

Spiritual Gitā

(2nd VOLUME)

*Chapters seven to twelve 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)

Spiritual Gitā
(Volume II)

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KRIYA-YOGA :

That sacrifice and self-education by which
Godly contemplation is made possible is
known as **Kriyā-Yoga**

Cover Page —

Represents **Kootasth**

Picture on Rim —

Represents **Āgyā-Cakra**

PREFACE

Hurdles have to be faced before accomplishing anything worthwhile, specially if it is of a serious nature and more so, if it is a spiritual matter. Anyway, by the grace of the Almighty, it seems that the stepping stones to this Volume II have been crossed.

By the grace of God, Swami Shāntānanda Giri of Yogoda Satsanga Society has written the introduction for which I am very much grateful to him.

Being under the similar banner of Lahiri Mahasaya I am taking the liberty of publishing the encouraging and blissful letter from Yogācārya Ashoke Kumar Chatterjee, who represented India at the Congress on World Religions held at France in 1997.

By His grace only, Jagat Guru Shankarāchārya Swami Swarupānand Saraswatiji Maharaj has been kind enough to send a letter of approval for the effort made. A copy of the letter has been given herein — as it is.

Devoted Efforts take out the fatigue from the work and give a bliss of happiness.

—By the blessings of the Lord only.

Chandra Kanta Agarwala

My Special thanks to Miss Sonal Himnatsinka.

Ashoke Kumar Chatterjee

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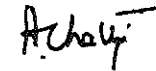
Dated : 24/7/98

Dear Mrs. Agarwala,

I extend my heartfelt thanks to you for offering me an English translated copy of the *Spiritual Gita* (Vol. 1) of Yogiraj Shyamacharan Lahiri and Yogiguru Bhupendranath Sanyal. I am going through the contents of the book. I am reading the Bengali original since 1960. I must appreciate your noble endeavour to translate this great book in English as many English readers will be benefitted because this is the first English translation.

I hope that you will complete the translation of the remaining two volumes in English. I pray to Bhagavan Krishna-Shyamacharan to grant you His Divine Grace to enable you to complete this noble mission.

With my regards.



Ashoke Kumar Chatterjee

To
Smt. Chandra Kanta Agarwala,
207-A, Rash Behari Avenue,
Calcutta - 700 019.

FOREWORD

Sri Sri Paramahansa Yogananda writes :

"My Guru and Paramagurus — Swami Sri Yukteswar, Lahiri Mahasaya, and Mahavatara Babaji — are rishis of this present age, masters who themselves are God-realized living scriptures. They have bequeathed to the world — along with the long-lost scientific technique of Kriya Yoga — a new revelation of the holy Bhagavad Gita, relevant primarily to the science of yoga and to Kriya Yoga in particular."

"Mahavatara Babaji, at one with Krishna in Spirit, through his grace intuitively transferred the true knowledge of the Bhagavad Gita to his disciple Lahiri Mahasaya — a Yogavatara, 'Incarnation of Yoga' — through whom he revived for mankind the Kriya Yoga science as the technique of salvation for this age. Lahiri Mahasaya himself never wrote any books, but his divine expositions of the scriptures were expressed through the writings of various of his advanced disciples. Among his greatest disciples, Swami Sri Yukteswar, Swami Pranabananda, and Panchanon Bhattacharya recorded his Gita explanations. The earliest small edition of the Bhagavad Gita with Lahiri Mahasaya's interpretations was brought out by Panchanon Bhattacharya, founder of the Arya Mission Institution, Calcutta. Later, my guru Sri Yukteswarji — a Jnanavatara, 'Incarnation of Wisdom' — in his elaborate unrivaled way, explained the most significant first nine chapters of the Gita according to Lahiri Mahasaya's interpretation."

"After that, the great Swami Pranabananda, 'the saint with two bodies' (about whom I wrote in my Autobiography of a Yogi), brought forth an amazing interpretation of Lahiri Mahasaya's entire Gita. The eminent yogi, Bhupendra Nath Sanyal, whom I personally highly regard, also brought out a remarkable edition of Lahiri Mahasaya's interpretation of the Gita. I have had the blessing to be inspired in the greatest way about Lahiri Mahasaya's divine insight and perceptive method of explaining the Gita, which I learned first from my Master."


The present volumes of Spiritual Gita are the "remarkable edition of Lahiri Mahasaya's interpretation of the Gita" by Sri Bhupendra Nath Sanyal referred to by Sri Sri Paramahansa Yogananda in his Introduction to God Talks with Arjuna, Yoganandaji's translation and commentary on the Bhagavad Gita. The original Bengali of Sri Sanyal is now rendered into English in a very lucid way by Smt. Chandrakanta Agarwala.

In Volume I of the Spiritual Gita, Lord Krishna introduces the sadhak to the spiritual and materialistic battlefield of his consciousness in the physical and mental body. One is made to understand and recognize the psychological, or thought, forces at play in his bodily and mental kingdoms. Then Lord Krishna elucidates the internal and transcendent nature of the Atman and how through the yoga of right action, the sadhak gains the infinite wisdom of Spirit. The Lord explains the nature of right action and right attitude and how they conquer the two-sided passion of desire and anger. He further explains the esoteric essence of yoga. His way of acting in creation, and the practice of yoga, the spiritual "fire" rite that consumes all karma. Freedom through inner renunciation of the objects of the senses by perseverance in yoga meditation on God and desireless activity are the ways to attain the supreme bliss of God.

In this present Volume II of the Spiritual Gita, Lord Krishna describes His creation, maya, the infinite manifestations of the unmanifest Spirit, and how He is to be perceived in creation. Lord Krishna concludes his divine instructions to the devotee / sadhak in the final verses of Chapter Eighteen. His divine promise : "Absorb thy mind in Me; become My devotee; resign all things to Me; bow down to Me. Thou art dear to Me, so in truth do I promise Thee: Thou shalt attain Me!" represents the ultimate consolation to the sadhak so that through unremitting practice of yoga he knows he will surely attain the Supreme Bliss of Spirit ever-residing in his own self or Atman.

Through the sacred Kriya Yoga as mentioned in the Gita and fully elucidated for all sincere seekers of Truth by Mahavatara Babaji, Lahiri Mahasaya, and his chief disciples, one of the greatest of which is Sri Bhupendra Nath Sanyal, we may all be blessed to merge into Sat-chit-ananda (ever-existing, ever-conscious, ever-new Bliss), the highest consciousness of Lord Krishna and His children as Unmanifest Spirit

The English-speaking peoples of the world owe a great debt of gratitude to Smt. Chandrakanta Agarwala for making available the divine teachings of the Bhagavad Gita as expounded by Lahiri Mahasaya through Sri Bhupendra Nath Sanyal to them. May the Blissful One bless us all who practice in daily life, the teachings of the Gita.


Yogoda Satsanga Math,
21, U N Mukherjee Road,
Dakshineswar,
Calcutta - 700 076

(Swami Shantananda Giri)

Chapter VII

Jñān Vijnān Yoga *Knowledge of Spiritual Science*

Text (1)

श्रीभगवानुवाच
मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

Shri Bhagavān uvāca

Mayi āsakta-manāh pārtha Yagam yunjan mad-āsrayah
Asamsayam samagram mām Yathā jnasyasi tac chrnu (1)

Translation :

Said the Lord

Now listen, O Pārtha (Arjuna), practicing yoga with a mind conscious of Me, attached to Me, and with full belief in Me, you can know Me totally free from doubt.(1)

Spiritual explanation :

By the kootasth it is being experienced : In my consciousness or in the parāvasthā of kriya—one who practices yoga totally depending on the ātmā (soul), on attaining a stage, how he can see Me—that I will tell, kriyā will have to be done

with full concentration on the ātmā by the spiritual word or 'Mantra' told by the spiritual Guru. This stage is known as the 'mad-āsraya' (told in this text) and by it parāvasthā can be reached soon. Performing kriyā with an un-diverted mind it unites with the ātmā and how such a sādhak well situated in his meditation, experiences the Lord is being told. This type of a sādhak's chitt is intoxicated by yoga and it is the only means by which the Lord's true form can be known, therefore it is being explained here how to achieve it and what it is.

The 'I' which we know as united with the body, will have to be dropped—it is the impure knowledge. Passions and its attractions are the impure binding factors which initiate the being to get hold of all desired things. He does not know what they are and neither does he know what he, himself is..... For knowing it, it is necessary to know the 'You' (aim of the you was explained in the first volume) clearly, otherwise it will not be understood that the 'You' is also 'that.' The being's material attractions are due to illusive knowledge and not knowing the self. Renouncing these attractions is purifying the 'You.' But only by your leaving the desires, they will not leave you, as attraction for them is rooted in your life. Therefore, as long as the life giving breath is not distilled, it will not do to run away. Simply verbally surrendering, the 'wants' will not go. At the end of the last chapter it was told that amongst the yogis who worship Me with a devoted mind is the united one. 'Worships Me' was said, but what is this 'Me' and how to become devoted will now be told. (1)

Text (2)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

*Jñānam te ham sa-vijnānam Idam vakṣyāmy asatah
Yaj jñātvā neha bhūyo'nyaj Jñātavyam avasisyate (2)*

Translation :

I shall now speak to you fully of the spiritual knowledge concerning Me, by knowing which nothing remains to be known, as such a person becomes all knowing. (2)

Spiritual explanation :

I am well explaining the knowledge-yoni-mudrā science-later stage of kriyā, after knowing which nothing is left unknown.

By knowing whom, is this world's deep secretive knowledge known? In reply to this question Sankarācārya says that knowing the so called 'I' or ātmā which is in all and a form of the Supreme God—are known all. How the Lord is present in every atom of this creation of His, is a very wonderful matter. Thus if one knows the secret of an atom, nothing remains unknown to him. Seeing the human being, we only see his body, his outward form, but who is the one, that makes this body work or live, that we mostly do not understand. He is present (with His light) in this body as He is in all other atoms. Knowing that light, by sādhan of a particular kind is true knowledge. Even at the start of this is a stage, where there is no light or darkness, yet it is eternal, the Moon or Sun are not there, but a wondrous light exists. From that eternal steady (central) point, the unending universe expands. This place is the great power-house, it is the place of experiencing the self by the self and it is the parāvasthā of kriyā. After reaching this destination, none other has to be reached. The sādhak becomes totally knowledgeable. (2)

Text (3)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

*Manusyānām sahasresu Kascid yatati siddhaye
Yatatām api siddhānām Kascin mām vetti tatvatah (3)*

Translation :

(Knowledge without devotion is difficult, so it is said)—
Out of thousands of men very few try to achieve the true knowledge of the soul and out of thousands who try, one, may know Me in truth or know the ātmā which is very hard to understand, I am explaining this to you. (3)

Spiritual explanation :

Out of thousands of people, very few try to become desireless of doing that which is not needed and out of many such, very few perform kriyā (or yogic action) and by doing it experience the kootasth.

The non-human living beings are not fit for the spiritual knowledge, and even in humans those who do not have a store of good deeds are not inclined towards it. The best way to obtain knowledge of the ātmā is by yoga, and admission into this class of yoga is not got by a non-thinking person. Even as it is, various obstructions come in the way of yoga-sādhnā or practice. Thus spiritual knowledge is quite difficult to gain. Therefore the Lord says that success is gained by practice of yoga, but it is a very hard task for one who is not worthy of it. As a person wishes to do many unneeded tasks for fulfilling various desires he gets overtired by needless wants, yet he cannot forsake them, or the thought of achieving them. Due to impure inner-heart the flow of material attractions never stops. It can be lessened by good company and good thought. At the start try to lessen the flow of needless jobs for their needless wants, let the very necessary ones be. In this way becoming introvert, blessed by the Guru's teachings, and following it, one advances in sādhnā. Those who are not lazy or doubtful about sādhān and practice it with full vigour, attain much success in yoga., out of all these, only very few, now and again get entry into the kootasth or form of the Supreme Brahm. Undoubtedly, such fortunate sādhaks are seldom seen. Actually, He is truly known only by entering the pārāvasthā of kriyā, when the sādhak comes to know the magnitude, omnipresence, power, knowledge

and nectarine sweetness etc. of the Lord, then the sādhak himself, enriched with the power of yoga, becomes as Him. How this stage can be attained by practice of prānāyām etc. is thus told—By kriya, in its later stage divine peace is obtained and the chitt unites with the Brahm, having nothing more to do, or to achieve. It is then felt that all are one and nothing besides the Brahm exists. A sādhak of this standing—acts, but like non action, does like not doing. This body is said to be in the form of 'Om ॐ', which has the power point, when by the kriyā or act of prān-apān or pulling and throwing of the breath, the air always stays in form of 'kumbhak', then the mind automatically consolidates from all sides and enters the void where it stays in spiritual happiness of the self. Staying there he visualizes the Supreme and receives super power, by which his virility, intelligence and (fire or) energy are increased. By this fire or light with its heated energy all wishes and wants are destroyed. In the midst of this light is seen a small spot, which is called 'bindu'. This 'bindu' is tinier than any atom and greater than any greatest. Staying, always in this state the Supreme Brahm is experienced. First, in the yoni-mudrā is seen the kootasth, beyond it is the untold, where although all is void, still, eternal universe exists. By regular practice of kriyā, the mind attains a stage, from where it does not wander elsewhere, this sort of a position is called the pārāvasthā of kriyā. It appears automatically by regular kriyā-yoga practice. It is disconnected with sorrow or happiness, and is a special state of spiritual happiness, it is also the final beatitude, separated from the body as self. (3)

Text (4)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

*Bhumir āpo nalo vāyuh Kham mano buddhir eva ca
Ahankāra itiyam me Bhinnā prakritir astadhā (4)*

Translation :

[The two-fold nature of God—parā and aparā—on which creation is based, is being explained by the Lord as per promise.] The Lord's illusive material nature or energy is divided into eight parts—earth, water, fire, air and sky, are the first five gigantic creations which include the five senses—smell, taste, sight, touch and hearing respectively. The other three are mind intelligence and (false) ego which are of the subtle type. These two types have to be understood together. Out of the other three mind is the cause of false ego—"I am," and "it is mine" and constitutes the basic principle of material existence, it includes the ten organs (indriyas) for material activities. Intelligence refers to the great principle or the 'mahat-tattva' of creation as a whole. In this way from the eight divided powers of the Lord diffuse the twenty-four elements of the material world.

As food containing poison is called poison, so the untrue ego caused by the unintelligence of the mind is the basic nature. Seeing or understanding the self wrongly, is unintelligence and false ego. According to sāṅkhya philosophy nature results in intelligence and intelligence in ego, which results in, or causes all the rest. (4)

Spiritual explanation :

The aparā-earth, water, fire, air and sky—moolādhār, svādhīsthān, manipur, anāhat, visuddhākhyā and mind, kootasth and 'Krishna or I' are the natural eight. Further beyond, these 8 only, are the 'parā' nature in their subtle forms.

It is more clearly explained thus—(1) Earth's substance is placed at moolādhār, (2) water's is at svādhīsthān, (3) energy (fire) is at the manipur, (4) air is at the anāhat, (5) sky is at the visuddha, (6) mind—in which mind, (7) intelligence and (8) ego are told as one. The place of these is the āgyā-chakra. Commonly āgyā-chakra is known as the place of the mind, but the four—mind, intelligence, chitta, and ego are understood by it, so it can be said that āgyā-chakra is the place for all these. Actually, with

a little concentration it can be known that these four or rather three, are activated at the āgyā-chakra and are causes of creation. Activeness, imagination and memory would be absent, if these were not present. Thus we see, that the most important modes of creation would not exist without them. They are the personification of true nature or illusive 'Māyā'. Agyā-chakra is the place of true Brahm from where 'Maya' is manifested, thus it gets the name of āgyā or ordering point. Great yogis say that penetrating this āgyā-chakra and reaching the sahasrār, one gets free of māyā. Inside this āgyā-chakra is seen a halo of moonlight, which is the form of the mind, therefore the moon is said to be the deity of the mind. The expanse of sun's rays seen in the āgyā-chakra is the substance of intelligence which manifests in the out skirts of the kootasth. It is seen that with little attention at the outside of the agya-chakra in the centre of the eye-brows many forgotten subjects come back to memory, and much can also be understood. Thus the sun is the deity of intelligence.

Ego is the root of creation. It is the unintelligent, unknown or untold form. As long as only knowledge or intelligence is present in this form, till then in lack of unintelligence creation does not start. When true knowledge gets covered by false knowledge it creates the ego which starts creation. ('Shankar' is known as the deity of ego.) When Supreme Man and nature unite, creation takes place. Such a combined form of male and female, Man and nature is the basic root of all creation—the ego, which is the first cause of creation, is the first experience. It is the chitt's power or energy springing up in the āgyā-chakra. This springing up, is of the dot or 'bindu'-like, deep 'Kootasth' in which is situated the power of life known as 'caitanya' Supreme Man or God. Surrounding the koot (dot) like the rays of the sun is the expanding light of this super power. In its interiors the halo of moonlight rises and in it with the dawn-like light is seen the sky which is known as the 'cidākāś'. All power rises from here and all energies are drained

in it. This is the great Goddess of nature or basic nature's inter communication with Brahm or the Supreme Man. As it is beyond all organs or indriyas, it is also known as the untold or formless. At times this is known as untrue as the power of 'chitt' is not felt in it. When this formless power takes form it is known as the 'bindu' or dot.

It is, as if the Caitanya in the 'kootasth' is showing 'His eight-fold nature to the sādhanak. In the later stage of kriyā, when all the 'gunas' or modes of material nature are won, then the 'Mun' mind or nature ceases to be in this 'parā' or advanced stage of kriyā. A stage beyond nature and orgasm is reached, known as the advanced Turyā-vasthā, which is beyond truth or untruth ; it is neither dead nor alive., it cannot be explained in words. The emotional sentimentalists do not like this state, they desire and respect the mixed form of the Supreme where nature's form unites with the spiritual form beyond nature ; the 'Purusottam'. But, those more dependent on knowledge have more respect for the witness, alive, beyond all modes of nature known as sākshi, cetā, nirguna respectively. By both the aspects self-realization can be achieved. The super soul or 'Krishna' present in the kootasth is the 'I.' This body is a nature-form, and the one who is in it and in all, expands all over as Brahm. One who understands this Brahm as the real self is great, this understanding of the 'I' as Brahm has to be understood or experienced in the self by the self and by it, the mind knows all as Brahm.

The desires of a tempted mind are ceaseless, and cause unceasing acts, resulting in their fruits for which numerous bodies have to be availed, depending on the five basic elements earth, water, fire, air and sky. All bodies are created by these five and consist of five sense organs and five action-organs. The five very (subtle) minute atoms of the body are of different shapes and shades, the earth, water, fire, air and sky being of yellow, green, red, and blue respectively. These enable the visibility of outward and inward essential substances. Later on seeing Brahm, which is beyond all

these, an ability to exist in all and to understand all is gained. By practice of kriyā the coiled up power of 'kundalini' gets uncoiled and the above said powers are achieved. As a flame lights up all, so the super soul's light in the kootasth lights up all things or (essential) substances. By sādhan this supreme soul can be visualized, by which the sādhanak gets enlightened, enabled and experienced. Those who believe in their Guru and practice kriyā, achieve greatness and realize all that is mentioned in the holy books inside their own body. In the parāvasthā of kriyā, their 'self' gets joined with the ātma and mingled with the Brahm, enabling them to become present all over, and thus they see the same self in all. The kootasth gets lighted and all deities are seen in it. The wondrous experience of being in the body and out of the body at the same time is had. (4)

Text (5)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धारयति जगत् ॥ ५ ॥

*Apareyam itas tua anyām Prakritim viddhi me parām
Jiva-bhutām mahā bāho Yayedam dhāryate jagat (5)*

Translation :

O mighty-armed Arjuna, in this way is explained the inferior or aparā nature. It is so called because of its unliving, dependant nature. Besides this, know My living (parā) natural power, which is the superior nature, so named, due to its power of life, which bears and holds this world by establishing its life force in the body and activating it (5)

Spiritual explanation :

This superior or parā nature is of the Brahm (thread like) existence in the susumnā, spreading in the world in the form of life (originating from the great organ of the deity Mahadev or Sankar or Siva) and holding together this moving world of Brahmā.

The spinal cord consists of this Brahm-thread or fibre and the world is contained in it. It is established from the Moolādhār to the Brahm-randhra in the form of kootasth. This body and this world depend on this fibre for their existence. It is also the organ-less Siva in the form of the formless sky and is also the root of the organ. Thus from non-existing sprang the existing. This position of not being is the untold, formless Brahm. What is it? It cannot be explained in words. Its significance is the sky, which existed in absence of all things. This sky is not what we know as sky. It is the great sky, which is known in the parāvasthā of kṛiyā, when all becomes united as one, even the 'I' is not present as dis-united. This sky or great-sky is always self-lighted, and all, past, present and future can be seen in it. At different places it takes different names and forms. An everlasting state is achieved by making one's self steady in it. The prān or breath is the life of the being. This prān has three steps or stages – irā, pingalā and susumnā; satva (of God) rajah (of man) tamah (of demon) and Brahmā, Viṣnu, Rudra or the creator, the keeper and the destroyer. Becoming steady in the susumnā, these three unite, this is the kṛiyā's parāvasthā. This is known as the eternal high stage or the great sky. In this stage the whole world becomes Brahm or of Brahm. This great Lord in the form of the soul exists in the world's atoms and holds the world. This is the stage of the illusive 'Māyā' when the creator of 'Māyā' the 'Māyi' penetrates the 'Māyā' and unites with it, then the Goddess becomes God, thus nature and soul are one as moonlight and moon, the 'kootasth' is where the super soul is. This enlightened nature should be understood as the great sky (form) Formless, but of endless forms, above nature yet existing in most; steady, yet unsteady in the form of breath. This is the presentation of the great God and the great Goddess in their super spiritual power.

When this playful breath is made steady, then only, the sādhak can understand Him—as the truth by the knowledge that is unblemished and bright like the rays of the sun

When the prān is established and stationed in the head at the sahasrār then it becomes the sky like Mahādeva or great Lord. It is thus known as the 'Sati' or the pure truth and it is the blessing of Brahm. As long as the playful breath covers the knowledge of truth, the being cannot reach the spiritually happy-home of Brāhm. For any dependance a base is required, this base has the power of life whereas the one who depends on it, is lifeless. This life presents itself by uniting with the lifeless. The variety of lifeless forms that is seen is the aparā nature, these lifeless get life by depending on the parā nature, it is that, which is contained in all, it is the power of life that beholds all the scenes, but the natural act is of both, the still and the lively. When the power penetrates the still, then we call it the living. As long as the power lies coiled up, it can be called dead or not alive. Without the live-wire or power, no sort of light or knowledge can be possible, therefore the life-power of nature is known as the superior and the life-less is the inferior. This atom of life (caitanya) is the form of prān which is flexible by nature. Vibrations are felt only when there is life. By the vibrations of the prān—the world manifests or expands, thus it can be said that the world is held by the prān or the life-force of nature on which it depends. This eternal, undescribable life power is always happily springing from within the heart of the Supreme Man or Lord who is above all modes of material nature or gunas; by it the whole world exists and thus it is said to be the joy or 'ānand' of Brahm. (5)

Text (6)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

*Etadyonini bhutāni sarvānity upadhāraya
Aham kritsnasya jagatah prabhvah pralayas tāthā (6)*

Translation :

I am the origin and dissolution of all forms of this world, be it material or spiritual. Know it for certain. (6)

Spiritual explanation :

The world is born from the womb of Brahm and is also absorbed in it.

