spiritual happiness. Reaching this lost position also takes a few births, but one need not get discouraged, because one who is situated in yoga does not take much time, if he keeps trying. It is written in the yogic philosophy (yoga darshan - samādhi pād)--“teevrasamvegānām-āsannah”--Those who have a strong impulse, for them success in yoga is very near at hand, such a yogi attains samādhi and resulting knowledge without much delay. The strong impulse is made stronger by the internal faculty of the previous life. This makes the yogi free of laziness and carelessness and he is ever eager to do his practice of yoga. What is meant by many births is thus explained—the above mentioned impulses are in three degrees of comparison. The mild, the not so strong, and the strong. The mild impulse can be improved by regular sādhan for some time, by removing the laziness that is the cause of it. The not so strong is made stronger by doubtless thinking and the blessings of Guru and God. Those with the natural strong impulse, get very close to achieving yoga-success

From the womb of the mother to the birth and after destroying of the body, it is known as ‘pralaya’ or death. When the wandering mind gets deeply lost in meditation it is called ‘pralaya’ by the yogis. This type of a pralaya or death is commonly known as regulated or achieved by regulation. Sleeping after waking is also this sort of a pralaya but this is outwardly whereas the meditational pralaya is internal. By practice of sādhanā, when the mind slowly, by and by, gets introvert and then is lost deeper and deeper until it is rather impossible to come back then it is called point of no return or ‘Moksha’ (liberation). This the yogi’s term as ‘maha pralaya’ at times. The yogi’s say that birth and death, creation and destruction are happening, every moment. The breath comes, bringing life with it, if coming and going of breath causes life and death, then it can be said that with each breath regular life and death are happening. This breath’s in and out period is

increased and regulated in a better way by prānāyām. By numerous prānāyām, or inhaling and exhaling of the breath as many births take place. In this way, by many births the sādhak achieves success. Still, by those with a dedicated strong impulse too many prānāyāms are not necessary. Regulated fewer prānāyāms can make them introvert, with an intoxicated mind. As a common rule--well concentrated 12 prānāyāms obstruct the mind which is 'pratyāhār', and 144 prānāyāms cause a steady abstraction of mind by holding the breath suspended, this is known as 'dhārmā', then by 1728 prānāyāms a state of 'dhyān' or meditation is gained and 20736 prānāyāms cause the approach of samādhi. (45)

Text (46)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतो ऽधिकः ।
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥
tapasvibhyo' dhiko yogi jnānibhyo pi mato dhikah
karmibhyas cādhikho yogi tasmād yogi bhavārjuna (46)

Translation :-

The yogi in my opinion is greater than the ascetic, greater than those who do penance of many kinds and greater than those who are rich in knowledge of the various scriptures. He is also greater than the fruitive worker. Therefore O Arjuna, in all circumstances be a yogi. (46)

Spiritual Explanation :-

Staying in the parāvasthā of kriyā is better than concentrating in the kootasth or being watchful in the yoni-madrā and is better than performing kriyā (or yogic acts).

Therefore become a yogi--

When anyone, trying to become a yogi, manages the entry of prān into the two-petalled- āgyā-chakra or point of mediation in the head in between the eye-brows, practicing the rise and fall of prān, united with the mind concentrating on each of the lower chakras, then he is known to be doing penance and the āgyā-chakra is said to be the planet of Solace for penance. The knowledge holders of the most internal world are those that see

the light of the ātmā during 'yoni-madrā', and hear and see many unheard sounds and sights in it, later getting aware of the spiritual sound point or nād- bindu, get situated or stationed in it. They are called the rich in knowledge. The workers or 'karmi' are those that do practice of kriyā (yogic acts). The yogi is the one who has attained yoga or the later stage of kriyā-yoga known as parāvasthā and is situated in it. This is the self realization success or 'siddhi' of Sādhna or practice, for which so much of hard work is needed. In all other stages some attitudes are present in the mind, but in the parāvasthā of kriyā they are absent, as long as this position is not gained, the end of sādhnā is not attained. Therefore the Lord tells Arjuna not to stop on the way but is to complete the practice of yoga effortfully and become a devoted yogi.