The world is spread out like a piece of crushed ice which has been scattered all over. As water is present in the smallest particle of ice, so in every atom of the universe the living fire is unitedly present with the non-living. By it, is lighted the whole world with its varieties and senses of touch, sound, taste, smell and form. Prān keeps swinging in the 'chitt' or rising and falling in the heart of Brahm like waves on the sea. If one wishes to analyse nature he will find both the living and the non-living in it. As nature is the root of all creation, it is known as the womb of Brahm. The all knowing alive 'chitta' is the will-force and the non alive nature is the active-force, but it cannot be activated as long as it does not come in contact with the alive 'chitta'. Therefore, where there is kriyā or action, knowledge is also present, and where there is knowledge, kriyā is also present in the unseen or unknown form. This living (and) life-less nature is a wondrous power, difficult to understand or explain, thus it is known as the untold. The active-bearing form is the goddess of nature, known as 'Māyā'. When this is realized or known as the unseparated, united form of God, then it is called the 'Mahāmāyā' or the Lord's great power, the mother of the world : which can create, sustain and destroy. It contains endless imagined divisions of the whole as endless living beings in endless forms. This Goddess, when it becomes the creative : at that time, it seems that the Supreme Man lies unaware and this ever playful, creative nature dances her way to His heart with emotional enthusiasm, and intoxicated by it presents this universe from her universal womb and looks at the Lord with wanting eyes. These eyes are the cause of this world's existence or its situation.

Then, during the end of this world, by the dissolution dance of this mother ; by her strong, deep foot-steps this world is turned to dust and collectively with it she gets cooled and calmed and is absorbed duly in the heart of the Lord. This is the end of the world, somewhat like the lightening which play-fully presents itself for a while amongst the dark clouds and vanishes pointing to the sky, similarly pointing to the Supreme Man (Siva) the Goddess vanishes in the great void of the sky. Thus, this is the repeated act of creation and destruction. None can tell the reason of this act. May be, it is His pleasure to bring the limitless into limits, dividing the undivided into divisions. What it actually is, He only knows. When creative power springs, untold vibrational sound rises from the Brahm, from this sound appears the point or bindu of Brahm and in a reciprocal way the sound enters the point—this is the impregnating of the womb of mother—Brahm, the mother of the world. In that point is hidden the world, you, I, and the rest and thus, from it, all appears. The meeting of this point and (spiritual) sound is like the union of mother and father. The unity of these two results in superior light and from this light the mind or the resolving and dissolving of this world appears or takes birth. The destruction also takes place in just the opposite manner. The mind mingles with the light, the light vanishes within the sound, the sound gets absorbed in the endless void of the sky and later the sky becomes one with the Supreme Man. Nothing can be explained beyond this ; this is known as 'Born from Me and absorbed in Me.' This Supreme Man is the Supreme Brahm, and is the root cause of all creation, and nature is its power and light. Why this worldly play goes on with its acts only the Lord can tell. It can be said that the beings' fathomless fate is the reason for it, but, alas, such an explanation is not going to be satisfactory. When the Lord's will to multiply gets activated, then from this 'One'—the multivarious world is created. The power of this will of the Lord is the form of nature. By His will's power

His creative power expands. In this manner, the one Brahm presents itself in many ways. By His wish of multiplying—the outward scenes come alive and the introvert aspect of the ātmā gets forgotten. This is the binding factor for the living being. Nature is the living aspect of the life-force of Brahm and this aspect causes the manifold passionate vibrations. Mind, brain, chitta and ego or the internal attitudes are the results of these vibrations. Forgetfulness of the real, true self, binds the ātma or soul of the being, and realizing the true self liberates him. Thus, he is absorbed in that, of which he is born. (6)

Text (7)

मत्तः परतरं नान्यत्किञ्चिदस्ति घनञ्जय ।
मयि सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव ॥ ७ ॥

*Mattah parataram nānyat kincid asti dhananjaya
Mayi sarvam idam protam sutre mani ganā iva (7)*

Translation :

O conquerer of wealth, nothing is superior to Me. The whole world rests upon Me, as beads are strung on a thread. (7)

Spiritual explanation :

Without Me, nothing exists. In the being I am present in a subtle form, like the fibres in a lotus-stalk—present in all like thread in a garland.

The way in which the beads of a garland rest or depend upon the string, so the being or the world is lighted by the (deeply stationed)—kootasth caitanya or spirit of life, depending on the Lord. As a thread is internally hidden in the beads and holds the garland so the Lord in a subtle form, hidden like the thread, holds the world. Thus the kootasth is present as a cause of it all, and the 'kulkundalini' is its living-force. It keeps lying at the moolādhār, sleeping like a serpent, coiled up around the self-appeared organ at the base of the spine, encircling it three and a half

times in an impeded, stationed manner. It can be compared to the fibres of the lotus stalk. It is enormously lighted with a brightness of millions of lights.

This living-being of the Lord rests on illusive nature. The cause, subtle and solid (body) form, outwardly is the body and inwardly is the ātmā, as the half moon and point or dot. This is the living element's manifestation of nature.

As ornaments are to gold, so this world is to Brahm. As, a ring or ear-ring etc. depend on the gold for their construction, so the being and the world depend on Brahm. Thus Brahm is the truth. Name and form may appear as truth, but are not so, in reality. As dreams are not real, but the one who sees them is real, so the being and the world are not a reality, but the one who sees them is real. This on-looker the Supreme Man is the truth, but the scenes that He sees are untrue. (7)

Text (8)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

*Rasohamapsu kaunteya prabhāsmi sasi-suryayoh
Pranavah sarva-vedesu Sabdah khe paurusam nrisu (8)*

Translation :

O son of Kunti I am the taste of water the light of the sun and the moon, the sacred syllable of 'Om' in all vedas, the sound in the sky and the ability in man. (Thus the world is by Me.) (8)

Spiritual explanation :

I am understood or felt variously in the variety of nature according to its specifications as taste of water, light of sun or moon etc. as truth in true and as false in untrue. As, in water the reflection or light of the sun is clearly displayed, but on a leaf or earth, the reflection is not visible, only a light can be seen the reason being that fire or light is purer than water—its flame has more light, and

air is still purer by which light spreads, and beyond it is the void, due to which the unchanging form of Brahm,—kootasth—Brahm is visualized. Thus, the water, sun and moon all are by Me.

The one truth spreads all over, nothing besides His godliness exists. The power is of one God, but it presents itself in various ways through a variety of forms, as true or false, depending on the natural base ; similar to any reflection which is reflected on the ground, in the water and in the mirror, but the clarity of the reflection depends on the clarity of the base, yet the light is always His, all over. This light is more in the prān-vāyu or life's breath and still more in the void. When the mind reaches this void and becomes a part of it, then in that clear sky of the chitt numerous suns and moons light up twinkling like a diamond lace, and spreading unparalleled light. Whatever we see or do is by the power of Brahm, His expansion is the manifestation of this world. Man's manliness is not his own, but a part and parcel of the Lord's might, being proud of anything, for that matter, is just being foolish. Yet, it does not mean that one must pass time in laziness, thinking that whatever will be, will be. Such people are compared to donkeys by the sage 'Vasistha'. True, that whatever power we have is His, but when He has blessed us with His power, why should we not use it ? Yes, we must know that all our energy is bestowed by Him, so we have nothing to be proud of, but it should be put in proper use, without being greedy or attached to the fruits. This sort of action has been well taught by the Gitā. Without action, one cannot realize his own powers. (8)

Text (9)

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

*Punyo gandhah prithivyām ca Tejas cāsmi vibhāvasau
Jivanam sarva bhutesu Tapas cāsmi tapasvisu (9)*

Translation :

I am present as the original smell in the earth, the heat or light in fire and I am the life of all the living and I am penance or tolerance of the ascetics. (9)

Spiritual explanation :

The smell in the flower is from the earth, it has no form, yet nature presents it as smell which is also by Me. The sun's rays which come from the sky, are not seen (as it is) in the sky, but brightness is seen when it is conditioned to the nature or is grounded by nature, similarly the formless form of Brahm is not seen at all, but by the power, of its spiritual power stationed at the 'Manipur' (spiritual point) it presents itself by speech etc., the life or the mighty spirit of the deity in the body is not seen by anyone—it can be known by the teachings of a (spiritual) master—By His action or living nature—establishing and presenting its light through all living beings naturally. By situating the self in the 'tapalok' or the kootasth all can be visualized, that He, who is in all but none can see Him. This is the form of Brahm or My form.

The material elements of earth propagate smell (according to the natural contact), this fragrance of the earth, is also by the grace of God. It is also formless. Thus we see, that the Lord's power, moulds itself according to its abode. We may say that we can't hear Him, but all the sounds are His, all vocal cords are activated by His power, which changes from the sweet tone of the cuckoo to the harsh tone of the crow, as befitting in nature. Similarly, when this power comes in contact with the subtle power of the eyes, it turns to form or colour, it is the light in fire and the life's-light in the living. Man's beauty or form, strength, knowledge and all senses are enlightened by the ātmā only. Even the ascetics' penance, the yogis' sādhnā—are all by His power, thus our pride is false. All we achieve or all the qualities we have are generated from His power. (9)

Text (10)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

*Beejam mām sarvabhūtānām Viddhi pārtha sanātanam
Buddhir buddhimatām asmi Tejas tejasvinām aham (10)*

Translation :

O Pārtha, know Me as the original seed of all existence, it is eternal (and not like other seeds that get destroyed after reproducing or germinating). I am the intelligence of the intelligent and the power of the powerful (men). (10)

Spiritual explanation :

All are born from the womb of Brahm. The intelligence of the intelligent or the parāvasthā of kriyā—the light or the power is of kootasth Brahm—in absence of which no power can exist.

That which is the most minute atom of Brahm, which is the womb of or the cause of birth or creation of the world's living beings, that higher (spiritual) parā nature is the Brahm-fibre or thread of life or prān which exists in the susumnā, in absence of it nothing exists. The parāvasthā of kriyā is intelligence—and those who have achieved this position are the intelligent ones. Worldly intelligence does not make much difference, anyway it is the gateway to death. All sorts of powers seem like a common sort, compared to yogic power. But all its power is of the ātmā, which is present in all bodies, in the form of kootasth. Without it, the nature made body is just a lifeless instrument. The eternal undescrivable power of Brahm, presents itself in a divided form in many ways with many names. All these names and forms are false, only the eternal seed-form of the ātmā (or soul) is the one truth. By it, is imagined this whole world. (10)

Text (11)

बलं बलवतां चाहं कामरागविवर्जितम् ।
घमाविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

*Balam balavatām cāham Kāma rāgā vivarjitam
Dharmāviruddho bhutesu Kamo'smi bharatarsabha (11)*

Translation :

O Lord of Bhārats (Arjuna), kām is a will to get what has not been got and is of 'rājas' (or man's) nature, but greed for getting more and more is of 'tamas' nature, or lower quality of nature known as 'rāg', void of these two natures—I am in the strong as 'sātvik' (or Godly) strength of nature for doing one's own duty. I am the kām or sex life which is not contrary to religious principles (I am also the kām which is necessary to bear or hold life). (11)

Spiritual explanation :

Strength of the strong meaning the strength of yoga-void of kām and rāg, acting or doing kriyā is by Me, for performing one's duty, not doing it is contrary to religion : and a wish and will for (doing) kriyā is kam in my form.

Wishing to gain what is not gained is known as kām, and much greed for that which is gained is known as rāg. Void of these kām and rāg, is the Godly or saintly sātvik strength or power. By the resolve of the mind, due to attraction for something, the energy or strength we use to gain it, is not of sātvik nature. The sātvik power appears naturally by doing sādhan or regular practice, although the citta may not be eager for it. This sort of very naturally appeared strength is the power of the ātmā and is known as yogic strength. It depends on the religious strength of this particular type and the gain is according to kriyā performed, as a reflex of the same, kriyā is practiced with greater enthusiasm. Or completion of a particular stage of kriyā, success or 'siddhi' is achieved, but this success is like a stop-gap in attaining samādhi. Says the yoga-philosophy or 'yoga-darsan'—

"Te samādhāvupsargah vyuthāne siddhayah"—They are hindrances for a well concentrated, calmed chitta, but success for the one who completes action. Kām or wishes not contrary to religion are by God's grace, and the mind's total concentration in the ātmā is religion. Practicing for such concentration is also an act of religion. Other acts of the world destroy this concentration, but doing kriyā (yogic acts) with an attentive mind does not disturb the concentration—rather helps it. In a well collected concentrated mind, knowledge appears, and the act performed for gaining this knowledge is kām or wish, but it is of the Lord. (11)

Text (12)

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

*Ye caiva sāttvikā bhāva Rājasās tāmasās ca ye
Matta eveti tān viddhi Na tu aham tesu te mayi (12)*

Translation :

All states of the being,—goodness, passion or ignorance are by My energy. In a way, I am everything, but am independent, free from the material modes of nature. (12)

Spiritual explanation :

I am also them who are subjected to rajoguna, tamoguna or satoguna, but they are not Me, —yet I am them. In other words, they are not in Me, but I am in them. Similar to the Kootasth, as all men are not in the kootasth, but the kootasth is in all as My form.

Goodness, passion, and ignorance, the material modes of nature of the three 'gunas' or qualities are developed by man's own acts. Since acts are subject to gunas and gunas are from the Lord's nature, then it can be said that all modes are from the Lord only. Yet, He is not tied down by these acts or pulled down by them. Why does this happen ? It is because man is dependent on the gunas,

or is subject to them, whilst the Lord is not. The Lord is present in the body in the form of kootasth or life, without which the body, indriyas or mind will stop altogether. That which is minutely subtle and very pure is the resulting force or light of all the senses, yet it is not subject to them, the body etc. cannot even touch it, thus how can He be blemished by them or their acts. Due to His prominent nature—the prān (or life) vibrations are felt in the body or indriyas (sense-organs). By the prān's vibrations He moves from His high level to a lower form, a level of the mind, and as the mind appears, so the gunas present themselves and according to thoughts and acts thousands of mental attitudes are born. Then, when the mind starts elevating, its position rises from the lower level. Therefore, when the mind is below the navel, the tāmas form of nature or lower qualities of nature present themselves, and when it is above — the navel but below the neck the rājas nature (or common nature of man) is at work and above the neck the sātvik or Godly nature increases. In this way being able to keep the mind in the āgyā-cakra, Godly-nature is well developed, and later a position above all the gunas or material modes of nature is achieved. In this position the mind gets free from all attitudes, and it can be termed as a position which is no more subject to anything, thus it can be called void of the mind. This is the high position, unreachable by material modes of nature, therefore the life-giving kootasth is always unblemished and pure. It is similar to the flame of light, that lights up all things in the room where it is, although it has no connection with anything. The Lord also enlivens all bodies by way of kootasth, in absence of which any sense or even life would not exist, but the being is not in the kootasth and so, is also not in the Lord, he is unaware of the Lord's existence and keeps wandering by the way of mind, in the world outside. Luckily, if he gets a true spiritual master, he can return home, by following his teachings. When the prān gets steady and the mind gradually dissolves and absorbs, then self-realization will be had and thus return to the form of self gets possible. (12)

Text (13)

त्रिभिर्गुणमयैर्माद्वैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

*Tribhīrguṇa mayāir bhāvair ebhīh sarvaṃ idam jagat
Mohitam nābhijānāti mām ebhyaḥ param avyayam (13)*

Translation :

Deluded by the above said three modes ignorance, greed etc., the world does not know Me, as I am above these modes and undestroyable. (13)

Spiritual explanation :

Attracted by the three gunas all are intoxicated This world moves on—all are enchanted. I am not known by anyone as the eternal or everlasting. The 'I' which is the ātmā or soul is above the three modes of material nature it is not understood by the illusioned being.

The countless bubbles that spring forth on the ātmā's sea enchant the being and he gets lost in what he sees and for that which he sees, unable to understand that they all appear on the endless ocean's breast, thus bubbles are not steady, they will move on. Attracted by them, the being will, at times get pleased and at times will have to cry That, on whose breast all these scenes are displayed is forever steady, eternal and undestroyable, seeing Him as such, will end all attraction for illusions, and thus their appearance and disappearance or birth and death will also vanish, so will the sorrows. Thus we see, that not knowing the truth that is the ātmā, is the cause of this world—(as it is.) In the parāvasthā of kriyā, when visions are no more, I, you, nothing exists, then it is a state beyond the three gunas of nature ; unless this position is reached, the deluded being cannot understand His superior form, which is eternal, unblemished and undestroyable. Entangled by illusive māyā the living being does not aim for the truth, or even look towards it. (13)

Text (14)

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

*Daivi hy esa guṇamayi Mama māyā duratyayā
Mām eve ye prapadyante Māyām etāṃ taranti te (14)*

Translation :

(Then who can know Me ? so it is said) My divine energy consisting of the three modes of material nature is very difficult to overcome. Yet, those who are totally surrendered unto Me, can cross its barriers, and know Me. (14)

Spiritual explanation :

Concentrating regularly on the kootasth—divine qualities are received. My Māyā is in the ātmā—seeing other than Brahm, one cannot see the Brahm—concentrating on the ātmā or staying in it—He can be seen, getting away from the ātmā—He is not visible. Anyone who abides in the ātmā crosses the māyā or illusive aspects ; by performing kriyā.

Due to the prān's unsteady form—'I' and 'My' are caused. This is called māyā. In the steady ātmā 'I' and 'My' are not felt, as the māyā does not exist in such a condition. It's a divine feeling, it is the kootasth - Brahm. Keeping the mind concentrated on it, the sādhak achieves divine qualities, and he is not bothered by illusiveness of māyā any more. Keeping away from ātmā, māyā cannot be overcome. Those who keep practicing kriyā and always concentrate on the ātmā, their prān becomes steady ; and achieving the still form of Brahm, the sādhak overcomes—the forever playful form of māyā as prān. Because of the prān's playfulness, the mind is unsteady and with an unsteady mind, no one can understand the form of ātmā. As the ātmā is steady, it cannot be availed of, as long as the mind is not steady. As darkness covers that where it rests or the place where it is, so the unsteady prān covers the steady prān or ātmā on which it rests. When this unsteady prān is made steady

by yogic-kriyā then it unites with the steady prān. By the energy of this unhappy, unsteady prān the mind keeps jumping from place to place and running after desires, causing unhappiness or sorrow. Yet, if a thoughtful mind—with sādhnā or yogic acts of kriyā surrenders unto Him, then as a result of his sādhnā, he can cross the barriers of illusions and overcome the playful form of māyā. All these things can be understood, by doing kriyā with concentration. Surrender, should not be taken as dropping all your burden on the Lord and sitting tight, this is only a form of laziness. Thoughtlessness can only provoke such mentality. Lack of knowledge is caused by nature of doubt, resulting in obstruction and confusion—it is the form of unsteady prān ; whereas the steady prān is the ātmā or the Supreme. Those who practice kriyā, with confidence in their Guru's teachings, without doubt, they only can know this prān or the Lord. Turning to none other, than kriya is surrendering unto Him. Such surrendered ones can overcome māyā, their unsteady prān can attain the steady form. Such dedicated practice and surrender should be united with action, without which old inlaid concepts do not cease. The one and only Man is ātmā, and energy or action of man is by the might of this Man. Man is able to do sādhan, or any practice for that matter, by the power of the ātmā only. The playful prān is the great illusive māyā, which attracts the being forcefully and deludes him, but the Lord's nature is to free or protect the one who surrenders unto Him, knowing thus the being can become worriless ; and with faith and devotion he can liberate himself from the pangs of repeated birth and death, simply by duly practicing kriyā as taught by the spiritual master. The playful prān ties the mind with unlimited knots, these knots will open up, by kriyā, and calmness will be gained. By sādhan or practice when the sādhak situates himself in the kootasth, all Godly virtues will shower themselves on Him. The one who is stationed in the ātmā can also understand the form of Māyā and thus never gets intoxicated by it. One who does not do

kriyā (or yogic acts) cannot station himself in the ātmā and thus cannot understand the form of māyā. This illusive māyā can be overcome by achieving a steady form of the self with the help of kriyā. (14)

Text (15)

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

*Na mām duskritino murhāh Prapadyante narādhamāh
Māyayāpahṛta-jñānā Āsuram bhāvam āsritāh (15)*

Translation :

Yet, the sinful, the foolish, and the lowest amongst men do not surrender unto me. Their knowledge is stolen or covered by illusory energy of māyā, so they accept the demonic nature and act by it. (15)

Spiritual explanation :

Those who are sinful, or are involved in bad acts, do not do good acts. They do not involve with ātmā or Brahm—they are foolish. They do not bow at My feet, (the ātmā is called feet, as it is the ātmā that goes from one to the other) they are not drawn towards the ātmā, so they do no kriyā of yoga. They are Men, but, of the lower sort. 'Lower' here means lower than the kootasth (or spiritual high point), they are attracted (much) by other things, thus they do not try to look at the ātmā and so cannot rise to the kootasth. Being always aware of the ātmā is the act of deities or 'sur' the opposite of it is 'asura' (as said in this text), thus they are involved in demonic or bad acts.

Those engaged in bad acts, do not surrender (or worship Me), those who are situated in the ātmā are of good acts. Those with opposite nature of demonic sort are of four kinds—

1) The foolish know-nothing about Me, and live a

life of animals, just have food, sleep, fear and sex and know nothing besides it. They cannot turn towards sādhnā, or do not do so as they understand nothing of it.

2) The lower sort of Men – They understand a little about Me, but due to much attraction for worldly desires, they are not attracted towards Me, and are involved in bad acts as per desires

3) Those whose knowledge is covered by illusion (or stolen by māyā) – They are the ones, who from time to time hear the preachings of saints and gurus or masters, but are more keen to find faults and argue, instead of learning. Their knowledge is so covered, that although they hear the good words still the teachings do not penetrate them. For some time, they may think correctly, but soon their knowledge is, so to say, stolen by māyā (or illusion). For show, they sit for sādhnā, but their attraction for the worldly things always dominates their mind, and thus they have no patience for practice of yogic acts, even if they are somehow initiated into it.

4) The demonic – By nature are very proud and jealous. They know that this sādhnā will do them good, but, due to their pride they do not go to the master. They are not ready to bow before anyone and pretend to know even that which they do not understand. They hardly say a good word for anyone good, rather they are not even ready to hear it. They do not hesitate in degrading saints by telling lies or spreading rumours which will give the sages a bad name. Such ill-natured are also found amongst the good or those who pretend to be saints ; they cannot put up with a true saint, so they are much envious and go to any extent to harm the real sage. They do not hesitate in making fun of those who pray or worship the Lord, at times they are vexed with people who do so. They sometimes dare to call themselves the master of all and disregard God. Yet, others of their kind, do much show of their penance or rituals, but they never think twice, before doing any demonic act.

Thus they are of the demonic nature, opposite to the Godly nature. The Godly, always keep the ātmā in mind, whereas the demonic are the opposite. They are void of the concept of ātmā. (15)

Text (16)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

Caturvidhā bhajante mām Janāh sukṛiti-norjuna
Ārto jignāsura arthārthi Jnāni ca bharatarsabha (16)

Translation :

(1) Arjuna, four kinds of pious men worship Me and pray to Me. They have inlaid concepts of acts that initiate them. The four are as :- (1) the distressed (by sickness etc.) or the fearful (2) the inquisitive-wishing to know about Me or the self (3) the desirer of wealth etc. and the (4) one who searches for knowledge of the absolute. (16)

Spiritual explanation :

Four kinds of good men surrender unto Me. The distressed, those who are wishing to know what Brahm is, do research; for getting wealth or other desires fulfilled, and those with knowledge who are established in the parāvasthā of kriyā.

Although the first three kinds surrender for wants, still they are of a good lot with good concepts, otherwise they would not come to the Lord.

(1) In sickness, when the doctor is unable to cure, the helpless beings plead to Him for help. Places of pilgrimage are quite known for such miracles. Some go to sages or yogis for help, thinking that their blessings would do them good, or by their teachings they would get relief from pain. Even crying out to God for protection in times of danger or fear is an example of the distressed surrendering to God. Yet others go to Him, when they are somehow or other miserable and are grieved by the world and thus wish to get liberated.

(2) Those who wish to know from books or by company of the knowledgeable, try to find out about life and death, and the cause of misery. They research about the ātmā, God or Brahm, the self and the world. Such people are not very uncommon even today.

3) Surrender to the Lord for fulfilling all sorts of desires. They do all sorts of rituals, believing that by such acts they will be able to get what they want. The best part of such devotees is, that they do not lack in faith, either in Guru or God. They know the Lord as one who is the Supreme and can give them or gives, fruits of all their acts. They are so confident about it that they need not give it a thought. But, still they never think that God should be loved as God, that there could be something more to Him, than simply giving and taking ; that much more could be got or learnt by surrendering for His sake. They do not have an awareness of the Lord as soul of all souls etc., they only look for power and virtues by kriyā, and that is what they get, yet they are better than those who are just inquisitive. Such surrendered ones were quite common, in the past and present, but nowadays many are not seen. By the grace of God, this sort of men gradually get knowledge and are liberated.

4) The knowledgeable ones—the three above said—are those wishing for the fruits of their acts. The ones with knowledge do not aim for fruits, they get attracted by the prān and thus want nothing, but the Lord. Whatever they do is for the Lord, no other wish is in their heart. They are those, who have experienced the truth and are lost in spiritual happiness. They are the knowledgeable ones, the true ascetics who renounce the world and are free of illusions, unattached to the body, but intoxicated by love of the ātmā.

The way by which they make their knowledge steady is thus described in the Bhāgvat .—

*Yadārambhesu nirvinnah viraktah sanyata indriyah,
abhyāsenāmano yogi dhārayed acalam manah.*

— When yogis become modest and humble in work and are not desirous of its fruits, then by controlling their indriyas and practicing yogic acts of the ātmā they make the mind steady and are able to achieve a position from where they are hardly degraded.

For this, Lord Krishna tells his devotee—Uddhava to travel round the earth, with a well balanced mind concentrated on the Lord, treating all as equal with no attachment to anyone particularly.

When the devotee or sādhak is able to absorb the mind fully (by kriyā) in the parāvastha and his mind is totally free of worldly loss or gain, then he is called the liberated. Such liberated ones are His devotees with true knowledge. To name a few Nārada, Vasistha, Suk, Uddhava, Prahlād are amongst them. (16)

Text (17)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

*Tesām jñāni nitya ykta eka-bhaktir visisyate
Priyo hi jñānino 'tyartham Aham sa ca mama priyah (17)*

Translation :

Out of these four devotees, the wise with true knowledge are superior. Because—

- 1) Their mind is always engrossed in Me.
- 2) They have no ego of the body, thus their mental level does not change, they are regularly united with Me and Me alone, which is not possible by others.
- 3) Thus I am very dear to the wise with true knowledge.
- 4) They are also very dear to Me.

Owing to these four permanently existing features the knowledgeable devotees are the superior most.

It is known by all that the self is the dearest to everyone. The wise know that the Lord is the true self, thus naturally

the Lord is dear to them and they the wise, are the ātmā of the Lord, thus they are also very dear to the Lord. (17)

Spiritual explanation :

Therefore, one who is established in the later stage of kriyā is superior—he always is of Him, or in Him, believing in the master's words—he is better than most. Establishing himself in the parāvasthā of kriyā—he gets dear to Me and I also become dear to him, because at such a time both get united.

As long as 'I' - 'You' are present, till then absolute devotion with oneness is not possible. One who concentrates on Me, can only forget all the rest and surrender to Me, fully depending only on the ātmā (that is Me) ; the wise who has achieved parāvasthā of kriyā is void of egoistic pride of the body or self, and so is well steady in the form of ātmā as the real self, by this his 'I' exists no more and he becomes one with the Lord or ātmā. When the two are one, how can they be not dear to each other?

Ātmā is understood as all in all, by the wise, as it is the most internal and important aspect of life, and who can be more close to the self (or ātmā) than the self or param-ātmā—the soul of all souls. Thus, it is clear, why those with a knowledge of ātmā are so dear to the param-ātmā or God.

Those wishing for fruits of their acts are not regularly united with the Lord, because they want both, the world and God, they are not totally devoted to the Lord as they are, not able to forget the world (17)

Text (18)

उदाराः सर्व एवैते ज्ञानी त्वात्मेव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

*Udārāḥ sarva evaite Jnāni tv-ātmaiva me matam
Asthitah sa hi yuktātmā Mām evānuttamāṁ gatim (18)*

Translation :

All these devotees are magnanimous souls, will partake of liberation, but the wise, along with liberation are as Myself, this is My decision because they depend on nothing, rather think of nothing but Me, and are fit to receive nothing less than Me. They do not even want anything besides Me. The other three kinds of devotees are also dear to Me, as one who surrenders is never undear, only, the knowledgeable ones are very dear. (18)

Spiritual explanation :

His door's are all open (and) anyone who is situated in the parāvasthā of kriyā, staying there as such—obtains a superior place by entering My super atomic-form.

"A well fixed mind is known as an obstructed mind—(obstructed from the world and) situated in the Brahm ; He is the truth ; all the rest is false. Anyone who is always situated in (such) an obstructed state, is the really or truly benefitted It is a wondrous state, where the whole world is of Brahm. By doing kriyā and achieving the parā or later stage of it, knowledge is obtained, when this knowledge is well fixed and is a permanent feature of the mind, then all is realized as Brahm. In this way, by regular sādhan eternal (and) true benefit is had by entering the star like cave in the kootasth, away from the atmosphere beyond the sky, in the atom of which, exists the universe which is also understood as the form of Brahm. It is, as if all is there, yet nothing is there. When all becomes one, (the 'I' as separate or rather) the self also does not exist, thus true or false nothing remains. Irā, pingalā and susumnā are the three nerves which are the pillars or columns known as feet or pād of the prān, when the prān enters the susumnā these unite as one, and achieving the parāvasthā of kriyā, the eternal place or the atom of supreme Brahm is entered. A total unity of the universe as the Brahm is realized, it is the magnified, from this great principle of Brahm (prān) the universe is created. Because of this prān or life, the

living are alive. The prān exists in all, in everything as air, or the breath in a subtle form."

In this manner, the yogi with a consolidated 'chitt', during the later stage of advanced kriyā achieves the most superior position. Entering the atom of Brahm, he becomes an atom himself, losing the ego of the body. He has no other concern, but the ātmā, when such is the case, it becomes natural for him to have a deep unity with the ātmā. (18)

Text (19)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

*Bahoonām janmanām ante Jñānavān mām prapadyate
Vāsudevah sarvam iti Sa mātāmā sudurlabhah (19)*

Translation :

After many a birth and death (by gradually uplifting himself), one who attains a knowledgeable position, surrenders unto Me, knowing Me to be the cause of all there is. Such a great soul is very rare. (19)

Spiritual explanation :

In this way, bowing at My feet, they keep trying and ultimately they get the knowledge of Brahm, who does all. The knowledge of Brahm, as existing all over, is realized or really understood by only a great soul—which is quite rare.

By the virtue of sādhan, knowledge (of Brahm) is gained after many births. Gradually rising in each birth, knowledge is achieved in the last of births. The truly knowledgeable ones are not aware of anything other than Brahm. In this manner, knowing the difficult to understand soul of all souls—paramtāmā, they become great souls. In other words, they realize that their soul is also the same—all pervading. Reaching such a stage is very, very difficult. Out of thousands of successful sādhan, once in a while, one gets to this position.

It is not blind love, it is the purest, deepest kind of love or 'bhakti' (for the Lord) nurtured by true knowledge and devotion with total surrender and an understanding with realization of the Lord as all in all, knowing that He exists in form of a minute atom or fibre-like in every atom of the world. It is said in the Visnu Purān—

*Bhootesu vasate so'anter-vasan-tyatra ca tāni yat,
dhātā vidhātā jagatām vāsudevastatah prabhuh.*

He exists in atom-form in all and by it all is felt, or known. The kootasth is the base of all forms ; from the background of the kootasth-enlightened as the sun ; the universe can be visible. The kootasth (Brahm) has three discs, the first is a circle of light, after it is a dark circle, and beyond it is the sphere of the star—(like planet), staying there, is like staying united with Brahm. After this (situation), millions of suns rise and all becomes Brahm.

By the special kriyā of prān or life giving breath in the body, the internal sun gets visible. This sun-like kootasth is in all, and all the existence is due to it only. By it, the Lord is the creator and Master of this world. By worshipping, this all over existing steady prān form of the Lord, liberation is automatically gained in the parāvasthā of kriyā. Then whatever the sādhan do, think or see is understood as being done by the Lord. Those who see the Brahm, as thus, existing in all as the ātmā, are the great souls. Such accomplished souls are really very rare in the world (19)

Text (20)

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

*Kāmais tais tair hrta-jñānāh Prapadyante'nya devatāh
Tam tam niyamamāsthāya Prakṛtyā niyatāh svayā (20)*

Translation :

Those whose minds are distorted by desires of the material world, worship different deities according to their wants,

and by the rules and regulations ascribed for such acts, of course, they are inspired by their own inborn nature, too. (20)

Spiritual explanation :

For fruits as desired, they worship other deities, not the ātmā. They are influenced or stay according to the eight-fold nature, and are re-born.

Man's nature is formed by the concepts of previous habits. Influenced by his nature, and due to various desires, he does not surrender to the ātmā or God, but to different demi-gods. Those who are entangled in the eight-fold material nature of body, mind, intelligence, ego etc. have to face repeated births and deaths. The rules they follow are also according to the material nature, so they cannot go beyond it. None can reach the Supreme, without penetrating the agyā-cakra. (20)

Text (21)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

*Yo yo yām yām tanum bhaktah Sraddhayārcitum ichati
Tasya tasyācalām sraddhām Tam eva vidadhāmy aham (21)*

Translation :

As I am in the internal self of all, I make the faith of the devotees steady for the deity they wish to worship. (21)

Spiritual explanation :

I establish the faith of the person, in the demi-god he worships.

Other forms of deities are also My tiny forms. I make the worshippers faith steady for the form he worships. All deities are emaciated forms of the Lord, thus they are also worshipped as part of the Lord. Considering them as small, the worshipper will get disheartened, and his faith and prayers

will slacken, by which his surrendering will have no effect, therefore the Lord nurtures steady faith for the demi-god worshipped. By it desired fruits are achieved, the faith increases and gradually he devotes himself to the ātmā. As the deities are also of the same ātmā and form, so they are pleased to show the true path towards the Lord and encourage the devotee to surrender unto Him. (21)

Text (22)

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान् हि तान् ॥ २२ ॥

*Sa tayā sraddhayā yuktas tasyārādhunam ihate
Labhate ca tatah kāmān Mayai eva vihitān hi tān (22)*

Translation :

With faith, as such, the demi-gods are worshipped for obtaining desires, but in reality, I am the bestower of these benefits through the demigods. (22)

Spiritual explanation :

If the acts are done with full faith then only I give fruits of those acts. As He is all in all, (present thus in the demi-gods too).

The demigods work according to the instructions from the Lord, they have to follow rules of the supreme, the frutiv results they bestow on their devotees, also depend on the laws of God, who is present as the form of ātmā in the deities. All our senses are endowed with separate qualities provided by different deities, when these deities are pleased by worship, then the power of the respective indriyas or organs increases ; but these demigods cannot work without the ātmā which resides in them in the form of the Lord, who is the supreme head of all nature, indriyas, and body etc. It is, as if He only works through the separate idols, but this cannot be well understood by the worshippers of these deities. (22)

Text (23)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

*Antavat tu phalam tesām Tad bhavaty alpa medhasām
Devān deva-yajo yānti Mad bhaktā yānti mām api (23)*

Translation :

Those who are less intelligent, worship the demigods, the fruits received through them, are of a temporary nature, although given by Me, they are not permanent. Those who worship demi-gods go to their planets, and My devotees reach Me or the eternal spiritual happiness (23)

Spiritual Explanation :

All those fruits are not endless. I am Brahm—the eternal, My fruits are endless, worshipping Me, one reaches Me

The demi-gods are themselves not endless, so how will the fruits they give be so ! Only the super soul Brahm is everlasting, thus those who are worshippers of the soul receive the endless fruit. Those with knowledge of the Brahm, unite with Him ; but His other three kinds of devotees too, after getting their wishes fulfilled, get liberated at last. But, surrendering to the rising and falling demigods, one can only obtain the non-permanent fruits, permanent results cannot be obtained by it. All is illusive, or duly reaches its end except the Brahm. Only by worship of the eternal, can eternity be had. (23)

Text (24)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

*Avyaktam vyaktim āpannam Manyante mām abuddhayah
Param bhāvam ajānanto Mamāvvyayam anuttamam (24)*

Translation :

Well, when by same amount of action or work, if the

resulting fruits are so different, then why do all people not worship you, in place of the demigods ? As a reply to this, it is said—I am void of ritualistic show, and am not seen, as such those with less knowledge believe in My forms of man, etc., the reason being, that they do not understand My superior form which is eternal. I take the form of different beings, by My own virtue and by Myself, for the protection of the world, but the unintelligent compare Me to different demigods or deities who take the body form as a result of their acts. They do not respect Me, rather, they pray to the less advantageous deities, and receive fruits that end in due course. (24)

Spiritual explanation :

Instead of situating in the Brahm (spiritual), those who live for this body and do pious or sinful acts, stay by the material world, for them the experience of the parāvasthā of kriyā is totally unknown—which is the Supreme Brahm.

As long as body is the faculty of the mind, good and bad acts will remain, due to it is the narrowness of the mind. As long as the body is kept in mind, the bodiless form cannot be well understood, because it is not visible to the eye. That which can be known by the sense organs, like—things, country, time etc. do not always remain as same, whereas the super soul—God is beyond illusive display, never changing, above all material nature, eternal and formless, this type of bodiless form is achieved in the parāvasthā of kriyā—in its action-less position. But from this void—position, evolves all material nature. Gradually from the most subtle form of sentiment of the brain, mind, indriyas and body as the visible form are arrived at. This visible form is illusive, by which good or evil actions are done, and result in rise or fall, life and death, sorrow and happiness etc. By it the being has to bear all sorts (said to be of three types) of sufferings, and disgusted with it, he turns to the spiritual master's teachings, practicing which, he reaches the later stage of kriyā or parāvasthā, where he unites with the One and only. This is true knowledge, all the

rest is illusive. Being lost in the material world, the faculty of the mind is the body alone, the being cannot get rid of it and thus not getting in touch with the eternal form of the super soul, he remains foolish by not getting to understand the supreme personality of God. As such, those who worship Him in a particular form are either with true knowledge or without it. For saving the world, God comes down in a form. These forms are the personification of the Brahm, understanding this, worshipping Him, and meditating or concentrating on the form, liberation can be had, because in all such forms an uncovered sentiment of the Brahm is present with its virtues and powerful energy. The common being is also a part of Brahm, but the power of Brahm in him, is not uncovered, it is covered with illusions. By regular sādhan, His powerful energies present themselves in each 'chakra' or the kootasth. Its visible aspect is light, caves inside the light and star-like (planet) inside the cave. All these are forms of Brahm ; resting or residing in the form of Siva, Durga, Ganesh, Sun etc. Brahm can be worshipped by concentrating on Brahm in either (or any) form. There is a limit to the reach of the mind and all forms are within this limit, beyond it, is the untouched, formless-ocean of the 'chitt'. Tied down by illusions, the being does not get influenced by the higher aspects, and for selfish-small-wants he worships the demigods, by whom he obtains perishable fruits, but he is deprived of the (Lord's) realization of the soul of all souls. He does not receive the spiritual intelligence, because without a situation in the āgyā chakra (spiritual point in between the eye-brows) the internal eye does not open, therefore he cannot realize the Lord's super-most eternal form which is beyond all illusions. This, void of māyā, eternal, unseen form, exists in all ; and although it is the real truth, instead of uncovering it, the being sees Him in a variety of various forms, because he is unable to understand Him as the united form of all existence. He is present in every atom, in the smallest of beings, just like butter is in milk, but it cannot be seen, unless it is

treated accordingly and churned. Similarly those who practice sādhan and by it churn the body as such, can avail the lighted form of the ātmā. This atma always exists in all bodies, but due to the power of illusive 'māyā' it cannot be always seen, or experienced, only at times it can be felt slightly by the sense organs. Ordinarily it is hidden in the body, it has to be brought to light by sādhnā, but this Brahm is present in the bodies of some forms of the Lord in an open manner, they are the incarnations of the Lord—the always successful eternally liberated ones. But these also cannot be known by those who are blind to knowledge, like Duryodhan of Māhābhārata and others ; who could not understand Lord Krishna. (24)

Text (25)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

*Nāham prakāśah sarvasya Yoga-māyā samāvritah
mudho 'yam nābhijānati Loko mām ajam avyayam (25)*

Translation :

I am not manifest to the unintelligent or foolish. For them I am covered by My creative potency yoga-māyā and so, the deluded are not able to know Me as unborn and eternal. (By yoga-māyā should be understood the joint nature of the three satva, raja and tamah—the godly, manly, and demonic nature of the materialistic world of illusions. (25)

Spiritual explanation :

I am not seen by all, as the material world is present in the foreground, which attracts them, and distracts from Me, putting Me in the background. Thus they are fooled who do not know the ātmā and Me. I am neither born, nor destroyed—in kriyā's parāvasthā also this happens, (but) when it happens and when it is gone, nothing is known.

The Lord, God can be known by all, understood by

all, but nobody understands—why ? Because of the beings common attraction for other things, by which his knowledge of the truth is clouded. These clouds can be moved by (the wind of) knowledge, but the foolish cannot do so. Therefore they do not understand His everlasting eternal form. Reaching the parāvasthā of kriyā, it can be understood how this ātmā—which is neither born nor dies, unites with the body, making it the self and connecting it with life and death. Only, in the parāvasthā of kriyā when the mind is consolidated and the chitt purified, the superior form of ātmā comes to light, enlightening the position void of birth and death. It is the unseen, unused, uncaught, uncharacteristic undisplayed, unthought, comparable to the ātmā only, or unmarked and peaceful, Godly and the one only in all. It cannot be grasped by either the sense organs or the active ones, it cannot be used (in a material way), it has no particular mark, by which it can be understood ; it is not of any material, so it cannot be displayed ; it is above the mind's reach, so it cannot be thought of ; it is incomparable, so it has to be understood by itself ; none can explain it or make it understood, it has to be an experience of the self. It is peaceful, in other words it can be availed only when the indriyas stop their intake of materialistic wants. It is of a whole where breaking or dualism is not possible, it is liberated from the ill effects of birth and death. It is of a Godly form.

When this position is obtained by sādhnā the coverings formed by material nature cease to be, and the ego of the body also vanishes. With the ceasing of the material nature or gunas the illusive māyā disappears. The life or prān on entering the body gets engrossed in material nature or gunas by union with irā, pingalā and susumnā (the fine nerves). Rising beyond these gunas by sādhnā, the three gunas cannot trouble him any more. Influenced by these gunas the living see the outside world only, and thus, in such an enslaved way, work according to the gunas or materialistic nature only. In this way, they cannot free

themselves, and stay fooled by the attachment and attractions of this world, not being able to open their eyes and look towards the truth or gain any knowledge of it. They are totally unaware of the state of kriyā's parāvasthā with its peace and tranquility. (25)

Text (26)

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

*Vedāham samatītāni vartamānāni cārjuna
Bhavisyāni ca bhūtāni mām tu veda na kascana (26)*

Translation :

O Arjuna, the past, present and future are all known to Me with all things and living beings, but no one knows Me. (By the Lord is the māyā, but by the māyā are covered the living beings. It is like the magic of the magician who hypnotizes the onlookers, but he himself knows the truth—Sankarachārya.) (26)

Spiritual explanation :

I know the past, future and present—naturally. He is the supreme Godhead-Brahm—but Brahm can be known, only by becoming Brahm

Time has its limits, yet it is unsteady, therefore by it, is understood the past, present and future. The time of destruction (or death) is fixed, it does not have the three tenses. The yogis, who have conquered death, for them all is like present, thus they are the all knowing in comparison to the common living being bound by time ; no matter how learned he is when 'time' itself is of a differing nature, then a person bound by time will not be an exception to it. Life and death are experienced due to the difference of time. Lack of true knowledge is the cause of these. But by obtaining kriyā's parāvasthā, the sādhak experiences all as Brahm, and thus (power of death) time is stopped

for him. (As we see), Brahm is not bound by time. Being of the body, or understanding the body as self, one has to be bound by time, and being as such, it is not possible to know Brahm. To know Brahm, one has to be the form of Brahm—not bound by time. Also to know Him, who is beyond name and form, one has to rise above name and form. This is possible only in the paravāsthā of kriyā. Anyone who does not achieve this position, cannot grasp that which is ungraspable by the indriyas or the sense organs.

As said the great Tulsidas—

"jānat tumhahi tumha hi hoi jai" —
Knowing you, one becomes you. (26)

Text (27)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

*Ichhā dvesa samutthena dvandva mohena bhārata
Sarva bhūtāni sammoham sarge yānti parantapa (27)*

Translation :

(It has already been said that due to Māyā, Godly knowledge is not gained. The obstinacy of this lack of knowledge is thus shown)

O son of Bharata (Arjuna) during birth all beings enter the world of delusion, and are overcome by dualities of nature, desire and hate due to previous concepts make them cling instinctively to worldly life, -(Resulting in lack of Godly knowledge). (27)

Spiritual explanation :

Desires, hates, doubts—is worldly attached and wishes for happiness.

—With the birth of the body, due to old concepts—likes and dislikes appear for the wanted and the unwanted respectively. By it, heat and cold, later sorrow and happiness

keep making the being happy or unhappy accordingly.

To rid himself of his sorrows the being runs after illusive or imagined happiness but, if he is somehow unable to get it and sees others enjoying it, jealousy comes to the forefront. As wishes are unending they cover whatever good sense that prevails. The entangled being gets lost in protecting and pleasing the body, which he thinks of as the self, and with it he forgets the real self, the ātma. The more he forgets the more his lack of knowledge increases, taking him further and further away from the Lord. (27)

Text (28)

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

*Yesām tu anta gatam pāpam Janānām punya-karmanām
te dvandva-moha-nirmukta bhajante mām dridha-vratāh (28)*

Translation:

[Then how do some surrender unto you?