Well, why is yoga known to be as 'obstructing the attitudes of the chitt? Yoga means uniting. The flickering of the chitt is the cause of all creation, without its manifold attitudes the various scenes we see will vanish. The one existing form, due to the vibrations of the citta takes the form of sound, touch, sight, taste and smell but to grasp these senses separately our sense-organs or their indriyas are separate, but actually it is all one, that one existing truth is the knowledge holder 'I' or 'My'--the ātmā, which cannot be violated at any time. These sights we see are not forever, they are enlightened by the onlooker's senses of the scenes. If the onlooker is not present the scenes will be absent, but for-ever in the absence of the scenes the onlooker is present. This is the on-lookers unity or yoga with the form of the self and his situation in it. In case manifold truth existed, unity would never be possible, thus this variety of forms is also a stage of position in which the chitt gets situated. With a united form of understanding with the ātmā as self, the mind's imagined diversified attitudes diminish with it and so do all scenes. Thus we can see that various attitudes invading the mind are the obstructions on its way in uniting with the ātmā, and vice versa. Therefore the sages say that "yoga is--obstructing the attitudes of the mind". Surely, therefore, prānāyām etc. are also known as yoga being the measures of achieving yoga. Prānāyām, thus is said to be the best of all acts done as penance and as practice of

yogic sādhan. The most virtuous religious act is consolidation of mind and indriyas. This righteous sādhnā is successfully achieved by prānāyam. By it the mind's passions and desires with their attitudes are diminished, and the true knowledge dawns, therefore yoga practice is the stepping stone to truthful knowledge. Due to the mind's unstableness Arjuna doubted the possibility of stabilizing the chitta by yoga, but the Lord with his eternal stable position preached yoga to him. Attaining the stability of the chitta is the aim of this sādhnā. It has been told many a times that prān's vibrations cause the mind's unsteadiness. Thus as soon as the prān's play is curbed, the prān becomes steady and the mind follows suit. Then, the unity with ātmā is possible, and yoga is achieved. Therefore yoga is better than all other religions. During the intermediate stage of this sādhan unknown wondrous experiences are had, of which the sādhanaks are aware; so, much need not be said. (46)

Text (47)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्मज्जते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

*yoginām api sarvesām madgatenāntarātmanā
sraddhāvān bhajate yo mām sa me yuktatamo matah (47)*

Thus ends the sixth chapter of Srimad Bhagvad Gītā in the matter of dhyān-yoga or meditational yoga

Translation :-

Amongst all yogis, one who is devoted to me, faithfully and lovingly is most intimately united with Me in yoga and is the best of all. (47)

Spiritual Explanation :-

Staying in the parāvasthā, whose mind is always situated in the Brahman can understand Me and knowing Me all indriyas will become stable.

The loving devoted yogi has been said to be the highest of all yogis-by the Lord. The reason for this is that without unending devotion it is not possible to attain this difficult yoga. God presents the form of this light, only in front of those whose prān

is very eager to receive Him. It is impossible for the yogi, not to be a devotee. The yogi who is devoted, can only cross the path of yoga with ease. To know God, one has to become a yogi, but at the same time if the yogi has faith, love and devotion for the Lord, yoga becomes a pleasing act for him. Why am I working so hard, practicing so much, for whom? For the One Who is the dear friend of all the living beings—He is the well-wisher-ātmā of all. None can see the ātmā without connecting the self with it, forming this connection is possible by yoga, and this is what has been told—specifically in this chapter. The chitta of a yogi is a very respected one, as it has no other attitudes besides the one of the soul. He is lost in its happiness, as nothing is nearer to the ātmā of the being than the param-ātmā (soul of all souls) or the Lord. When this ātmā is tied down to the body and its wants etc., then he cannot understand what he is and to whom he belongs, but due to his unimaginable good fortune, when the prān is made steady by the practice needed for it; and (as such) the in-born conceptions get decreased, by it the mind's worldly attitudes also diminish, then the world moves away and there is no distance left between the mind and ātmā. The purified self or mind unites with the great soul, like a river entering the sea. This is known as the 'yuktatam' stage—as said in this text. This is the fully surrendered state where none other is depended upon. This is the highest position where no separation is possible.