In reply it is said]—

Those pious people, whose binding sinful acts have been destroyed are freed from duality of delusion and engage themselves in My worship with total surrender. (28)

Spiritual explanation :

One who is not attracted otherwise, concentrates on the ātmā-performs good acts of kriyā. He gets rid of doubts and attachments, freed of all desires permanently establishes in the parāvasthā of kriya beyond destruction.

Who establish themselves with a steady everlasting way in the parāvastha of kriyā, or by God's grace achieve such a position ?

Those who are of pious-acts, or those who do kriyā (acts) in a good way, achieve the fruits of kriyā—which is unattachment to other things. They perform kriyā, because it gives them happiness. Other common acts, by doing which,

they could possibly get worldly pleasure, least interests them, because by all those pleasures the mind does not get calmed, peace of the mind is received only in the parāvasthā of kriyā therefore they concentrate totally on the acts of yogic-kriyā. When, by kriyā, the parāvasthā is gained to a certain extent, then all doubts are cleared, and attachments and desires also cease. They surrender totally to the Lord. Why is kriyā called pious act ? Because in all other acts there is some sin, but doing kriyā, the body's internal sins get destroyed, and the body and mind get calmed. In a cooled mind and body spiritual power rises. By the rise of this power, the internal eye is opened, by which, attraction for the material world is ended and with it the feeling of sorrow and happiness by worldly matters also ceases, thus unattachment for materialistic desires, puts away all disturbances in the way of sādhnā. Thereby, the sādhak can totally surrender to the Lord and do his (practice of) sādhnā with full devotion and concentration, resulting in parāvasthā of kriyā with a steady manner. By chance, if before achieving this steady form, one happens to die, then by these good acts of his—in this birth, his doubts and worldly passions are much lessened in his next life and he is not attracted to other things except sādhan. Sādhaks of this type are fit for liberation. (28)

Text (29)

जरामरणमोक्षाय मामश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृस्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

*Jarā-marana mokshāya mām āsritya yatanti ye
Te brahm tad viduh kritsnam adhyātmam karma cākhilam (29)*

Translation :

Intelligent persons who surrender unto Me, and those who take refuge in Me, for liberation from old age and death can know Me and all that is spiritual , that which is beyond the body and by which the pure soul can be

known through the secretive sādhan with its unending fruits of work. (29)

Spiritual explanation :

By doing spiritual acts and surrendering unto Me—liberation from old age and death is had, situating in the Brahm.

This body's most painful or crucial stage is old age and death. A handsome, strong body is gradually turned old and weak. What seemed beautiful turns to attractionless—unbeautiful. Effected by time, the being always keeps changing due to time—this is the law of nature. Of course, all these natural changes effected by time are disliked by the being, who wishes to be always lost in beauty and passionate desires. But alas! Such a wish is never fulfilled, and before one realizes it, the end of life approaches and takes him to some unknown place, from where nothing can be known about him. The poor being is all the time enslaved by this power of age and death and although all are wanting to get free from this painful slavery, yet they do not know how to do so.

Turning from the passionate desires, if one faces the Lord and devotes himself to Him , surrendering unto Him then this fear of death (time) can be evaded. Total surrender is possible only when the being reaches the parāvasthā of kriyā by acts of kriyā. Old-age and death are always connected with the body. Those who connect themselves with the ātmā, in the parāvasthā of kriyā get a steady position with Brahm and are freed from old age and death. Always thinking of the Lord or being in contact with the ātmā, concentrating on it, is depending on Him or surrendering to Him, by it the chitt gets purified, the mind becomes steady and light is seen in the kootasth. Then the sādhak can understand that the spirit of kootasth which is internally situated in him is a part of the almighty Brahm and nothing separate from it. This understanding releases the sādhak from the effects of old age and death. It also reveals the secrets of spiritual (kriyā) acts by which the ātmā is realized. (29)

Text (30)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

*Sādhibhutādhidaivam mām sādhiyajnam ca ye viduh
Prayān-kāle 'pi ca mām te vidur yukta-cetasah (30)*

Thus ends the seventh chapter of Srimad Bhagvad Gītā in the matter of (scientific) knowledge of yoga.

Translation :

(Such sighted people need not fear of falling from their yogic situation.) It is thus said, those who know Me as the Supreme Lord of all, the controlling power of the material manifestation of the universe and the underlying energy of all the demigods, and the one sustaining all sacrifices, can, with steadfast mind, understand and know Me even at the time of death. (30)

Spiritual explanation :

Knower of the materialistic, the godly and the yajnas (situates or) concentrates on Me even at the time of death and obtains Me.

Those who know Me as the supreme in all material, all godly, and all yajnas (acts of sacrifice) obtain the position of Brahm. (It will be explained in the next chapter) At the time of death, the mind and indriyas get overcome by various pains and aches and as such, other matters do not enter the mind, only the habitual concepts keep rising and falling by nature. At this time the being gets very much afraid and at times gets unconscious. It is not possible for him to remember God and if others try to remind him, he is unable to grasp what they say, because of lessened energy and bodily suffering. Yet if one had practiced sādhanā due to which he had become habituated of concentrating on the ātmā, then other thoughts could not have engulfed the mind and he would get intoxicated by the true form of the self, even when death seemed near. Thus a sādhanak of this type is always prepared for death, he is aware

of it, and there is little or no chance of him, falling from his yogic position. Somehow, the yogis manage to unite the power of life—the 'kula-kundalini' situated at the mooladhāra point or lowest spiritual centre with the great 'Siva' or the Supreme Man at the saharasrār (the highest spiritual point in the head) by which they can control life and death by stopping its action—this of course is a wondrous act or miracle. Their prān does not surpass them, they are always liberated. But, for those who cannot rise to this extent, whilst in this body, for them, the law of gradual liberation is there. God protects those who are surrendered unto Him, always devoted to Him and busy in kriyā or acts that please Him. If, their liberation is hindered by some thing or other, then the Lord gives knowledge of the divine to them at their time of dying and picks them up like a mother, and takes them home. This is His motherly love for His children who do sādhan for His sake. (30)

Thus ends the spiritual explanation of the seventh chapter of Gītā named—

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

Chapter VIII

Akshar Brahm-Yoga
Unity or Yoga with the Spiritual Sound (Brahm)

Texts (1) & (2)

अर्जुन उवाच
किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

Arjuna uvāca
Kim tad-brahma kim adhyātmam kim karma purosottama
Adhibhutam ca kim proktamadhidaivam kim ucyate (1)
Adhiyajnah katham kotra dehe'smin madhusadana
Prayānkāle ca katham jneyo'si niyatātambhih (2)

Translation :

Arjuna enquired :
O supreme Lord (person), (1) What is Brahma ?
(2) What is spirituality or self ?
(3) What is 'karm' or activities ?
(4) What is this material manifestation ?

(5) What or who are demigods ?

(6) How does this Lord (of sacrifice) live in the body and how does he reward the yajnas on sacrifices ?

(7) What is the form of this yajna, and how does the Lord of yajna perform the activities? (All acts are termed as yajnas—here)

(8) At the time of death, how can those with a mind concentrated on you, know you? (1) & (2)

Spiritual explanation :

It is experienced by enlightenment in the body :-

(1) Brahm. (2) Spiritual Acts (3) What is material manifestation ? What is meant by Lord of sacrifice ? How you are known in this body at the time of death ?

At the end of the last chapter it was said that one who knows Me with the manifestations the demigods and the Lord of yajnas or acts, knows Me as all, even at the time of death. As a common rule, at the time of death, a person mostly forgets the Lord due to great physical and mental stress of various kinds. Although the being remembers acts done by him during his life-time, he does not remember the Lord as separation from the body is so painful that it makes him unthoughtful or rather mad. By a flash-back in the past life, concepts for the next life are accumulated. Therefore, we can see that if a being is not well habituated in acts of the spiritual kind or in prayer or Godly thoughts, nothing can help him in this pitiable state. Thus the Lord says that by an understanding of Brahm, spirituality, the law of manifestation etc. a being can remember God (as by it he is less fearful of death).

Although Brahm is all pervading, yet he is not as known or understood as other things of this material world, because He is very deep-seated and secretive. Even by explaining— all cannot understand Him—always. Brahm is understood by two methods. The one with form and the other without any form.

(1) Which can be understood? (2) What is the form of the Brahm which is stationed in this body as spirit ?

Is it the living or the manifested ? Although eyes etc., are themselves not living, yet we see through them. Then is this joint manifestation of living and still known as spiritual ? (3) What is karm or action ? The yajnas the social acts, or those told by the scriptures. (4) Are all acts known as 'karm' or is it said only for earthly acts and the like? (5) What is meant by demigods ? Does it indicate deities of the indriyas, or does it aim at the brightest light of the sun and the one who is established in the heart of all created beings as life ? (6) What is the principle sacrifice ? Who effects or causes the sacrifice (as such)? Is it the supreme Brahm or is it a particular deity ? How can He be worshipped ? Where is He? In the body or outside. Is He established as brain or is He something beyond the reach of the brain ? (7) How can a controlled mind, know you at the time of the death ? Arjuna eagerly put up these seven questions to the Supreme Lord. (1) & (2)

Text (3)

श्रीभगवानुवाच
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

Shri Bhagavān uvāca
Aksaram brahma paramam svabhāvo 'dhyātmam ucyate
Bhuta-bhāvodbhava-karo visargah karma samjnitah (3)

Translation :

(The questions are answered respectively in 3 texts)

Said the Lord

(1) That which is indestructible, the eternal living entity, the basic cause of creation—is Brahm.

(2) Being a part of this Brahm in the form of the life as soul or ātmā, which is present overpowering this body and resting in it, bearing all the sorrows and happiness of it, is the spirit known as the spiritual (form).

(3) Birth of beings from the womb and their increase

and development is caused by 'yajna' or sacrifice done for the deities. The way by which it progresses is as such—the sacrifice into the fire is received by the sun (ultimately) and as the fruit of it we get rain, by which grain crops are grown, grain gives virility by which re-birth takes place. The sacrifices made for deities or the Godly offerings are the yajnas or acts, known as 'karm'. This yajna stands for all acts or 'karm'. (3)

Spiritual explanation :

By the kootasth it is enlightened :-

i) *The eternal Brahm*

ii) *Practice of kriyā—keeping the intelligence steadily situated in the (understanding of) ātmā, going beyond it, above the material modes of the three gunas or nature, above the irā, pingalā and susumnā—the obstructed place of the astonishing real self—its experience of form and realization is the one known as 'The spiritual.'*

That which is known as 'Akshar'—does not decrease or diminish. The eternal Brahm, is the only one that never decays, or gets extinct. The real truth is that on which Māyā's tricks do not work. It is always the same, in past, present and future. That which is present in and out, is the all pervading—it is present beyond life and death, it is the Par-Brahm—Lord God, or 'Akshar Purush', the eternal Man.

It is agreed by the learned that not knowing this eternal, everlasting Brahm—the acts done by such living beings are not eternally fruit bearing.

The presentation of this Brahm in the spirit form of ātmā in the body is the spiritual aspect or nature, which is the 'swabhāva'. Thus the ātmā staying in the body as its house (bhavan) and bearing all of the body in its form is the 'adhyātm'.

All acts done as sacrifice are 'karm'. Bringing forth the hidden power in the being is karm or acts. It is the expenditure of energy, without which no act can be done. In all spheres of life, work-force or energy has to be consumed, be it mental or physical. From the writing of something,

a piece of art or the planting of a tree, to the bearing and rearing of a child ; to achieve any aim of this world or of the spiritual ; one has to work and spend energy, but the scriptures do not call all sorts of energy expenditure as 'karm', only work that is done for the welfare of others or that which is sacrificed as such, is termed as Godly yajna or karm ; The rest, done only for selfish gains or to harm others is known as 'akarm' or demonic acts. Irreligious social acts also come under this category. As the Lord is of the whole world and all the beings of the world are also of Him only, thus energy spent for natural flow of the world is act of duty, by which all men are bound and indebted.

As such are born the great saints and gurus, who benefit the world by their teachings and examples of purity and charity or likewise acts. Those who cannot understand this aspect of 'Karm', somehow spend their energy in akarm or unworthy acts, living the life of an animal.

So far the common aspect of karm was described, now we shall talk about sādhan—Practice of Kriya Lord Krishna is the living 'Kootasth Caitanya'. By Him the indriyas function in a controlled manner, He is their Lord 'Hrisikesh. (master of the indriyas). He is the principal activating cause of yajna, known as 'adhiyajna purush', He is established in all and thus is known as 'Vishnu' (present in all atoms), because of Him are enlightened all names and forms of this world, He is known as 'tārak' – one who releases from all pains and sorrows. Due to this wandering of the living caitanya form of the Lord, the indriyas, mind, etc., get lively. By the multi facets of nature He is reflected in many forms, but He remains unchanged as He is above nature : yet He is present as kootasth (deeply set in all as one). This is the impression of Vishnu's feet, for getting a glimpse of this, the learned, always are alert. Inside the incomparable, bright light of the chitt's golden sky is hidden the dark circle in which is stationed that pure blemishless, soothing but bright, light of the ātmā The beauty of this

cannot be compared with anything, anywhere

The shape that is obtained by putting two bows face to face and the puff-like flowery circle that is obtained, is the coveted visual by the sādhan—seeing which, by the (spiritual) sight of 'knowledge they go to the Lord's abode or 'Brahm-Lok'.

The sadhnā by which this form is visualized in the self is the spiritual sādhan or practice. Due to this sādhnā the mind gets steady in the ātmā, by which a steady sentiment of kriyā's parāvasthā (advanced yogic stage) is attained, it is beyond the three material modes of nature known as 'trigunāteet' aspect, it rises above irā, pingalā and susumnā (the fine spiritual nerves), it is the obstructed, real spiritual form Two stages only, are present in the ātmā, one is contained with gunas or nature, the other is above all nature, the trigunāteet position. The pran's vibration is the natural aspect centred in the irā, pingala and susumnā, and the pran's steady form is the gunāteet stage, above all natural modes of nature. But, to obtain this obstructed stage, it is necessary to go through the gunas, or a position beyond these gunas will be had only by the help of irā, pingalā and susumnā. The upanisads call it the worship of (fire or) tināciket'.

It is said in the Kathopanisad (1.1.17) that those who worship by these tri nerves irā, pingalā and susumnā surpass birth and death. By this Brahm-yajna or spiritual-sacrifice they understand the Brahm, and by its power and light—with self-realization they attain the utmost peace—

It is further said in the next text (1-1-18)—Those who worship these (fires) irā, pingalā, and susumnā, knowing them meditate on the main susumnā, and before dying cross the sorrowful stage, and experience spiritual happiness in the heaven (or sahasrār). (This sorrowless stage cannot be achieved by outward rituals of fire-yajna etc.)

For a being the best of sādhan (practice) is that by which he can unite with the supreme soul. Thus such acts are the spiritual acts, by which all desires are obstructed,

only the one desire for Brahm springs up. Therefore the karm that can give the joy of Brahm-union is the superior spiritual act or 'adhyâtm karm'.

What is that spiritual act ?

The Caitanya's (living soul's) body form is the created being which comes into existence when the steady prān becomes playful. With the presentation of the living being the prān (or breath) flow starts the act of in and out-flowing of breath. By this flow of breath, the creation, the existence and the development act takes place, and the flow of the world starts, which never wants to stop. Later when the being gets sorrowful due to pains of this world, he approaches the Lord or spiritual Guru, by whose grace he learns how to release himself, by riding on the opposite (flowing) current of the breath, which can take him back to the source of this world's starting point of breath, and unite him with that eternal one, the indescribable soul of souls, which is reached after much roaming about in this world. This act, or the karm by which the material being is drowned and the spiritual ātmā is established is the actual 'Karm'. By it, the creation, (as a result) gets absorbed in the formless and the eternal non-resultant (or non fruitive) form or aspect is enlightened and all the entangling flow gets lost in the unentangling 'Bindu' (Point) from where it started. (3)

Text (4)

अधिभूतं क्षरो भावः पुरुषञ्चाधिदेवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

*Adhibhootam ksaro bhāvah purusas cādhidaivatam
Adhiyajno'ham evātra dehe deha-bhritām vara (4)*

Translation :

'Adhi' is to over-power or rule

The ever mutable physical nature rules the world and

the dwindling body of the being, so it is known as adhibhoot. The supreme Man is the master of all demigods, He includes all deities and thus is known as 'adhidaiva'. I am the 'adhiyajna as I am seated as the all knowing, embedded in the body like one who initiates all yajnas and gives their dues'. The Shruti says that 'one tree (body) has two familiar birds sitting on it, one eats the juicy fruits, whilst the other stays as a witness only'. 'Because of my aloofness, I am not connected with the being's soul, I am void of the purest of nature too, yet I am staying in the being's heart.' This can be understood by analysing one's actions, which seem to be guided by some one from within. Now, it has to be seen, how to get free from this binding of the natural body? The ruler under whom the acts are done is the same as you. (This has to be understood by the logical disconnection of the natural connection.) (4)

Spiritual explanation :

(iii) *Adhibhoot—keeping the mind in the five elements of nature, the sentiment of eternal kootasth is gained, and the mind gets steady in it only, beyond it, is seen the Supreme Man. He is also formless like the sky. Keeping the mind fixed in it is 'adhidaiva'. He is the doer of all acts, wearing the body as a dress. it is the thread of Brahm expanding in the whole universe. One who follows the Gurus words is doing all. Keeping the mind concentrated whilst starting and performing acts (iv) is called 'adhiyajna'.*

It has been said that 'Adhi' is the intelligence. When the intelligence leaves the ātmā and plays with the body, taking it as the form of its own self, then it is the stage of adhibhoot.

Sky, air, light, water and earth and the natural modes or their subtle aspects or senses of sound, touch, beauty, taste and smell—are the 'panchbhoot'. As long as the mind is in these, it is on the adhiboot stage. By entangling the mind in these five the ātmā has created this propaganda of the world, and tied itself in the form of the being. How to get liberated from this? It is said, treat poison

with poison as its medicine. As the world has come into existence by these five, so to get free from it, these five (mooladhār=earth, swadhisthān=water, manipur=light, anāhat=air, visuddha=sky and āgyā=mind will have to be conquered by sādhan (in them). The steadiness attained after such sādhan, is the imperishable state. Getting more and more situated in this state a unity 'develops, the mind gets fixed in it' and becomes one with it. Beyond it is the adhidaiva—the Supreme Man. Man is the one who sleeps in the body as his home or house. The sky is the limit, and it is all in all. Surrounding it with a wall it becomes a house. That which stays in our body as its home, is the sky of 'Chaitanya' or form of life, it is the adhidaiva. We can only see a very bright light, when it is focussed on something, we cannot see it directly, as the sun reflecting in water can be looked at, but it cannot be seen directly. Similarly the light of life that can be seen in this body as its home is the adhidaiva, it is the image of the principal Supreme Man. It is present all over in the body (house). It moves about in the wheel of Brahm, and is first seen by the sādhak in the agyā-cakra. This kootasth's brightness is a form of water and grain, it is the subtle sound of mantras or sacred words of Gāyatri. It is the Goddess Durga who stays in this durg (fortress) of the body. It is the imperishable, sun-like, eternal kootasth Brahm. By its worship, sweet nectar-like, experience is gained, and knowledge, peace, fame and liberation powers are achieved. All these virtues are sheltered by the sound of Om. This body is the form of 'OM' or of ॐ, by the kriyā (act) of Omkār (yogic sādhnā)—destiny or time, one who stays in the body—'chetragya and the creator—(magnitude of Maha Vishnu the infinitum Vishnu and Brahmā) can be known. Always situated in the parāvasthā (higher yogic stage) is Mahā Vishnu, short-time situation is Vishnu and not situating is Brahmā. In the parāvasthā when all becomes one, it is the 'undescribable stage. It is known as 'sadasad-ātmak' position, by which the unheard can be heard, the unagreeable becomes agreeable,

the unknown gets known—it is the Brahm. By it is the light, water etc. and surpassing it is the (grain) kootasth. It is called: the eternal form, when it is made steady by kriyā (yoga). This is the ātmā or the spiritual sky. It is said in the vāyupurān that when the breath first enters the womb of Brahm then the Gāyatri position is gained. It gives 'trān' to the being or liberates him. Situating in the womb of Brahm means the situating of the breath in the head, it is by the godly power. The knowledge of this power takes the sādhak to the sky-form. It is the limitless and it is the most pure nature of Brahm. When nothing was born, it was all—interlying in nature as the unrepresented (avyakt). The good and the bad, the true and the untrue, both the qualities are from Brahm only. These two are the two dots of sad-asad (true and untrue). By it are the two resultant (fruitive) and non-resultant aspects, the dwindling and the kootasth respectively. The experience of it, can only be gained by obstruction of the breath; a pure light like that of the sun's rays appears—that Godly power takes numerous forms by its various attributes. After a long time of kriyā-yoga's practice—peace, knowledge, a situation and liberation are experienced, and then spiritual happiness can be enjoyed. These four Godly powers are present in the world, both inwards and outwards. The ātmā is the time-bound fire by which creation, destruction and situation is effected. Thus the world is time-bound, and so are all living beings. Time is not controlled by anyone, but it too gets absorbed by that great time, which is the advanced stage of kriyā, thus all should be in this stage (parāvasthā) of kriyā. The illusive power of Māyā is present all over and the Lord (Mahādeva) is pervading the world as ātmā, when the Māyā penetrates the 'Māyee' or its Lord, and unites with it, then it —only, becomes the Lord. This ātmā's form of Siva and nature form of the Goddess (Sivā), both are one in their very own initial form, as such in the parāvasthā of kriyā nature and ātmā become similar, as both are in one Brahm.

Seeing the kootasth, by and by, the supreme man is also seen, known as the soul of souls—Param-ātmā. Although of male form, it is formless like the sky, keeping the brain fixed on Him is called adhidaiva, (on the back side) in the spine, when irā, pingalā and susumnā join at the mouth, then in the chariot of kootasth is seen the Supreme Man “Nārāyan”.

It is said in the Surya-Siddhānta—The great Lord sowed a seed in water, or the semen virile was laid in the womb of nature, by which a golden (like) egg was born. It was seen through the darkness of the higher skies but not by the light of the indriyas. First there was sound (of ‘Om’) then half gold and half silver-like egg was born. Therefore this is known as Hiranya garbha and being the first born it is called ‘Āditya’. Beyond the kootasth is the enormous bright light of the sun, which rears and protects the world, its light is the form of the ātmā. This egg is covered by seven layers of nature, the man, the unseen, and the five elements (earth, water, fire, air, sky), in it is the kootasth, and in the kootasth is the MAN, on the left side of it are Vishnu and Laksmī, on the right Brahmā and Sarasvatī and on the eastern side Lord-Rudra is active. These three forms are of the great Lord only. Kootasth is the first sun, kriyā’s parāvasthā is the second and the third sun is the light beyond all (and above it all), it is the eternal Brahm, the cause of this world or its creation. The centre of attraction in all of it is the Man-Superior—the ‘I’, it is the universal thread of Brahm, by it is the existence of the entire material world—He is the Man as ‘adhiyajna Purush’. Initiating all acts with mind intent on Him, is the adhiyajna—(aspect of acts). He is present in all atoms as the rewarding and judging personality, known as Vishnu. He is also known as Vāsudev, and is the doer of all yajnas and as the activator He is the Lord of Yajnas or acts ; knowing Him as all, the ego of self gets lost. In the Gītā, wherever the Lord has mentioned ‘aham’ it stands for this adhiyajna person which should be understood as the Supreme Man or ‘Purusottam’.

In the seventh chapter it is said—“Jarā-maran mokshāya,

māmāsritya yatanti me”. Those who act for getting liberated from old age and death—depending on Me,—“te Brahm tudviduh Kṛtsnam adhyātm karm cākhilam.” They get knowledge of the Brahm and all spiritual and fruitive activities. As He is the rewarder, when refuge is taken in Him by acts, then as a result of such acts, He himself appears.

Now, what is the form of this ‘aham’ ? Is it Visnu, Krishna or someone else ? Is he of body like ours ? He has a form, but He does not have the mundane lifeless form, rather He is of the pure sky form of life (in the self) .

In the third chapter, Lord has indicated towards the place of refuge—“*Manasastu parā buddhir yo buddheh paratastu sah*”—intelligence is higher than the mind, and He the soul (that is present as witness) is higher than the intelligence, nothing is above Him, He is the refuge of all, He has nothing of the universe in Him, yet the whole universe is by Him. It is said in Mundakopanisad—By him is Prān, the Hiranya garbha, the mind, all indriyas, sky, air, light, water and earth—the base of all things. (2-1-3—Mundak)

The head of this Man is sky, His two eyes are the Sun and the Moon, His ears are the directions, His words are the vedas, the air is His prān or breath, and the whole world is his mind and (heart). All resolutions are from mind, and from it the world has come forth. By His two legs is the earth, as such this Supreme Man is the ātmā of all, interlying in all. (4)

Text (5)

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

Antkāle ca mām eva smaran muktvā kalevaram

Yah prayāti sa madbhāvam yāti nasty atra sansayah (5)

Translation :

At the time of death, whoever quits the body thinking of

Me alone attains My form or nature—without any doubt Remembering Him gives knowledge and by knowledge His thoughts get present. (5)

Spiritual explanation :

Whoever quits his body remembering the kootasth, because of putting his mind in Me is of My sentiment and thus situated in Me, so without doubt he gets liberated. This is experienced by the active sādhak regularly

Those, who are determined sādhaks, but have not been able to liberate themselves, the state of these sādhaks by which they get freed at the time of death is being explained. Those who are Brahm-āgya or knowers of the Brahm, get liberated when they are in the body itself, their prān gets absorbed in the Brahm, so they do not feel life or death. But, those who are not able to achieve this sort of a steady high stage, can get freed, if their practice of remembering is firm, as by it they attain Me, and such a sādhak's mind gets absorbed in the form of ātmā. The sādhaks can experience this stage a little daily, if they are regular in practice of kriyā. A sort of pull is felt from the moolādhār to the āgyā-chakra. When at the time of death kootasth is remembered, then that mind cannot think of anything else, as such he gets situated in the form of ātmā and if the prān gets out at such a time, then surely, he will get to My form or parāvasthā and liberation. With this in mind a dying person is made to hear the Lord's name, so that he may be able to remember, if he is in senses. But the habitual sādhak, who is egoless and devoted cannot get misled at the time of death by unintelligence, although much disturbance is there, due to agony of the body.

Atmā's place in the body is the heart. At the time of dying there is a burning sensation close to the heart, as the light of ātmā rises from there and travels out through the eyes, lips or head etc. In an enlightened heart, by the power of knowledge the spiritual light is presented and by its atomic union, Brahm is attained.—The dying person gets final beatitude, the spiritual sky of the soul of souls is reached and by the grace of mercy, the Lord is visualised in the heart, by whose blessings, one

nerve out of the hundred and one nerves of the heart that travels up takes the devoted by the udān vāyu's help (the upward breath) to the higher planets or to the abode of Brahm. The sinful stay on the earth or go to lower planets (as placed with men). (5)

Text (6)

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

*Yam yam vāpi smaran bhavam tyajatyante kalevaram
Tam tamevaiti Kaunteya sadā tadbhāva bhāvītaḥ (6)*

Translation :

Whatever (state) one remembers at the time of death, is what he attains without fail. The reason for this is that he was always used to that act or thought, thus it hardly leaves him. (6)

Spiritual explanation :

The next birth of the being depends on the sentiment he had at the time of dying. He gets born with that state of being.

Everybody comes into being according to his innate nature, and acts give birth to nature. Those who are compassionate their body, mind and indriyas are of a different kind than those who are cruel. Outwardly it is not always noticeable, but one with a penetrating eye for the subtle qualities can understand it. An innocent baby can also know who loves him and who does not. Our thoughts and feelings keep changing our expression and form, from time to time, specially our innate nature. Whilst living, our mentality keeps varying due to our actions and their resultant concepts, but any steady change cannot be noticed, because the body is the same, although timely changes of the body, by age etc. are visible. But, at the time of death, when this body is left and one does not have to return to it, then the sentiments of the mind at the time of leaving the body, get fixed in the subtle body and are carried with it. After staying for sometime out of the body, according to its fate

the new mundane body takes form—inlaid with the subtle body's concepts and nature of the previous life. This body is the body for 'Bhog' or for bearing the fruits of deeds done previously.

The last time sentiments of the dying are very strong, as due to the intolerant condition, the chitt or mind gets filled with various feelings ; at that time due to lack of total strength the thought of doing or not doing is not present, but all deeds done, present themselves picture-like on the screen of the mind in due order and sort of take a form and the being helplessly enters them and becomes one with them. This is God's law

The history of Rājā (king) Bharat tells us that although he was a pious man and did lots of sacrifice and penance, still he had to be born as a deer, because of his dying time sentiments. It is even said, that by concentrating the mind on anything, even in this very life, one can become as the one concentrated upon. A story of a boy says that his Guru, knowing the reason for the boy's distraction of mind, told him to go and think of his pet animal. The boy got so involved in his pet, that he lost all outward aspects. After some days the teacher called the boy, but he replied, 'How Shall I come to you ? My horns will get entangled in the nearby tree'. Such is the result of concentration, then if by sādhnā the mind becomes one with the ātmā, it should not be surprising, or doubted.

Therefore, we are repeatedly told to think of Him and remember Him. It is said at the time of death—

... Let this body change to ashes (Dust thou art and unto dust thou shalt return—Bible) and let the prān-vāyu or breath take the subtle body to the connecting thread of the greater Breath or ātmā (the Lord's breath) (6)

Text (7)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनो बुद्धिमिवैष्यस्यसंशयः ॥ ७ ॥

*Tasmāt sarvaesu kālesu mām anusmara yadhya ca
Māy arpita-mano buddhir mām evaisyasy asamsayah (7)*

Translation :

[As it is impossible for a dying person to create new concepts of remembering, which depends on previous practice, so it is said]

Always think of Me, but for it, you must purify the self by performing your duty as prescribed, therefore fight. With your activities dedicated to Me, and your contemplating mind with intelligence devoted to Me. In this way you will attain Me, without doubt (7)

Spiritual explanation :

By concentration on the ātmā, get to the form of Brahm, or with mind on the param-ātmā keep doing your acts.

Some think, that all problems will be solved, if at the time of dying we remember the Lord (even by not thinking of Him for the entire life). But do not think this way, although very rarely it does happen, but such a remote chance should not be taken, by the intelligent. A particular person's life could be the result of his previous life or lives acts good and bad. It is, a complicated matter, so it is not wise to take this chance, when you can do that which is your duty and your saviour. Thus follow the golden rule—make hay whilst the sun shines, otherwise at the gloomy time of death it will not be possible. Clouds of various deeds will surround the mind and through it the sun's rays will not be reached, store this warmth in your heart, so that it can keep you warm even during recession.

Therefore the Lord says—fight. Arjun is a warrior, his duty is to fight. Man's duty is to think of Him, but for this too, he will have to fight, as there will be many disturbances, from outside and inside, but if he sticks to his sādhnā it will make him victorious over the binding factors—the passionate desires etc. By concentrating on the ātmā the mind gets absorbed in it and thus no concepts remain except the one of the ātmā—it is the form of paramātmā, where none other exists, not even the mind, prān, or senses. All gets offered to the Lord, one who makes such an absolute offering, for him nothing of the world remains as separate from the form of ātmā. As it is, the sādhak

must always try, not to let even one breath go waste, without the name of the Lord combined with it, then the mind will not have to be dragged at the feet of the Lord, but, it will naturally lie there, it will become the Lord's and not work without his instructions, thus he will be least bothered about the fruits he may or may not get. To reach this position by sādhan, the ego of the 'I' and 'My' has to be dropped, which will be achieved by the valour of a warrior. Like the soldier one has to fight it out. During sādhan, if this type of energy is not there, then it is not possible to establish the kingdom of ātmā.

The *mundakopanisad* says :

This is the Brahm, the eternal refuge of all, that (which) is the prān, the word, the mind. That which is the life of all the living, that indestructible Brahm is the real truth, it is the unending which has to be pierced, or has to be entered by the mind, making it one with it (But how ?). (2-2-2)

O ! good man, obtain the famed bow of (upānisad), the great sacred word (mantra) and by incessant worship of it, with the (sharpened) pointed arrow of the mind—aim by pulling the bow or the indriyas (sense organs) away from their respective senses and with total concentration, absorbing the self in it, with devotion pierce the target form of the eternal Brahm (2-2-3)

It is said more clearly in the next text – The 'pranav' or 'Om' sacred mantra is the form of bow, as the arrow pierces the target by the help of the bow, so the ātmā or intelligence in form of arrow pierces the target of Brahm by the help of the mantra. It has to be penetrated with a steady mind without any sort of wants of the material world. In this way the chitt will get united with the ātmā and achieve oneness with the Brahm. (2-2-4)

The Lord says that the mind will have to be prepared in such a way. Trying to achieve this type of a union, purification of the self is possible, and after such purification, everything is understood as of Brahm. In such a situation, you will undoubtedly attain Me, rather become 'Me', the 'you' will not be present. (7)

Text (8)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

Abhyāsa-yoga-yuktena cetasā nānya-gāminā
Paramam purusam divyam yati pārthānucintayan (8)

Translation :

[Practice is that which promotes memory, so it is said] Constantly, and regularly remembering is called practice, by such yoga acts, with meditation and a concentrated mind, steady in the thought of God, the sādhan attains Him. (8)

Spiritual explanation :

Regularly by practice of kriyā, attached to the ātmā by dhārnā (sustaining) meditation and samādhi—in the advanced stage of kriyā when the mind does not wander elsewhere, then the Lord of this world as the Supreme Man will be visible like the sky by concentrating on the atom of Brahm.

Firstly the mind will have to be controlled from going elsewhere, this will have to be practiced. By this practice will be gained concentration and meditation. Engaging the chitt repeatedly in a ceremonial flow of daily acts is called practice. By it the chitt stops its variety of outward engagements, and slowly, but easily it becomes introvert, in other words it gets steady and thus samādhi and parāvasthā of kriyā is gained. In this position the yogi sees the supreme person. In the beginning, doing sādhan as per Guru he gets enamoured by the colourful sights he sees, later surrounded by the brightness of fire is seen the kootasth which is the light of the sun as the ātmā's light. In it, is a starry-planet, and encaved inside it is a cave, and in it is light, and inset in the light is kootasth and in the kootasth is seen the Supreme Man. Many Gods, Goddesses, Sages etc. are seen in the kootasth. As, forms seen in the sky are nothing but the sky, so the Supreme Man seen in the sky of the chitt is also the chidākās only. After this, the mind enters the subtle atom of Brahm and then, all becomes one. To gain this position or a steady form of the chitt in the kootasth repeated practice

has to be done. This practice is not different than thinking of the Brahm. Of course, verbal discussions of veda-etc. cannot be termed as thinking of Brahm. Establishing in the form of Brahma or trying to do so is moving (remembering) in the concept of Brahm. By sādhan, when the chitt becomes void of matters, its calmed and curbed disposition, is the position, to gain which,—is done the practice with the valour of a Man. This sort of determined practice gives the chitt strength to become totally devoted and thus it stops wandering elsewhere—such a solely convicted chitt attains God.

It is said in the mundak-upanisad (3.2.4) This ātmā can be attained only by the power obtained from devotion and faith in the ātmā itself, those who lack in the sadhan of ātmā's knowledge cannot obtain it. By too much attachment in worldly materials and family etc. it is not gained. It is not even reached by penance etc. which are not ascribed. But that knowledgeable sādhan, who by all ways of ātmā's power tries for self-realization becoming desireless, and doing penance (acts) as prescribed, with love for the ātmā goes to the abode of Brahm. (8)

Text (9)

कविं पुराणमनुशासितार
मणोरणीयांसमनुस्मरेद्य ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

*Kavim purānam anusāsītāram
Anor aniyāmsam anusmared yah
Sarwasya dhātāram acintya-rupam
Āditya varnam tamash parastāt (9)*

Translation :

One should meditate upon the Supreme Person, who is the all knower, existing from eternity. Who is the maker, controller and maintainer of everything, who is the atom of all atoms—

the very subtle form of sky, who is inconceivable (by those lacking in His knowledge), beyond conception (regarding His greatness) and beyond nature. Scriptures say—He is the Supreme Person, eternally luminous like the sun—stationed beyond the illusive ignorance. (9)

Spiritual explanation :

He is the 'kavi' (that is, He has knowledge of all)

The eternal man, the oldest person, smaller than the smallest—

(the atom of dust mingles with the atom of water, the atom of water in the atom of light, the atom of light in the atom of air, the atom of air in the atom of sky and the atom of sky in the atom of Brahm. The universe is held by part of an atom of the Brahm. Thus the Great Lord is the one Brahm. By Him is the creation. He cannot be conceived by thought as two are present in thought, but Brahm is the One. Thus, the only way is becoming one with Him—in the parāvastha of kriyā. Therefore the scriptures talk of One Brahm. What is He like? —illuminous like the sun, beyond the darkness (yonimudrā), He is the kootasth Brahm. About Him is repeatedly told in Vedas and Vedants (Scriptures), He can be achieved by the Guru's words.

'Yanmanasā na manute'—He cannot be conceived by the mind, as He is inconceivably small, but the mind is not as subtle ; as a solid body cannot enter a subtle body, so is the mind compared to the Brahm. As long as the mind is religiously thoughtful— the universe till then exists in thought, with such a mind it is not possible to visualize the Brahm, which is smaller than the atom of an atom. As He is formless, he cannot be reached by eyes, being non-oratorical he cannot be grasped by words, nor even by other indriyas or senses and neither can He be had by penance or other acts. The body in which this prān is established (divided as five), in the heart of that body should be known this minutely atomic ātmā. Whatever there is, is encompassed by the chitta, when this chitta is purified the ātmā presents itself in the form of self.

The way to purify the chitta is as such—By the teachings of the spiritual Guru (Master) doing the act of prān and apān

(breathing in and out) and keeping the air in the state of kumbhak (a yogic act), the mind automatically gets restrained from the outside and enters the void, where it gets lost in its own spiritual happiness. Being in this state, (gradually) the Supreme Man is seen ; the sādhak gets divine powers and his brain-power is increased. A light like the light of fire is seen and within it a small dot-like mark is seen, that is the Brahm, Prānāyām, pratyāhār, dhārnā, dhyān and samādhi—are the five religious acts of yoga. By the practice of prānāyām, pratyāhār and then dhārnā, dhyān and samādhi are gradually developed. When the worldly entangled mind enters the advanced stage of kriyā's parāvasthā, it does not run elsewhere. This state of heart and mind comes of its own by regular concentrated practice of yogic-kriyā. Then the sādhak—always being established in the atom of Brahm, becomes a part of the Brahm himself. A highly consolidated and concentrated chitt with sole attention on the Lord, can see the undescribed Brahm as an illuminated dot in the parāvasthā of kriyā. By the mind getting absorbed in this lighted circle, gradually the sādhak himself becomes Brahm. Thus is destructed every other matter. (9)

Text (10)

प्रयाणकाले मनसाचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् -

स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

Prayān-kāle manasā calena

Bhaktiyā yukto yoga-bālena caiva

Bhruvor madhye prānam āvesya samyak

Sa tam param pūrusam upaiti divyam (10)

Translation :

Those who (by yoga) have risen above the manifold nature (or penetrated it) , at their time of death, with a fully devoted mind engage themselves in remembering the Lord, by fixing the

life giving air between the eyebrows, with the power attained by yoga, thus establishing the prān (life-air), the mind becomes immovable. Before departing from the body, this has to be done by holding the chitt in the lotus of the heart and then, conquering the five centers or cakras (the five elements of nature) and going up through the susumnā (spiritual) nerve and fixing the prān in the centre of the eyebrows.

The chitt, by nature is entangled passionately, it has to be retreated and carefully situated in the (lotus of the) heart-centre,—particular place of the Lord. The two nerves irā and pingala placed right and left coming from the heart have to be obstructed and the prān has to be drawn up by the upgoing nerve from the heart-front and through it, taken, to the neck-stationed (breast-like) muscle and hence via the susumnā to the centre of the forehead in between the eyebrows, and lastly from there releasing the prān through the brahmrandhra takes the sādhak to the Supreme Person.(10)

Spiritual explanation :

The Supreme Person can be visualized at the time of death by having faith in the Guru's words and situating the mind in the ātmā with strength of yogic (dhārnā, dhyān and samādhi) acts. By this Bhisma etc. left this body, or by doing the act of 'Omkar' twenty-thousand seven hundred and thirty-six times in one breath the Brahmandhra tears open and superior most stage is gained, (this is obtainable from the Guru).

Those who are used to remembering the Lord, and have the knowledge of yoga, by it, even at dying time, they can take the prān to the eyebrow's centre. There is a lot of difference in the death of a common man and a yogi. It is mentioned in the Vedanta philosophy that the being's (mental) attitudes of the indriyas and attitudes of the prān get collected in the subtle body at his time of death and with it the being goes out of the mundane body. The ordinary beings due to their attachment etc. take their concepts of deeds with them, bearing the fruits of their deeds in the next world, after some time they come back for further acts ; but those with Brahm-jnān, knowledgeable,

desireless men, do not go to any other place, but to the abode of Brahm. Their soul does not depart like the common man's because they are not (illusively) bound by the body and indriyas etc, although they have the body and indriyas like any common man. It is as if something gets eaten up by white-ants, when the thing is picked up its emptiness can be noticed, otherwise it is unimaginable. The same way when such men die, their body has nothing to be carried up, since it is already in the aspect of Brahm, so without going elsewhere it joins with the Brahm. Others who get liberated after death, also are of true knowledge but they are of different categories. Although, later all attain the one position, still there is a difference in their life-style, and according to it, there is a slight difference in their course of movement. Those who are liberated and knowers of Brahm—whilst in the body, do not lose their subtle bodies, but the components of their (mind, indriyas, intelligence etc.) achieve the Brahm, so their bodies, if analysed, will be known as subtle bodies void of any material. But those who are liberated after death have a sort of particular lighted form of subtle body, by which they go to different planets (this is agreed by the Shruti). They stay in higher planets by this body, and after the end of Brahmā's (the creator's) particular term, with him, they achieve final beatitude ; whereas the common man's subtle body is ruled by the laws of nature.

It is also said that demigods take those that will go to the abode of Brahm to different planets and thus, after reaching higher planets they are taken by a super human to the abode of Brahm. Going in this way, by a short duration, transitory passage—such beings achieve the Brahm and ultimately their natural self. Thus getting established in the supreme lighted form, they have no other form but the very natural pure one.

Now we have to see kriyā's relation with all this.

The virtues obtained in the parāvasthā of kriyā are by the ātmā only, no sins are present when the mind is totally concentrated on the ātmā and a form of Brahm is achieved. On the degrees of parāvasthā depends the assimilation of true knowledge and the success of true resolves which make them all knowing, but the well situated yogis as such, have no wish

for virtues and neither do they have any resolves of the mind because they are in union with the life giving 'caitanya', yet in the advanced state of parāvasthā, at times due to some true resolutions, by their virtues the demi-gods and ancestors present themselves to them. The truly liberated are not under anyone, they rise above all gunas or nature, thus being masters of themselves, just by a wish they can take any body-form and help in the worldly matters. Although in the parāvasthā such powers are not active, yet they are all born from it. The parāvasthā of kriyā is gained only when the life-air situates in the heart. Every body can achieve this stage as it is basically present in everyone, but it is only achieved by a total feeling of sameness in all, yet due to the extrovert mind, this fact cannot be understood. By practice of kriyā when the mind becomes introvert and gets obstructed from the outside world, then this kriyā's parāvasthā is realized with its true (new) aspect, although it was there previously too. Staying in the parāvasthā 'His feet' are obtained and by it the sādhak also becomes Godly and fully renunciated. In this position all forms of the Godly and all souls are absorbed in the Brahm, and the body or whatever is seen is known to be of the Brahm only.

'He' is seated in the body, in an atomic starry form. By kriyā-yoga, a way is shown, or lighted through that cave, in the depth of which is the true form of Brahm. In the parāvasthā the prān (only) represents or rather turns as the light of Brahm. With no desires, the sādhak's self is absorbed by the Brahm and the yogi becomes the form of Brahm.

How, superior sādhaks get assimilated with Brahm (sentiment) whilst in the body and how they rise and go out to what abode after dying, has been already talked about. Now we shall see by which kriyā, depending on which parts of the body the gateway to the Brahm (lok) is opened. How it is done, is known by sādhaks of kriyā-yoga, but it has to be mastered by practice. By control of the mind with dhārnā dhyān etc. it goes to the eyebrow centre with the prān-vāyu, then the Supreme Man is visualized. By obstructing the life-air (with the act of particular sādhan) in the eyebrow's centre, kootasth

and star like planets are seen in it, the yogi penetrates these and by this way, sees the internally situated Supreme Person. Such a yogi does not get re-born. The kriyā, by which this position is reached is known as the 'Omkar-Kriyā'. By the power gained due to yogic practice, the yogi can do 20,736 'Omkar-Kriyā' in one breath, and doing as such, the Brahmrandhra splits open. The yogi, who has practiced this kriyā well, and is habituated in doing it, gets yogic powers by which his eye-sight, mind and breath get steady and this disposition speaks of his powers. Then, the sun like illuminated divine person appears—it is the unimaginable. In this way, by-passing all the darkness, he does not return to this world. This position of the yogi is known as the stage of the yoga-attained—wherein the prān with the mind situates in the āgyā-cakra, and first by the enlightened sphere and then through the āgyācakra—penetrating it, it unites with the divine personality in the sahasrār (thousand petalled lotus in the head)

Bhishma fixed his indriyās by their senses in the form of Lord Kṛṣṇa—as the ātmā and by such a union with mind, word and sight, etc., establishing his ātmā—(the being's self) or soul in the param-ātmā (soul of all souls) by confinement of the prān started on his last journey. He is a good example of a coveted death.