There are a few sects of yogis who reach some success in yoga by following the yogic order; but without the Lord's union, eternal peace or liberation is not possible. It seems, therefore, that the Lord has spoken of faith, devotion and surrender etc. to warn us against mid-way success, so that we may not get enamoured by it and drift away from the Lord, because after all the practice and hard work, if love, faith and dependence on God is not achieved then much will not be gained. (47)

Thus ends the spiritual explanation of the sixth chapter of Gītā, named—

*Shyāmācharana Ādhyātmik Deepikā or
Shyāmācharan's Spiritual light.*

INDEX

Ādyaskati	First power source
Ānāhat	Spiritual sound
Ānanda	Spiritual happiness
Anima	Sort of spiritual success
Āsana	Posture, mat or rug etc. for sitting
Asmita	Unexpanded
Ātmā	Soul
Beej	Seed
Bhakti	True love for God
Brahm	God
Brahmagya	Union with God, having knowledge of God
Brahmarandhra	Highest spiritual point in the head, aperture in the crown of the head
Chakras	The spiritual wheels or (circles) points in the spinal column — padma or lotus
Chitta or Chit	A storehouse of attitudes of the heart and mind
Cidākās	Void of the mind—high spiritual position
Danda	A significant rod—carried by a sanyāsi (as herein)
Dhārmā	Steady abstraction of mind, holding the breath suspended, retentive memory in general
Guhā	Cave
Guna	Quality—refer to modes of material nature
Guru	Teacher (spiritual)
Gyān or jñān	Knowledge (spiritual)
Indriyas	Sense organs of the body
Irā	Spiritual nerve
Kaivalya	Absolute dignified isolation (beatitude)
Kāl	Time

Kālā	Art — Qualities
Kāran	Reason (causal)
Knowledge	Spiritual knowledge
Kootastha	Spiritual eye in the head
Kundalini	(coiled up) spiritual power at the base of the spine
Kriyā	Act (of yoga-here)
Loka-sangrah	Mass of people
Mahābhoota	Primary substances
Mahā-Kāl	Siva—the Lord in his character as the destroyer
Māyā	Illusory image
Moksha	Liberation
Mudrā	Posture
Mun or 'man'	aspect and concept of the mind & heart
Nād-bindu	A nasal sound in yogic philosophy represented by
Niranjana	Blemishless (God)
Nirvikalp	Which cannot be disturbed
Nāri	Nerve (referring to the very fine spiritual ones)
Omkāra	First spiritual sound (of 'Om')
Pancha-tatva	Five elements of creation—earth, water, fire, air, sky
Paramātmā	Soul of all souls—God
Parāvasthā	Higher position or later stage (of kriyā-yoga)
Paravyom	Beyond the sky
Parvikalp	Beyond destruction
Pind	Offering to the dead
Pingalā	Spiritual nerve
Prān	Breath of life
Prānāyām	A particular way of yogic breathing
Pratyāhār	Retreat of the sense organs
Preta	The spirit immediately after death—could be later also
Rajo	Of the earth

SPIRITUAL GITA

Roop	Form (beauty in general)
Sādhak	One who practices
Sāadhan or Sādhana	That which is practiced
Sahasrār	Thousand petalled lotus (spiritual) in the head
Samādhi	Deep position of meditation
Sānkhya	A way of yoga
Sanyās	Renunciation
Sanyasi	Renunciated person
Sato	Of the real (Supreme) truth
Sātvik	Of Godly nature
Savikalp	Broken, could be moved
Siddha	Attained success (in yoga, etc.)
Siddhi	Success in yoga, etc.
Sumati	Good sense
Susumnā	Very fine spiritual nerve
Sthitadhi-pragya	A stage of samadhi
Tamo	Of evil or dark
Unmani	Trance in yoga - elevated stage
Vāyu	Air, Prān, life's breath
Venu	Musical instrument—Flute
Vikalp	Disturbance
Vyom	Sky
Yajna	Religious act (of sacrifice) by rituals
Yamraj	God of death (by the Lord)
Yoga	A specific way of spiritual science (as it is mentioned here)
Yogābhyās	Practice of yoga
Yoni Mudrā	A special yogic act (for spiritual vision)
Yuga	Millenium