It is told here in short what the pranava Gītā says about the death of a yogi, which happens by tearing the Brahmrandhra—The susumnā nerve rising from the moolādhāra—on reaching the (reed) ligaments of the head, divides into two branches. One branch from the lower half comes in a curved way facing upwards near the eyebrows, penetrating the āgyā-cakra it joins with the irā and pingalā. From here rising up a little coming to the centre of the head it passes through a very (atomically) subtle hole and swinging slightly in a little curved way goes up to the Brahmrandhra and enters it.

The other branch from the ligaments rises up to the top and in a sort of semicircle enters the Brahmrandhra (a hole in the head). This branch of the susumna's mouth is not open, whilst the other's is open. Thus the holes of the two branches do not

unite. When the yogi gets prepared to release his prān by yogic power, then the susumnā's mouth in the Brahmrandhra gets opened and both holes of the two branches get joint or unite, this is known as the tearing or opening of the Brahmrandhra.

Of course leaving the body in this way, is not possible by all yogis, only those, whose kundalini's (coiled up power at the base of the spine) power is always alert can do this; actually it is the prān's power. The mind and prān are joint, thus by controlling them, the identity of the subtle prān and the steady prān can be known. Then the yogis can easily take the enlightened prān via the susumnā to the Brahmrandhra and on entering it, the light of the prān explodes and spreads all over. By this light, the yogi can see the atomic subtle holes of the Brahmrandhra in a magnified way and it becomes easy for the yogi to go by them with a (controlled) united mind and prān to the Brahmlok or abode of the Brahm.

The stages, by attaining which the yogis can get entry into the Brahmlok is described in texts like—'agnir-jyotirah suklaḥ' etc. The unity of the eternal universe with the very subtle prān can be understood only by staying in this body, but without conquering the prān, nothing is easily availed.

The names of some yoga attained ones are—the sages known as Sanak Vasistha, Suka and Arundhati, etc. (10)

Text (11)

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

*Yad aksaram veda-vido vadanti
Visanti yad yatayo vita-rāgāḥ
Yad icchanto brahmcaryam caranti
Tatte padam sangraheṇa pravaksye (11)*

Translation :

The eternal word told by the knowers of the vedas, by those who are free, or unattached and are yatis who are desirous of knowing and situating in it, that worthy (of attaining) position, I am explaining to you in short, by which, practicing it one may gain salvation. (11)

Spiritual explanation :

The knowers of Vedas call it the Kootasth, which is achieved by becoming desireless. Always stationed in the Brhm are situated in it. This position I am explaining to you.

The mundukopanisad says—This whole world is composed of 'Om'—the past, future, and present are of its nature and that which is beyond it is also a form of it

I am speaking of that which is coveted by all sages, for achieving which they stay in the houses of Gurus and practice celibacy, for which penance are done and of which is highly spoken by the Vedas.

Shankaracārya describes it as—that which you wish to gain is the 'Om' which consists of Brahm and is the sign of Brahm.

Thus understand it as both, the active form of Brahm—the apar ; and the par Brahm—the eternal. By worshipping this imperishable and knowing it as the Brahm—form, wishes of all sorts are granted, thus knowledge of the Superior par Brahm and the Apar-Brahm or the creator Brahm is gained (the hiranya garbha is the creative Brahmā). The mundane form—five elements (natural substance)—the body, its ten indriyas, the subtle body and the causal body (causing factor) and besides it the spiritual nād (sound), bindu (dot), the subtle qualities (kalā) and the position above it—all together are as 'Omkār'. Knowing this 'Omkār' with all its solid, subtle and causal forms as a totality, the sādhak becomes the form of Brahm.

The knowledgeable yogis call it the kootasth

It is the refuge of the body, indriyas mind etc., without it nothing remains ; the body gets destroyed. By its light the mind, intelligence and indriyas are lighted and the knowers of the ātmā can see the kootasth.

Says the mundakupanisad—

The lighted store-house is the place for experiencing the ātmā. The self realized see the blemishless, self contained Brahm in that lighted house, which is the light of all lights.

It is also said that the true form of Brahm is covered by the shield of light or hidden amidst the sphere of the bright sunlight and thus a prayer is rendered to the Lord to remove those covers,—for the truly seeking, engaged in the act of achieving the Brahm. Kootasth is by Brahm, and Brahm is in the kootasth. 'Please, draw in the light and contract its rays'—this is what was prayed by Arjuna when the Lord showed him His (great) Virāt form-(Gita—chapter XI) so that I may be able to see your Supreme blessed form. Seeing it, it is known that the internally situated in the sphere of the Sun is none other—'He is Me.'—'Sa aham asmi'.

The mind's union with this Supreme Person is Yoga. It is told in the Kathopanisad—curbing the indriyas—collectively, is called yoga by the yogis. It is advised to have a collected, steady mind for yoga as it results in success of yoga and of course its opposite is failure.

Practicing with an attentive, undisturbed mind ; desirelessness is soon achieved, which leads to the Supreme. The yogis enter the atom of Brahm and are released from all worldly sorrow and happiness. It is the superior achievement. The way to it is shown in the next text. (11)

Text (12)

सर्वद्वारणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याघ्रायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

*Sarva dvārāṇi sanyamya mano hṛdi niruddhya ca
Murdhanya ādhāyāt manah prāṇam āsthito yoga dhāraṇām (12)*

Translation :

Detachment from all sensual subjects, by closing all the doors of the senses and fixing the mind on the heart and the breath at the top of the head, establish in yoga. (12)

Spiritual explanation :

Close all the doors, fix the mind on the heart, take the breath to the head and meditate. In this meditational state do the kriyā of 'Omkar'. Situating there, as in samādhi and dhārnā—(meaning) do yoni-mudrā.

The way by which yogis (die or) release their prān is being told in a short form by the Lord. (1) Firstly, all doors of the body will have to be closed—By successful practice the indriyas will have to be made introvert, so that they do not get tempted. If this is not possible, then close the gates of the indriyas, by outward action, so that outside matter cannot enter the mind and disturb it. If these entries are open, outside subjects will not let the mind concentrate. Closing from the outside also has its special effects. Most of the doors of the indriyas are stationed in the head. From these openings, many nerves rise to the brain, by them it gains knowledge of various things and gets attracted to them and energy is thus consumed. But, when these doors are shut then the mind cannot receive outside matters and the energy is kept contact. This way the conserved energy is preserved inside and its lighted power can be experienced in the self. By it the susumna's blockage is removed and lighted power is enhanced. The springing up of this lighted-power is known as the awakening of the kundalini by the yogis. The kundalini's power is the Godly power—the pran (power) which holds the world together. The mind is also a form of prān, by kriyā-yoga the mind turns subtle like the atom and with the prān it enters the susumnā and the kundalini's power rises. By the particular kriyā mentioned here, the kundalini's power-rise is activated for a time—span, this act of kriyā-yoga is known as yoni-mudrā. By this act can be experienced a limited light of the womb of the divine for a limited time. It is said in Uttar-Gitā—The body's Lord stays in its mind, like wood is to fire, like air is to sky—as both are present, but cannot be seen, so the ātmā is in the body in the sky-viod of the heart, but is not seen (therefore the yogis meditate on it, to visualize it).

In the subtle nerve which stays in-between the irā and pingalā nerves, the divine light is projected, therefore the whole world is present in it.

This susumnā nerve is a form of ātmā in all-beings, from it many nerves come out and travel to different parts of the body. Its root is in the head (brain), from where downwards it is connected with numerous branches, by the passage of air it is established all over.

By this prān-bāyu (air) entry is possible in all the nerves. Being able to concentrate and establish the mind in it, all Godly powers are achieved. By entering in the 72,000 nerves of the body with the help of life's breath, the yogis come to know of all the universe.

From the susumnā, the nerves spread upwards and downwards. Blocking the nine passages of the body, the beings soul on rising upwards with the prān and staying there, gives knowledge to the being and makes him worthy of liberation.

Thus, even by obstructing from the outside the sādhak has nothing to lose, but he surely gains. The great yogi, Lahiri Bābā has said in his analysis of the Vedant-Philosophy—

(1) Performing yogic kriyā by the prān's air the mind gets purified and soothed, then it is possible for the prān to enter or go in and out of the susumnā in a subtle way, with its further practice an ability to carry it all over the body is gained, with this capability riches of the world get present and the moon is seen within, or anything wished for is granted or can be done. The sādhak sees the quality of everything and tastes the nectar of eternity. Whenever the mind enters the hole in the Brahmrandhra (by piecing which the sages leave their body) then spiritual happiness is always felt.

(2) By kriyā, reaching its parāvasthā's higher stage:
On entering—

The one nerve which is above the hundred nerves of the heart, the sādhak sees the whole world as a united form of Brahm. This is the enlightened nerve—susumnā. Some call it the sun-gate. It is said in the scriptures, that the yogis penetrate the sphere of the sun. Through this door or sphere the

unchanging ātmā is attained. Now a valid question is that how a nerve of the body with its material substance can reach near the subtle places. How is it connected to the other worlds? Actually the susumnā is not like the other nerves of the body, with blood flowing in it. It is just a lighted gateway, through which knowledge flows—therefore it is known as the Brahm-knowing nerve. Its lighted current can also be felt in the spine. But its research is not possible like any mundane substance, as it will not be searched out. It is commonly seen that without the spinal cord or by its destruction, even feelings get obstructed, all our ātmā's relation with the body is established here, by it the body gets the flow of prān and stretches all over the body. The main work-shop of this flow is the anāhat-cakra at the heart. Because of this the upanisad says that the lotus of the heart is the ātmā's living place.

Elsewhere it is said—

That which is established in the heart has eternal (soothing) rays of light, one out of the many is stationed above all, which penetrates the sun's sphere and surpasses the Brahm-lok, it is that which takes to the Supreme.

This upgoing ray of light is the susumnā (gateway of the sun) inside it is a cavity or hole which is connected with the Brahmloka etc. Of course, this is not any ordinary connection. We can wonder whether the higher planets which are said to be connected with this nerve are like ours or are different. If not so, then does all this not sound like a fairy story or big talk. But it is not so. As our thoughts take us to far away places, so our (mental or) subtle body by passing the mundane body can go to higher planets. Of course the way to it, is also subtle, as this solid (mundane) body walks about on the solid ground, so the subtle or atomic body goes or travels by likewise passages to other planets. When by the steady, fixed prān the mind becomes a non-entity and the different powers of the indriyas get consolidated in it, then many unseen places and beings can become visible. Brahmloka etc. are true, and if they are not imagined by us, then, it is necessary to have some special way to join the two. This way is called the Godly

passage (devayān mārg). At the time of the death of a Godly person, this passage is opened. Usually, not being that Godly, also those who are of pious good deeds, after their death get somewhat to this passage. It is mentioned in quite a few scriptures at different places. Supposing a very long thread is there, with its ends far apart, yet if the ends are joined, then the distance is not there. Similarly although there is much distance between this earth and Brahmloka, yet there is a way to join the ends, which is known to yogis. By knowing this act, the yogi can easily go from one planet to another.

It is as the air or sky in a jar which is the same as the air in the greater sky, (so) the ātmā in the mundane body is also (free of it and) similar to the greater ātmā. This ātmā is of Godly nature or all-present, so for it, there is no this place or that. Due to lack of knowledge, joined with the ego of the body it is encaged in it. But as knowledge appears removing the coverings of ignorance, its all-present aspect gets enlightened. Time and place are experienced and distance is felt by the mundane body. By sādhan, as the pride of the body is lessened, so the spiritual powers are increased. By the help of prānāyam etc., as knowledge is attained, so subtle subjects are presented. When total knowledge is gained by anyone, then it is not impossible for him to go to the abode of Brahm. But, since Brahm and ātmā are one, all is in the ātmā only, therefore, this is but certain and it is but natural that according to the degree of ātmā's sādhan and achievement, are the rewards or the presentation of lokas (or planets). Those who have achieved a totality of ātmā, can stay here, and at the same time be in Brahmlok or elsewhere. (12)

Text (13)

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

*Om ity ekāksaram brahma vyāharan mām anusmaran
Yah prayāti tyajan deham sa yāti paramām gatim (13)*

Translation :

'Om' is the sacred syllable or vibration ; one who quits the body, thinking of Me or of 'Om', as my signatory will surely attain the spiritual planets of Mine. (13)

Spiritual explanation :

(Om) = ॐ — is the form of the body. Above it is the kootasth—it is Brahm !!! Uttering and thinking of 'Om' as the atom of Brahm. 'Om' (Bhuh) It is 'Om' at the moolādhār or earth (1st. cakra) ; 'Om'—(bhuvah) Svādhusthān (water) the flow, 'Om'—(Maha) Manipur at the navel, which is present as power or light (fire) in all—this is also the private place of the mind, for concentration, by yagis ; 'Om' at the heart, by which all is born—(suah) the anāhat—the place of the Lord (presents the self) ; 'Om' (janah) from where all sounds appear—vishudhākhyā ; the white-colour (light) of siva, beyond it is the Kootasth.

(a) At the lighted manipur—by air all is said and heard—
 (b) By the flame of this light the grains are burnt out and
 (the essence) reaching the heart, mungles with the air. (c) This air goes to the throat and there (spreading) presents sixteen kinds of air in the void,—the ultimate end of the 16 is the steady, subtle form of kootasth in the two petalled āgyā-cakra as Brahm.

Later, anyone who passes out of the body, by entering the atom of Brahm and performing the 'Omkar Kriyā' in every cakra (point of meditation) for 3456 times in one breath—attains the highest position. This is known as leaving the prān by yogic-power. Those who cannot do this, they can attain this position by meditating on the kootasth and using the atom of Brahm (Om) as their password, at the time of death.

Questions do not arise, if well (practiced or) done.

The practice or sādhan, by which Brahm is attained, has been well explained as above. An easier theoretical explanation is rather impossible.

Omkar = ॐ is the form of body. To do its act of sādhan the nine doors of the body have to be blocked. By practice it

can be done easily by the sādhan. The mind has to be consolidated—and contracted from each place, it has to be concentrated on the āgyā-cakra—its very own place, by this the indriyas also get blocked (or introvert). Those who cannot do this, can follow the outward way, which also works. With the heels of the feet, the private part (door) of the body has to be blocked, and according to the instructions—the outer indriyas have to be controlled and the life air has to be brought up from the moolādhāra to the āgyā-cakra or the Brahmrandhra and stationed there. There are seven points in the body as the seven worlds of the universe. By winning over these seven points, the power of the kundalini stationed at the moolādhār—penetrating the seven planets (points) rises to the Brahmlok or unites with the Lord. This is known as resurrecting the power of the kundalini. It is compared to the seven worlds of the universe, as per shade, form and state. Thus it is told, that those who can pierce the six cakras and rise to the āgyā cakra or even above it, to the sahasrār, they, although living in the mundane body are free from it. This is the real offering of the self to God

Bells of the heavens start ringing like wedding bells, when this pure Goddess stationed at the moolādhāra in the kundalini meets the likewise God at the Sahasrār and the unbroken sound of 'Om' with its continuous unwavering flow results in a total steadiness of the chitta. Such a chitt does not have to come down for anything, it gets surrounded by the ātmā's light which spreads its rays all over. The sensual knowledge gets diminished and the illusive acts of words or sound, touch, sight and taste etc. stop their play. The mind contracts from the outside, and gets absorbed in the sacred (unheard) sound waves (of vedas), then the light of the Supreme Lord is reached.

By Kumbhak, the five airs of prān and with them the mind and intelligence become one, and rising as such get stationed at the top. The acts for this sādhan are explained to some extent in this text. How it will be done has to be learnt practically and depends on practice of the sādhan, by which,—from the base, the power (prān) has to be taken up to the sahasrār. By

penetrating the power points of the throat (tongue) the heart and the moolādhār, one by one they join together and thus what remains is above nature or (substances) elements of it. The higher sky is all that exists. After reaching this stage, the being gets united with Brahm on dying. The prān is the base of all, the mind and indriyas activate due to it. This prān, when it is playful, it keeps pushing the mind and indriyas to the outside world. When the prān is made steady by prānāyām, then the obtained state of calm mind and indriyas is actually the yoga-dhāranā. A well adjusted sādhak, in this sort of 'dhārnā', does not have to speak out the sacred 'Om', whatever exists is 'Om' this has to be known by a separate kriyā or act of yoga ; at the time of death, it is achieved by the yogi on its own, and by it final beatitude is gained. Thus it is known as leaving the body by yoga, it is possible for the yogis to die in this manner. (13)

Text (14)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्यैहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

*Ananyāchetāḥ satatam yo mām smarati nityasah
Tasyāham sulabhah pārtha nitya-yuktasya yoginah (14)*

Translation :

One who remembers Me, without deviation can obtain Me easily, because his mind is constantly engaged in my thoughts. (Such a mind has to be free of other matter Sankarācārya explains the word 'nityasah' as being meant for long term, not for just a few months or a year or two, but for life time.) (14)

Spiritual explanation :

One who does not deviate, or is always concentrating on the kootasth-always—achieves the blessed Brahm. A person who is always situated in the parāvasthā of kriyā—by dhārnā, dhyān and samādhi, curbing the indriyas by pratyāhār (12 prānāyāms) getting dhārnā (or holding) in the mund by 144

prānāyāms, dhyān or meditationally absorbed by 1728 prānāyāms, by 20736 prānāyāms samādhi is reached, staying situated in this samādhi is yoga. If 1728 prānāyāms are done for 12 days, the number is achieved, but not samādhi. One who does all acts yet is in the self, he has a steady pull from moolādhāra to the head by doing prānāyām—mentally—all the time, is situated in the chaitanya (aware) samādhi. It is a duty of all—due to this samādhi becomes unaffected by anything, thus this is known as Jar-samādhi. But doing 1728 prānāyāms—which can be completed from early morning to night—the nature of the world is known and seen, the seasons are experienced and whatever is wished to be seen gets visible (of course, by doing regular continuous pranāyām) besides this, knowledge of the truth is experienced by the naturally fixed mind. It requires about six months of continuous hard work in the form of practice, but is not achieved by wishful action.

The most important thing is that the mind has to be totally devoted, with no thoughts of any other. One who does not wish for any other, besides the ātmā, will naturally, not think of any other. He will situate himself in the ātmā only. A person, thus seated in the parāvasthā of kriyā, cannot be tempted by any worldly matter. But this sort of a position is not gained in just a short period of time, it takes years of continuous practice for long hours with regularity and concentration. It is also good to try 1728 prānāyāms at least once a month. But there is an easier way too. If keeping the mind in the cakras (spiritual points) is practiced, then with a situation in them the mind gets steady and an unimaginable happiness is gained, but it cannot be had if one is greedy for it, due to the 'rajoguna' involved in it, natural peace cannot be achieved. One who just concentrates (as far as possible) on the lotus points as per the master's preachings, with a mental attitude of 'whatever will be—will be', all of a sudden, although unaware gets naturally united with the Lord.* (14)

*As great musicians say of (musical) rhythms,—by practice it dawns one fine day, and you become part of it—without being aware.

Text (15)

मामुपेत्य पुनर्जन्म दुखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

*Mām upetya punar-janma dukhālayam asāsvatam
Nāpnuvanti mahātmānah sansiddhim paramām gatāh (15)*

Translation :

After attaining Me, the great souls (yogis) or devotees do not return to this uneternal, sorrowful, world, as they achieve the high form of perfection. (15)

Spiritual explanation :

After attaining Me, re-birth is not had which is full of miseries and is temporary. Attaining Him or Brahm, absorbing in the parāvasthā of kriyā, by the subtle ātmā entering the Brahm and understanding all to be Brahm, is forever in a balanced way, all round perfected in everything. Rather, as such has no desires and no needs. Staying in this position reaches the highest post by the steady vāyu (air) from top to bottom.

Birth and death are the causes of sorrow, a stop to it is put by attaining the Lord. In clearer words, they become great souls, their narrow outlook becomes broadened, by which they see the world as the form of the one ātmā. Thus by 'I' the—united one alone is understood. Once this understanding is experienced, they know for sure that the one they were searching is none other than themselves. He is the all pervading and the eternal, the creator and the destroyer, all this is known by kriyā's advanced stage. This parāvasthā is the form of Brahm—the prān of prān, which is known by (prānāyām)—the act of prān itself. Experiencing this spiritual light of Brahm as the steady, nonflickering flame, the being becomes the Lord 'Siva'. This state is achieved by the one who does yoga—acts of the six cakras. This state or parāvasthā is known as His third foot and a mark of His greatness. The Supreme Man is seen in the kootasth, He is the unborn, situating in His form is situating in the Brahm. But in the parāvasthā of kriyā all visuals

are gone and so are the sounds ; only the 'Great One' is all present, the yogis call Him 'Brahm'—(form). Always staying in this form—is real liberation. The whole world is seen by it in the kootasth, all that is seen is visualized as Brahm or its form, and a total unity is achieved. As the Brahm is unborn, so such yogis also do not get re-born, they also get situated in the form of ātmā or Param-ātmā, in this stage the outward breath ceases to be, the flow of prān from the womb to the head gets stilled This position is the form of eternal highest perfection. (15)

Text (16)

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

*Ābrahm-bhuvanāl lokāh punarāvartino Arjuna
Mām upetya tu kaunteya punar janma na vidyate (16)*

Translation :

All planets, from the highest to the lowest in the material world, are places wherein repeated birth and death takes place. But one who attains Me, O son of Kunti, does not have to be reborn. (16)

Spiritual explanation :

All the created worlds are created and destroyed—getting absorbed in Me or being always in the parāvusthā of kriyā, rebirth is not had.

It is not that by samādhi, all will come to an end, as when the samādhi is broken, then again the world surrounds, thus sādhas of this category also have to come down from their high state. But when the sādhas is able to stay perpetually in the state of parāvasthā, then he does not have to descend. Many demigods are seen in the deep state of parāvasthā, but when in the deepest or highest state all such scenes are absorbed in the Brahm, even the awareness of the body ceases. Staying,

always in this state they do not have to take rebirth or come down, as Brahm is the only thing for them, up or down, here or there. (16)

Text (17)

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

*Sahasra-yuga-paryantam aharyad brahmano viduh
Rātrim yuga-sahasrāntām teho-rātra-vido janāh (17)*

Translation :

The purāns say that those who are devout ascetics, truly charitable, beyond worldly attachment and patiently forbearing, reach above Bhuh, Bhuvah, Svah—(earth, water and our sphere) to the sorrow-less places. According to the purāns (religious scriptures) above the three to the mahāh or lighted higher planets of Brahmālok etc., but from there too, they descend, thus how are they higher ? They are, as compared to time, by duration period, since Brahmā's one day is equivalent to a thousand ages or milleniums of our own, and as long are his nights. Those who have a knowledge of this are the knowers of real day and night, not the—not so far-sighted, as the word 'ahorātravid' means here. (17)

Spiritual explanation :

Those who breathe in and out 1,000 times in the day and so in the night, are the great Rishis (or sages). The real Brahmans are they only. They have a single natural (in and out) cycle of breath in 44 seconds.

Commonly the four milleniums are satya, treta, duāpar and kali yuga (ages). A thousand time 'cycle of these four is Brahmā the creator's one day, and so is his night. With this Brahmā's day, the world is created and after being present for the whole day (as of the creator's) it gets destructed during his night. Brahmā's age or period according to his day and night is of a hundred years. After it this Brahmā also does not stay—thus the four higher lokas or planets jana, maha, tapa or satya also do not exist

This (complicated) secret of time or Kāl is not easily understood by any other than a yogi, the lunar and solar time of day and night is only a part knowledge. Not surpassing this kāl one cannot conquer māyā or the illusive-power, as long as the sight is on the body, the being is controlled by māyā or by time, therefore he has to get born and die as per time. This kāl is bound by a particular span of time, when situated in a body (or pot) it has a beginning and an end, known, as birth and death (mostly). With this sort of an existence of being and not being, it becomes necessary to have one that bears and one that is borne, for this the prān's presence and for the prān the mundane are needed, thus by it is created the world. The union of these two, is the juncture of the sun and the moon, by this intercourse which is the cohabitation of the mundane with the living the world and its beings are born. In this manner, the creation and destruction goes on.

The Lord, who is the master of the ever-changing nature and the ātmā is the Paramātmā or God.

He is also the Mahākāl, who absorbs all the beings, Mahākāl is the great, greater than the span of time on which depends the period of life. Due to the uneternal time-span are the names and forms of this world. Anyone wishing to know the eternal has to surpass this time, by knowing it the eternal will be known and the bindings to this world—his fruitive acts will not bother him any more.

It has been said that when the eternal gets in a body, He is bound by time, then he has a number of breaths (span of life) by which he lives. This natural in and out constant flow of breath is called ajapā by the yogis. At the rate of 12 to 15 times a minute the human being has 21,600 breaths (in and out) in 24 hours. A being is born with this asset of his breaths according to his previous deeds. When this asset gets exhausted he has to leave the body. By the sādhnā of prānāyām, this span of time can get increased, even pure knowledge can be had by this yogic act. As this breath can result in death by stopping, so by becoming introvert, and flowing through the susumnā it results in rousing knowledge. Night and day, are darkness and light, or lack of knowledge and gain of it. By breath's flow in irā and

pingalā nerves, worldly knowledge is had, which is illusive, but, by yogic acts when the breath starts flowing in the susumnā, it gives spiritual knowledge, by which all about everything or everyone gets known. One who has this knowledge, is the 'ahorātravid' (who understands all time-Kāl and Mahākāl) mentioned in this text, lacking in this science liberation is not gained. By prānāyām the 21,600 times ajapā can be brought down to 2,000 or to one (in and out) breath in 44 seconds. The person with such achievement is called the great Rishi or great Brahman. By the above said 2,000 ajapas, the breath through the left nostril or irā, and the right nostril pingalā does 1,000 prānāyāms by each side. In this way, every ajapā takes and situates them in susumnā, through which it passes. This situation means that at such a time the irā joins with the susumnā and the pingalā joins with the susumnā thus it is called the juncture or the 'yuga'. Such 1,000 yugas are Brahmā's day and 1,000 yugas are Brahmā's night. Irā is known as the moon or Chandra nerve, and pingalā is known as the Surya (Sun) nerve. The breath whilst going through to pingalā from irā, and to irā from pingalā passes through susumnā, this is the untold position. When the time span of susumnā-situation is prolonged, then it is the day of Brahm, and when it is flowing in irā pingalā then it is night. Knowing day and night as such, the knowledgeable go to Brahma-lok. This Brahmlok or satya lok is in the sahasrār of the being. When ajapā is decreased to 2000 instead of 21,600 (in 24 hours) then the sādhak situates in Brahmlok.

The liberated ātmā does not have awareness of the body his breath also flows in the susumnā and thus becoming introvert gets absorbed in the Paramātmā and is not reborn (17)

Text (18)

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ १८ ॥

*Avyaktād vyaktayah sarvā prabhavanty ahar-āgame
Rātry-āgame praliyante tatraivāvyaakta-samjnyake (18)*

Translation :

The reason for the act is the unknown. The unknown is shown as the act. By that unknown reason the known world is manifested, with the start of Brahmā's day (as above in text 17) the world is created and with the arrival of Brahmā's night, in it, this world is annihilated. (18)

Spiritual explanation :

When day and night or the irā and pingalā get fixed and flow in the susumnā, then a position is gained where he always stays by the actual knowledge (of science) where although there is no night or day, yet it is lighted as day, all forms can be seen, so clear and enlarged, that even their pores can be visible. When not in this position, then nothing is enlightened and it is called night. When temptation or attraction for anything other than Brahm occurs, then it becomes untold or 'avyakt,' and nothing can be understood.

When day dawns (aharāgam) then everything gets lighted up and for the yogi nothing is unknown. When the breath flows in the sun or surya nāri pingalā then it is the day and when it flows in the moon or irā, then it is the yogi's night. When going from the irā to the pingalā and vice versa, the breath enters the susumnā, it is the untold or 'avyakta' position, it is the true position, where all the internal aspects can be experienced. The place without the (sun or moon) action of irā and pingalā—where the world of the outside gets annihilated, but the experience of the enlightened self dawns. By this bright light's rays all internal and external knowledge is gained, the yogi becomes all knowing and knows all as Brahm. If attracted outside by anything, then the vision of Brahm (or the spiritual) is lost and the breath moves out of the Brahm nāri and the flow of spiritual sense or light stops, thus everything gets lost in darkness. Knowledge and lack of knowledge are the yogi's day and night respectively. The enlightenment of self is the Hiranyagarbha (the start) womb and internally situated in it is the total knowledge of the Supreme Man-Purusottam or Nārayan—in which all get absorbed. (18)

Text (19)

भूतग्राम. स एवाय भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

*Bhoota-grāmah sa evāyam bhutvā bhutvā praliyate
Rātry āgame vasah pārtha prabhavaty ahar-āgame (19)*

Translation :

Not bearing the fruits of acts good or bad (enjoying or suffering) is faulty, to clear this notion it is said. Only the beings that were there previously, take re-birth with Brahmā's day, and get dissolved in the night of Brahmā and according to their deeds they take re-birth as required. Those who are freed of their fruits of acts, do not have to get re-born.

During Brahmā's night, the beings that are destroyed, keep sleeping in seed form in the lap of nature, and wake up during Brahmā's day and get born with their inlaid concepts and thoughts. Just as a person goes to sleep in the night with many aspects of the mind and gets up next day and starts to put his thoughts into action. This cycle keeps repeating and the being revolves with māyā ; of course he has to change forms as per his previous deeds. Brahmā—only presents the beings as per their 'karm' (actions). (19)

Spiritual explanation :

All created elements get destroyed in the end. Staying elsewhere involved—which cannot be helped. Those who do not do kriyā, on doing it get self enlightenment by it

The being gets born and reborn for understanding his true self. Due to ill-fatedness he forgets the truth, thus the revolving cycle goes on without stopping. A wish to stop it rises, but is not nurtured or acted upon. Like a bubble in the water, it is absorbed no sooner than it rises, and becomes the unknown or untold. This is the helpless fate of the being God only knows how many times he rises and falls, hoping for happiness, he gets sorrow, yet his false hopes do not want to leave How can they ? As long as they are patted and kept stored The more they are thought of, the stronger their ties get, engaging the

being in all sorts of endless fruitive acts. His greed keeps increasing and for it he is ready to harm others. When he is exhausted and understands the captivity he is in, then too he cannot forsake his enemies—his desires, as he has no wish to perform the acts by which he can get freed.

It is very surprising, how and why the being even after knowing that he is on the wrong path, is unable to leave it.

Thus someone like the Guru is needed to lead kindly to the light, a little spark of this light will help the being to get out of the dark night, but if one wants to get enlightened and experience or know the truth about himself, he has to act and follow the teachings of the spiritual master. Only those who are devoted to God and act for Him can stop this rotation of birth and death. (19)

Text (20)

परस्तस्मात्तु भावोऽन्योऽव्यक्तोव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु त विनश्यति ॥ २० ॥

*Paras tasmāt tu bhāvonyo vyakto vyaktāt sanātanah
yah sa sarvesu bhutesu nasyatsu na vinasyati (20)*

Translation :

There is yet another nature, which is eternal, greater than the untold, or the reason for it all, the transcendental to all matter, the 'untold' which cannot be seen or described by the indriyas. It is not changeable and exists even when the world is annihilated. (20)

Spiritual explanation :

Later, in the advanced stage of parāvasthā, nothing is told or untold. Staying in the form of Brahm, the sādhak gets absorbed in it. Holding this knowledge, even the perishable is not destroyed. He stays in higher planets in the form of atom as Brahm. All his wishes are granted, before he wishes for them. It can be experienced by the one who does, as he sees it. It cannot be belived by words, try it out and see it.

In the parāvasthā of kriyā—nothing is doubted, it is a desireless state, needs no refuge or help. It is beyond all phenomena, free of all matter or worry, since there is no matter to worry about. Although all matter is there, it is immaterial to him. The indriyas act by nature, but the yogi, situated in the intoxication of Brahm, knows all as His forms, he feels or does nothing, he is lost in Brahm. As said, he becomes an atom of Brahm, and for him all is granted prior to being wanted. When the mind gets pleased by performing prānāyām, then the parāvasthā of kriyā is presented. The breath in the three nerves—left, right and centre (all places) is a form of subtle air, existing in the susumnā (by the Brahm) it is compared to the fibres of a lotus stem. By it the self (ātmā) can be known. It is the sacred—by concentrating on it, the playful mind can be made steady in the parāvasthā of kriyā, by which the self is realized and the ātmā rules over the mind and indriyas. As the ātmā does not wish to do any act by the indriyas, they become null and void, although they are present. This is the state of a yogi, it becomes a reality for him. This is known as the position beyond the irā, pingalā and susumnā. This is the eternal form of highest perfection, which is never destroyed, even when the world is. There is an untold aspect, even higher than the kootasth by which is lighted the whole material world, but this light of the kootasth is not open to everyone. Even above it, is the advanced stage of parāvastha. it is not destructed even at the end of the world. (20)

Text (21)

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

*Avyakto 'ksara ity uktas tam āhuh paramām gatim
Yam prāpya na nivartante tad dhāma paramam mama (21)*

Translation :

That which is above all cannot be known by indriyas, has

no entry or exit, is called "aksara" (eternal) in the 'Shruti'—The world is manifested from it, it is 'paramdhām', (the infallible supreme destination) it is not separate from Me. (21)

Spiritual explanation :

The unknown kootasth is 'aksara' or eternal. It is known by the Guru's teachings—position is attained by it, fixing the self in it, does not wish to leave the parāvasthā of kriyā, as the mind stops its wandering, knowing it as the eternal abode of the self.

This untold or unknown is the aksar Purusa or eternal Supreme Man. He is the point of no return. When the mind attains the parāvasthā, it does not want to return as it is in the most free state, void of all disturbances. It is in the "tadvisnoh paramam padam", (form of the Lord or of His feet.) It is the evergreen place—dhām (abode) of the Lord, by it the Lord Himself should be known as it is not like a village, station etc. The 'I' Lord and ātmā are not two, they only seem two because of the body stationed in between. In the parāvasthā of kriyā the body and its components are forgotten, then the ātmā of the 'I' is united with the greater ātmā, thus its separate entity does not exist. This greater ātmā is the refuge of the being. In the parāvasthā, by the fixation of the prān, the mind with the intelligence is restrained or confined, then the sense of two vanishes, and the one Paramātmā remains. So it is said, that He is the "All in all of the living beings"—paramām gatim. (21)

Text (22)

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

*Purusah sa parah pārtha bhaktyā labhyas tv ananyayā
Yasyāntahsthāni bhūtāni yena sarvam idam tatam (22)*

Translation :

The supreme person is attainable by true, pure, devotion.

He is all pervading, all are by Him, He is in all, yet He is present in His own abode. (22)

Spiritual explanation :

Beyond the kootash is seen the Supreme Man. The Brahm form of the Lord is embedded in all—by whom all happens—all that we see.

True love for the Lord—'Bhakti'—is the way to attain him. Researching and experiencing the real self is bhakti. Can it be got just by good reading or good thought ? True knowledge is not had just by reading scriptures or holy books. Such knowledge is gained by sādhnā (or practice) which makes the mind introvert. According to Guru Sankarācarya bhakti is—“ananyayā ātmavisayayā” where one wishes not to speak, not to think, not to hear and not to see anything besides the atmā. This is the position of one who is intoxicated by kriyā's effects on the mind. Therefore it is necessary to concentrate during kriyā in such a way, that parāvasthā can be gained without delay. On the contrary a deviating mind bears no good results, with the mind's steadiness, the sound of 'Om' can be heard, but steady mind is the fruit of good concentration only. Always doing the kriyā, causes the nectar from Brahmrandhra to flow, and makes the mind steady, the steady mind, in turn becomes desireless. Those who do their kriyā well, can see a bright sun-like golden egg within themselves, by this is experienced the Supreme Man. Inside it is seen a dark, round circle that is the (causal) water, or fluid reason which creates, inside this the starry seed exists. Entering through this gate of the kootash, the supreme person is experienced. He is the 'Nārāyan'—form of the man and not even so. He is special of His own sort. He stays in the dark circle of the kootash encircled by the (causal water) Kāran vāri', From this 'Nārāyan' the world is manifested. If kriyā is done with total devotion of the chitt, the yogi can see and experience the Supreme Nārāyan in the kootash. Still advancing, the duality of the witnessed and the witness is lost. This is the high sentiment 'Siva-bhāva' where all is known as a part of the one whole. (22)

Text (23)

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

*Yatra kāle tv anāvṛttim āvṛttim caiva yoginah
Prayāta yānti tam kālam vaksyāmi bharatarsabha (23)*

Translation :

O best of Bhāratas, I shall explain to you about the different times at which, passing from this body, one comes back and one does not. (23)

Spiritual explanation :

Dying at which time re-birth is not had and at which time (Kāl) it is had (by the yogis) is thus explained.

If yogic power of dying is not attained, then dying, just by 'uttarāyan' (a significant fateful time for dying, judged by the sun's position) of the maternal outward time, none 'can achieve liberation or mukti. Those who are forever situated in the parāvasthā, their prān is not taken up—as per the sruti, which says 'na tasya prānā utkrāmanti'.

Their ātmā, indriyas all are absorbed in the Brahm. When the mind reaches the atomic form by sādhnā, then the indriyas, body, all belong to Brahm and in the absence of indriyas the senses do not exist, thus all that exists is Brahm, therefore all things, all aspects—all in all is one united Brahm. They are the ones who are liberated in life. Their body falls like a leaf, and of course their soul is already with the Brahm, as the Brahm, in the Brahm. They are called the 'Jivan-mukta.

Those who do not reach this stage in life are liberated after death, or sometime after death—known as videha-mukti. Commonly, this sort of mukti is achieved by high class sādhs. This is known as 'kram-mukti' in scriptures. It will be spoken about in the next text.

५० Videh-mukti is achieved by some during life also, but it is barred by time, as they do not stay in that high a position for all time, thus it cannot be called a 'mukti' (full liberation). The jivan-mukta's ātmā situates in the true self whilst he is in the

body, he gets so one with it, that he says "aham Brahmāsmi" or rather turns the self into Brahm by his undeviated sight',— "avibhāgena drīstatvāt" (said in Brahm sutra) To explain it more clearly—They get fully established in the sentiment of God, forgetting their body, their subtle awareness gets absorbed in the atomic or more subtle and the atomic unites with the supreme, sruti describes them as 'Svarāt'—they can go to any planet just by wishing, ancestors get present as soon as they are thought of, all demigods receive their offerings, all virtues are gained as easily and they become masters of themselves, none rules them.

Irā and pingalā are the two legs of the Supreme Man inside the body. By the act or kriyā of these two legs the third is seen. From the navel-place—the susumnā is the third leg, by it is the steady position of kriyā's parāvasthā. In this position the Brahm is understood as in the atomic form. It is a great position, by which His manifestation is understood as the all pervading. These three put together become the great (void like). One who knows Him, as such, becomes the all-knowing. He knows the past, present and future. Although in the body, he rises above it. He does not have to rise and go anywhere, here only he attains the Brahm and gets absorbed in it.

Such a person (mukta person) has an aspect of sameness in all, because of his Brahm. experience. He has no likes or dislikes even for his own happiness or sorrow. If he has some dues, due to previous acts and he has to bear them, then too he does not try or wish to stop them, thus his mundane body is not deserted as long as all dues are not-cleared, good or bad. He becomes master of himself, but he is not the least bit proud, as he is joint with the Brahm. If he wishes to, he can keep his body for long, or he may not. When he does not want to stay in the body he becomes one with the Brahm, or takes refuge in the Brahma. Even when in the body, he has nothing to stop him from being near the Lord or from being liberated. The great sages Nārada etc are in this category.

Those whose prān, mind, intelligence is forever absorbed in the Brahm do not perceive the world or even their body (as

it seems to be), since they perceive the Brahm every where. They know the world as untrue or false, thus they hardly return to it and if ever, they do, they cannot understand it as it is. They go into the everlasting samādhi, thus mingling totally with the Brahm—they become Brahm themselves—with no separate entity of the self. In the next text is explained the course of 'Mukti' of those who get liberated after dying and going to the planet or abode of Brahm. (23)

Text (24)

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

*Agnir jyotir ahah suklah san-māsa uttarāyanam
Tatra prayāta gacchanti Brahm brahma-vido janāh (24)*

Translation :

Those who know (or are the devotees of God) Brahm, pass from this world in the influence of the fiery-god in an auspicious moment of the sun and moon and attain Brahm, by the method of vedas—riding on the subtle (arrows) path of nature by the sun's rays, the moonlight, and thus the light itself. Diverting this way, as transit passengers, they are taken by a super human to the Brahm-loka. (24)

Spiritual explanation :

A fire will set aflame on all sides, and inside it will be light—like the day, as if hundreds of suns and moons are shining together—this sort of light is dawned by regular day and night sādhan for six months, one who attains samādhi as of this (like Bhisma etc.) is a knower of the Brahm, or the one who gets this understanding after death.

The one with knowledge does not get liberated in this manner, he is liberated by himself. This type of knowledge is not that which can be had by theory alone ; for it—sādhan, with much effort is required and getting the results takes much time even after success. While living on this earth a few out of

hundreds of thousands attain this position, but those who are of a high order, although not of this stage get this knowledge whilst staying in the Brahm-lok after their death, before dying they prepare themselves for this. Those who are lighted by regular day and night sādhan of 6 months, rise by the uttarāyan or get 'uttirma' (pass out or succeed). The susumnā nerve is forever opened by life-long sādhan, then this position is gained. Thereafter doing the Om-kār kriyā of yoga as per the Guru, the yogi passes out by way of the Brahm-andhra (hole) to the abode of Brahm.

On dying, the being's accomplishing (active) and internal indriyas, all get accumulated and are not able to work, so he cannot move, thus the carrying over demigods take him to other planets. These demigods are light-powers or currents. The sādhak sees lights during his sādhan also, these help him to progress in sādhan. On way to Brahmlok, many demigods take the being higher, from one place to another, but none can take him to the Brahmlok. After reaching the power-station of these lights a super man comes from the Brahmlok and takes him there. It is said in the Chāndogya-upanisad—the right nostril's nerve through which the breath flows, is named pingalā and is lighted, it is known as the (devyān) godly path. Those who have lived by good acts, can (only) go through this way. The yogis, by concentrating on this nerve pass up the lighted way to the Brahmlok. A flame-like light is seen by doing kriyā (sādhan). It is the power of earth, water and fire. The knowers of Brahm know all this and more, before they leave their body. Knowing the five 'pañchāgni' light forms—fire, light, sun, moon and kootasth they quit the body, it is known as internal penance or tapasyā. By sādhnā within the kootasth for a year, a month, a form of the self is seen, later, when the same is seen in the moon and in the light, then, that person can enter the Brahm. It is the godly way, the fearless, eternal way. The star-like jewel inside the kootasth is the activator of this body. It is also the form of happiness—the Brahm. The high position attained in the kriyā's parāvasthā is the eternal Brahm. One who stays in the Brahm in this way, does not have to (ever) stay in the

mother's womb ; absorbed in the Brahm, he becomes King of Kings.

The sādhak, who is wishing for fruits of sādhan cannot leave the body as above, he has to be re-born. The speech etc. of all beings, (except the liberated in life), at the time of death get absorbed in the mind and the mind in the main prān and the main breath takes refuge in the subtle nature. Up to this stage there is not much difference in the knowledgeable and the unknowledgeable, after it, the lacking in true knowledge, according to his deeds attains the place he deserves, but the knower of truth rises through the uplifting nerve—susumna and by-passing the other hundred nerves of the heart reaches the form of Brahm. It is told in the Vedānta-sutra (4-2-17). By the effect of his knowledge, and by remembering the Lord in all conditions, even at the time of death, in his very subtle memory and by it, with the blessings of the Lord, his main nerve susumnā, out of the one hundred one nerves of the heart, gets lighted at its base in the forefront of the heart and the blessed—by knowing it, pass through it and resting or taking shelter on the rays of the sun—travel up. By this, what happens if a yogi dies at night ? Does he not reach the Brahm in lack of sun's rays ? For this the 'Sruti's answer is that the knowledgeable reach the Brahm as soon as they leave the body. Guru Sankarācārya says that the sun's rays are self possessed in the body, the 'Shruti' confirms it by saying that even at night the sun's rays are distributed. In the Vedānta philosophy it is said—'atascāyane' pi daksine" etc., this is analysed by Shri Lahiri,—somewhat like this—This light effect is that which is the light of the susumnā at the front of the heart, by which the yogi goes up, this of course can be possible at any time, day or night, auspicious or inauspicious. The light of the heart is not by the outside sun. It lights up the outside world, not the inner heart, which is enlightened by the purification of the heart only, this lights up the upgoing nerve and following this light the ātmā rises and goes out. This is the susumna's light or the light of the kootasth. During kriyā, the rise takes place within the light, yogis stay in the rays of this light—day and night. This

too, is sort of an absorption. But the one always stationed in the parāvasthā of kriyā is the really naturally knowledgeable. He is in Brahm, and knows all as Brahm itself. Here are no rays and neither are they wished for by the yogi situated in it, as he does not have to go to any planets, nor does time effect him, so the uttarāyan etc. also do not matter. (24)

Text (25)

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

*Dhūmo rātris tathā Kṛṣṇah san-māsā daksināyanam
tatra cāndramasam jyotir yogi prāpya nivartate (25)*

Translation :

By 'dhūm' is meant smoke or vapour, night is rātri and the dark (kṛṣṇa) half of the lunar month— from full moon to new moon, and daksināyan is six months (moving) of the sun towards south of the equator. Going up by the ways and time as above or by the demigods of the above said, the active (Karma-yogi) goes to heaven and there enjoying the fruits of his good acts (charity etc.), comes down or is re-born. It can be compared to the moon, which waxes and wanes. Those who worship or act, not for the fruits—get liberated in steps, but by doing (sinful) banned acts, the doers have to suffer in hell and then are reborn.

The sphere of the moon is the place where the subtle body is said to be changed for living with the godly as their subjects. When their dues are cleared they are reformed for the earth and come back.

The indriyas of the mundane body are the ones (reason), by which all acts are performed. On dying they get consolidated and vanish into air, sort of become subtle. They are absorbed by the demigods of each indriya. These demigods work as the creditors of the indriyas (private) Ltd. and carry it to the 'moon' who works as the liquidator and all their powers are received by it and transferred to the mind, as these two are one only

(chandramā manasā jātā). Even when we sleep our mind is sub-conscious, although the indriyas are not in action, by the mind's union with the moon is the chāndra-body which stays as long as the account does not get exhausted. After it the being has to come down as under-mentioned (in the chandogya upanisad 5 – 10) : By vapour as aforesaid, characterizing as smoke etc., first in space, then in air, by air as vapour and hence as clouds bearing water and then as rain from the clouds it comes down to earth. At last it grows on the earth as grain, different crops, grass, creepers etc. The change from the grain etc. is very painful for the being. Then it goes to the beings who eat these grains and thus converts as their body semen, and gets a form according to them.

Of course the above mentioned bodies are not the beings' bodies for bearing fruits, it is only a media of travelling down to earth. Coming down from the sphere of the moon, the being is unconscious, only tied by his binding acts he is automatically entered into grain etc., it is not known by the being. (25)

Spiritual explanation :

When the yogi is free from his kriyā, or when he gets attracted by the outside world, and is not concentrating on the ātmā, is surrounded by darkness and attracted by a small moon and its dimlight—by that, which too, is not steady in this world, similar to the moon's condition, which is not even as bright as the sun ; (such) is the state of (happiness of) the world, yet dies without getting aware of it, unprepared goes in the hands of 'Yam' (death-minister). Does little sādhan for about six months, commonly sages do not die when the sun is towards the south, they die mostly with the sun on the north. First six months doing Kriyā they see the moon, then by their sādhan, in yoni-mudrā they see the kootasth. Then, after six months, they die with great enlightenment. After many days about a year of hard work, during sādhan, doing the Omkar Kriyā in yoni-mudrā (explained in text 12) they can experience.

When the yogis get attracted by the mind towards worldly things, then their affairs of the world start, by their virtues, fame increases and with it wants for respect etc. Those, who thus

get enamoured, their enlightenment decreases and so they start lacking in true knowledge—some what, like the common man. Dying in this sort of a state they rise to higher planets, but after sometime of enjoyment they come back to this earth. Due to their sādhnā, they have some knowledge, but the difference between them and the really experienced knowledgeable is like the sun and the moon. As the moon does not stay in the same form, it keeps increasing and decreasing, so the befooled yogi's happiness is not steady. On the other hand those who keep their mind steady and are always trying, get success in yoga and death has no fears for them, they are forever ready for it. What they achieve after death is told in text 24. By their yogic power they rise to the Brahmloka. This type of a death is not gained by those with little Kriyā-practice, they cannot experience the kootasth as lighted, their mind is playful and in this condition the evil powers surround them. Even the little light of knowledge that they get is temporary. This is not the right way of dying ; expiring as such, after experiencing temporary happiness in heaven etc. they get re-born. This is also known as 'Pitriyān mārg', or the way of (ancestors or) forefathers. When the devoted yogis (can) understand that they are yet shadowed by desires or passions, they try harder to visualize the kootasth more clearly and for six months they do regular sādhan or prānāyam day and night, as a result of it they can see the kootasth very well in the yoni-mudrā. If they work hard for another six months (of course it is only possible by a powerful yogi to do kriyā as such), then they experience magnificent light of the kootasth and if they die as such, then they do not have to take re-birth. (25)

Text (26)

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

*Sukla krsne gati hyete jagatah sāsivate mate
ekayā yāty anāvṛttim anya yāvartate punah (26)*

Translation :

Two ways of passing from this world are told. 'Sukla' or being of light, is the passage by lighted rays, and 'krsna' the dark way, by smoke etc. Going by the enlightened way, re-birth is not to be had and going by the dark way, one has to return. (26)

Spiritual explanation :

Light and dark are daily aspects of the world like day and night. (refer text 24) But dying by light or uttarāyan, rather by seeing the bright light, one does not get re-born, but dying just by seeing the moon—re-birth is had. Therefore the yogis, the sages, see the light of hundreds of thousands of moons and suns and surrounded by flames, like current of light and after it seeing the kootasth Brahm—Supreme person in it ; die and even after dying keep sitting before that kootasth. Those who perform this kriyā well in yoni-mudra, see all saints, sages etc. in it.

The Lord conculudes both the ascents. The main thing is to know both ways, the falling back and the not falling. If the being gets sensible by understanding them, well and good, but if not, then he may get the fall back or even worse than is mentioned here. Uttarāyan is the way to get 'uttarā' or pass out, the other is the opposite of it. The saints who pass out are seen in the sphere of the kootasth, this is known as sālōkya mukti, after it comes the sārūpya and sāyujya mukti. (26)

Text (27)

नैते सृती पार्थ जानन्न्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

*Naite srti pārtha jānan yogi muhyati kascana
Tasmāt sarvesu kālesu yoga yukto bhavāṛjuna (27)*

Translation :

Knowing these two paths, the yogis do not get bewildered, O Arjuna! Therefore be steady in yoga. (27)

Spiritual explanation :

The yogis are not bewildered because they are in samādhi and do not get tempted since they are introvert therefore they fix themselves in Brahm.

Unless one is fixed in samādhi, desires do not leave, by samādhi temptations are not perceived. Even by repeatedly understanding the matter, it is not possible to evade sense desires, as their roots are very-very deeply situated in the mind. So how can we help ourselves ? Although we can save ourselves from hell, by avoiding bad acts and take ourselves to heaven by good acts, still it is not a permanent solution. After bearing or enjoying the fruits we shall have to get re-born and again the same cycle of love and hate, joy and sorrow will rotate us. How to stop this rotation ? Thus yoga is the way out, unite with the Lord by practice of it. In the state of deep meditation we can forget ourselves—when the self gets free of the clutches of māyā and rises above passionate desires. A purified chitta, in the meditational stage gets obstructed, it does not desire, so it does not hope. It loses the differences, so love, greed, anger and hate cannot be present, as of all this he has hardly any worldly act to do. Thus he can concentrate on the kootasth and keep seeing it repeatedly ; in it will be seen the supreme person. By it the rotation of birth and death will be stopped. (27)

Text (28)

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

*Vedesa yajnesu tapahsu caiva
Dānesu yat punya-phalam pradistam
Atyeti tat sarvam idam veditvā
Yogi param sthānam upaiti cādyam (28)*

Thus ends the eighth chapter of Śrīmad Bhagvad Gītā in the matter of attaining the supreme by yoga with the spiritual word.

Translation :

(The eight questions asked at the beginning of this chapter are concluded as thus) :—

Yogis are not bereft of any (good) fruits of the acts of studying the vedas, performing of rites, rituals and sacrifices and of charity to the well deserving ; rather, they get better virtues. —Understanding the essence of this chapter, they gain knowledge and ultimately the supreme abode. (28)

Spiritual explanation :

Sees and hears all, does total kriyā—explains kriyā to all and always staying in the kootasth achieves its fruits—by passing beyond it all, in the yoni mudrā seeing all sages and holy men in the kootasth, as if they are sitting (side by side) in the forefront. Afterwards, doing kriyā—regularly, sometimes doing 20,736 prānāyāms in one posture (āsan) attains such position by which he always stays in the parāvasthā of kriyā—there is no position above it, thus it is the place of Brahm—absorbing in it, unites with the Brahm.

In the highest position that is the parāvasthā of kriyā, nothing as 'I' or 'My' exists, since all is of Brahm. By kriyā the sādhas attain this sort of a feeling for sometime, but it does not stay. Those who do kriyā for all the time and in between practice 20,736 prānāyāms from time to time, they have a sort of permanent nature of this type and they are the liberated in the true sense. This can be achieved basically by successful prānāyām practice, it results in making the prān, mind and indriyas steady and pure. In the purified self, rises the spiritual light that gratifies the sādhas. Compared to it, all other achievements like seeing and hearing of the unknown and distant are negligible. Those who always stay in the kriyā's parāvasthā or at the feet of Visnu are even greater than those who preach it, or try effortfully to stay in the kootasth. (28)

Thus ends the spiritual explanation of the eighth chapter of Gītā named—

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

Chapter IX

Guhyāti Guhya Yoga
The Majestic Confidential Knowledge

Text (1)

श्रीभगवानुवाच
इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षसेऽशुभात् ॥ १ ॥

Shri Bhagavān uvāca
Idam tu te guhyatamam pravakṣyāmy anasuyave
Jnānam vijnān-sahitam yaj jnātvā mokṣase 'śubhāt (1)

Translation :

(It has been told in the last two chapters that the Lord is attained by pure devotion and self realization within the self—not by other outside means, now the divine faculties of omnipotence and omnipresence etc. of the Lord are being told with the magnificent effects of 'Bhakti'—as Arjun is worthy of it.) Said the Lord—Here, stress is put on the specific, true, confidential knowledge of the spiritual kind, by which you will get free from the pains of this material world. True religious knowledge is difficult to understand,

knowledge of ātmā bereft of the body is more difficult and knowledge of paramātmā is still more difficult, therefore it is spoken of as confidential.

This knowledge, with its science is attained by experience and realization—as per Sankarācārya—(vijnān-sahitam-anubhava-yuktam). (1)

Spiritual explanation :

It is being experienced by the kootasth—I am explaining to you the scientific knowledge by which you will be blessed with liberation. How liberation is achieved in steps, was told by the Lord in the eighth chapter. In the seventh chapter the supreme knowledge, by the experience of which nothing is left to be known was told to Arjuna. This jnān with experience is not understood by all, thus it is said to be given, only to the deserving. One who has devotion with faith and does not wish to find faults is the righteous and the Lord finding Arjuna as such, is prepared to bless him with this knowledge.

The basic roots of this illusive world, God's powerful māyā is also quite a hidden affair Not understanding it, nearly the whole world is tied down to it. The eagerness to know about it and trying to understand the all pervading life (prān) or the omnipotence and the omnipresence of the Lord which is the ātmā of the being, is wishing for knowledge and attaining this knowledge is the deeply hidden jnān. Advancing towards it by the Guru's teachings is the first step taken, and experiencing it by sādhnā is the successful research by which is attained the scientific knowledge (or vijnān) of it. By kriyā, when the nerve and prān get purified and the inner self—the chitta is fixed, then the Lord's natural and super-natural nature is known and the being is much gratified, yet deeper knowledge is that of the ātmā, which will now be explained to the person or Arjuna who has understood the secrets of nature of the super natural, as a result of his chitta being purified by sādhnā and he, being thus ready and fit for further knowledge of the ātmā.

Telling it to the unfit is like admitting one of the lower class to a higher class, this can also have an adverse effect, therefore it should not be done, as per the rules of the scriptures. Says the Sankarācārya—“Vāsudevah sarvam iti—Vāsudeva (Krishna) is all in all, “atmaivedam sarvam”—everything is the ātmā only, “ekam-advītiyam”—it is One and it is incomparable, etc., those who see it as different, have to take re-birth. Barring this jñān of the One Supreme-Brahm liberation is not had. Knowing and experiencing this ātmā, the world's ties are released

This ‘jñān’ is not obtained by theoretical knowledge only. For it, is needed dhārnā, dhyān and samādhi (yogic acts). The chitta is not easily purified by other methods and bhakti does not rise in an impurified chitta (inner self) and without bhakti or pure, true devotion, jñān is not had, without which it is not possible to attain the Lord and in absence of Him, ties are not untied. (1)

Text (2)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

*Rājvidyā rajguhyam Pavitram idam uttamam
Pratyaksāvagamam dharmyam susukham kartum avyayam (2)*

Translation :

This education gives the highest knowledge, it is the highest—king of all aspects of learning. It is very deep, thus secretive and very pure, by it direct perception of the self is obtained by self realization. It is easy to perform and is everlasting since its ultimate fruit is the Supreme. At the same time it gives other blessings too. It is the perfection of any religion. (2)

Spiritual explanation :

This majestic knowledge is the high education, it is secretive—attaining the Brahm by it the mind is purified

Visualizing the kootasth, in it, religious acts get performed, even without wishing for it. Rather the kriyā—told by the Guru is easily done in kaliyug (the last and worst mullenium of ages).

Because of the prān's playfulness, the indriyas follow suit and keep wandering in passions and running after all they visualize, thus the mind cannot have peace or rest. But these desires are imagined as a form of the ātmā only, by not knowing the true form of the self, as it is curtained by the nonsense filled in the mind. Thus we see that if the mind is freed of various wants, it will make the indriyas like-wise. Such a mind gets steady in the form of true ātmā, by which peace and self realization is had, making the being as the Brahm ; and of course the highest position is achieved.

Religion is that, by which the Lord is reached, the art of attaining Him or getting near to Him. The religious acts, even of the materialistic type have a secretive effect. When the being, by some good or bad acts accumulates fruitive acts, then they are kept in reserve, till their fruits are borne or enjoyed by the doer. Even in next life or lives the credit or debit account is carried on, till it is cleared. As such it is quite a hidden process by which the life of a being is marked and there is a super power that manages it all. The result of common acts is as such, then what to say of the super natural acts of knowledge, by which the supreme head of all is gained, therefore it is told as the most confidential sort of knowledge. People understand bhakti as different from jñān or spiritual knowledge, but they fail to realize that the act or acts by which God's realization is had is the act or the true religion, be it jñān, karma (acts) or bhakti. When peace and happiness is felt by any of the acts, united with true devotion for the Lord, it is termed as Brahm-vidyā or spiritual knowledge. A joint effort of the devotee by way of ascetism, knowledge, and meditation leads to experiencing God in the self as well as in all. By it spiritual happiness is achieved, pleasing

the Lord too, as He becomes one with the devotee. If religion is well executed, by its purifying potency—as said 'pavitram idam uttamam' in this text, all duality is lost and the resultant fruit is ānand of the self and happiness of the Lord. This is natural knowledge of the ātmā.

It is said that ātmā's knowledge is not difficult to achieve, but by the one who is not fit for it, it is also not easy. It no doubt results in highest spiritual happiness. By the act of meditation the chitta is purified : shedding all nonsense, the aim is achieved and practical experience is had. Therefore such knowledge is the highest and at the same time it is the deepest and is also secretive.

In yoni-mudra (yogic act) can be seen the lighted sphere of the kootasth and in its dark waters (fluidity) is seen the Supreme Person. All the sādhanas, who themselves become godly, can see and experience Him. They also see other great sages like Nārada etc. singing hymns to the Lord. Anyone who is liberated can see himself too, in it. This sādhan or act of yoga is very secretive sort of knowledge, which cannot be easily received from the Guru, therefore it is called the (rāj-vidyā), majestic knowledge which is secretive (rāj-guhya), yet it is not very difficult. Its fruit is eternal and can be directly experienced (pratyaksa avāgamam)

The experience which is had when the mind gets obstructed from outside by the pran's steady form due to prānāyām is not understood by the common brain. By it much secretive knowledge is gained. When this knowledge reaches a mature stage, then by the light of parāvastha (advanced stage) is attained the high spiritual knowledge which is above the materialistic knowledge the 'parā buddhi'. By it can be achieved the Brahm. The deviating mind gets collected. The heart, prān and mind are the activators of acts, when these three powers combine in the Brahm then the sādhan gets absorbed in the Brahm and an intoxicated feeling puts stop to actions. The mind does not get affected by what is seen or heard. Staying as such the eternal position is gained, and forever staying in this position, one should be understood

as being situated in the ātmā. By it is understood the non-duality (aspect) of the Lord, and the sādhan experiences the blemishless Lord in the earth, water, fire or light, air and sky. The sādhan, himself is absorbed in the Brahm, thus he can feel all this, it can be known only in a position of this kind, it cannot be understood by the outward senses, it is something that has to be experienced. This is the most gratifying experience. It is said in the Svetāsvatar upanisad

Similar to the hues, enlightened by cleansing and rubbing with mud is the ātmā in the body which gets free of all dualism by seeing its real self—as it is and thus becomes sorrowless and gratified—'Kritārth bhavet veetsokah'. (How is it obtained?) When the being, by the light of the ātmā visualizes the greatness of Brahm, then knowing the pure Brahm beyond all, gets free of all sins.

Again it is told in Visnu-dharm—

As long as the knowledgeless being sees himself as separate from the Supreme Being, till then, he wanders in this world, due to his fruit bearing acts. But, one who rises above his fruitive acts and sees the Brahm as the self, is purified and does not fear death.

The Brihadāranyak goes as far as saying that those who know themselves as Brahm, are the truly united, even the demigods cannot harm them, as they are as ātmā 'itself'—for them too, and none is inclined to harm the self-known as ātmā. Those who feel themselves as separate and call themselves as worshippers of another God, are badly mistaken, and such non-understanding are just like tame animals for the demi-Gods they worship. There is no duality in the true form of God. In the parāvasthā of Kriyā by the experience of the truth all duality is lost and by the realization of the self with sādhnā of prānāyām etc. when the chitta gets obstructed, then only, the ātmā (soul) is understood as part of the sole—Paramātmā. This sādhan, is happily performed by sādhanas, but is not easy for the unfit. (2)

Text (3)

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

*Asraddadhānāḥ puruṣā Dharmasyāsya parantapa
Aprāpya mām nivartante Mrtyu-sansāra-vartmani (3)*

Translation :

(When jñān can be attained easily, then why do beings stay worldly ? In reply to it is said)—Those who do not have faith try to attain Me by methods which do not actually lead to Me, thus they return to this material world by birth and death. (3)

Spiritual explanation :

One who does not situate the self in Brahm—does not do this kriyā—as a result does not get Me—in that condition he goes away from the ātmā and is attracted by passionate desires, acting to achieve them he gets involved in fruitive acts—and to bear the fruits he has to come and go.

When the witnessed is sworn by the witness, then the judgement is given. Then the person or 'I' which is connected with the act has to abide by the orders out of which some may be favourable and others unfavourable. All of it is sort of stamped on the chitta which gets attracted by the favourable and pained by the unfavourable thus resulting in attachment love and hate and in this way the ties never get untied. Although the ātmā is, (or the Supreme Man is) just a witness, yet being sympathetic towards the mind, it takes itself as being bound by its bindings. In the chitta are stored, percepts of the mental and active indriyas and by it, concepts of grief and happiness are born. This gives rise to likes and dislikes—love and hate. The mind knows the witness and the witnessed as separate and being confident of the self, it cannot get rid of this understanding. Thus the cycle of the material world goes on without stopping. Performing religious acts with such a chitta, they are just stored away, they cannot lead to the real Godly path. The

material enjoyments, in such a state are not looked down upon, but they are considered as gains. By pure and clear thinking (due to good company etc.) the mind does get better understanding, but due to inlaid passionate concepts the prān is playful and through its to and fro action the passions or the concepts keep coming back to the mind and from it to the indriyas. Therefore to clear the chitta, the prān will have to be purified. Kriyā is done to diminish these concepts of the chitta—through the prān, By this sort of a prān-act of yoga, the prān gets free of concepts and the mind also becomes free of them as they do not have an entry through the prān. Void of desires, the prān gets steady, and the obstructed chitta succeeds in getting rid of birth and death. The one aim of this sādhnā is to make the prān and chitta purified and steady. Those who do not do kriyā-sādhan, their chitta does not get concentrated in the ātmā, and not uniting with it, the mind travels to other objects and subjects. In this way lacking in faith and devotion, the being has to keep rotating in this world. Because of the pran's playfulness the attractions of the world do not leave and thus knowledge is not gained.

Although believing in God, yet not knowing the way to the ātmā, the world's pains have to be borne repeatedly by birth and death. (upanisad) (3)

Text (4)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्यानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

*Mayā tatam idam sarvam Jagad avyaktamurtinā
Matsthāni sarva bhūtāni Na cāham tesv avasthitah (4)*

Translation :

This entire universe is pervaded by Me, in My unmanifested form, thus I am not perceived by indriyas. All are in Me, but I am not in them (like the sky). (4)

Spiritual explanation :

When this world's truth is not understood then I am in all – all are in Me, – I do not stay in all, but all stay in Me. Like all are in ātmā, but not seeing it, do not abide by it, as the attention is elsewhere – it is not on the life giving breath.

As long as worldly sight is there, till then none can understand Me as being all pervading. All existence is due to connection with Me. All is in Him, can be said, as all is by Him, since everything exists in the root or seed. But He is not in all, can be understood by the example of imagining a rope to be a snake, which looks real, but is not real. The whole world just seems to be real. As long as the kootasth Caitanya is reflecting its light all over, till then only, everything exists, without it nothing is possible just as gold ornaments cannot be made without gold, so lacking the ātmā's light nothing exists. As all waves of the sea are by the sea, without it they will "cease to be, thus I, you he, all are dependant on the ātmā, without it the world would cease to be.

Although not graspable by the senses, the very subtle ātmā becomes one with the knower of it, like the bubbles of water which rise in the water and disappear in it. The world is also like these bubbles of water, it rises falls and gets lost in the waters of, or on the sea of ātmā. The witnessed is absorbed by the witness. Such is the cycle of creation, maintenance and destruction.

By the light of this main source of ātmā, (Brahm) in the form of prān everything is lighted up, without it nothing remains. The whole world is tied by the string of prān, but we see and know only names and forms of things, we fail to get any idea of the prān. The breath, which is a form of prān is known by us, but we are not attentive of it, and are attracted by the outside world. If we concentrate on it, its playfulness will cease, and it will get steady. This calmed prān will dive into the internal sea of ātmā,

then the mind too will leave the worldly matters. By the hidden super power of advanced spirituality God pervades the whole universe. Although He is not joint with any thing, yet He enters all bodies and unites with them. In this way he presents Himself in the form of the body, but still the body is not the truth. It is like the air in a pot, which gets released and joins with the outer air as soon as the pot is broken. The prān is the personification of the air in the body, by it can be understood the vibrating breath. By it the prān is playful, and gives rise to passions and desires and thus starts the cycle of the world, its life and death etc. A still, calm prān is known as mahā-prān or the great prān – it is that which has to be known – 'Sa oo prānasya prānah'. It is known in the advanced stage of kriyā – the parāvasthā of kriyā. This great aspect is reflected in the kootasth Caitanya (consciousness of the Spirit of Life), it takes a form, and can be meditated upon. (4)

Text (5)

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

*Na ca mat-sthani bhutāni Pasya me yogam aisvaram
Bhuta-brhn na ca bhutastho Mamātmā bhuta bhāvanah (5)*

Translation :

And yet all created material does not rest in Me. (by this, it could be taken as a contradictory statement as per the previous text). Therefore, behold My spiritual opulence, nothing is impossible by the great mystic, and by My Māyā (the illusive power). Although I am the maintainer, yet I, am not directly concerned with the sustenance of this material world. (It is meant that the being due to ego of the body etc. gets involved with it, but I am egoless, thus I am not involved.) (5)

Spiritual explanation :

My form is of God – not to look away from Him. – concentrate on Him, so that other attractions do not tempt. Staying in all the material manifestation, in all, in every condition – yet not in Me, as the ātmā joins with the playful mind and involves elsewhere.

It is natural to think that this text's preaching is contradictory to the last. All the material manifestation is not resting on Me. I do not abide by all, yet I am the creator and the maintainer. How can this be explained? Who is managing or keeping this material world, if it is existing? Actually the one Atmā is the truth, whatever else is there, is seeming as truth, it is not the real truth or the eternal, spiritual fact. It is like imagining a rope to be a snake, or seeing the ornament instead of the gold. When the truth is realized, then the fear of snake gets lost, and seeing the gold in the ornaments unity in diversity is understood. Thus, the world is factual only till the true self-ātmā is realized.

It is said in the Shruti –

यदेवेह तदमुत्र यदमुत्र तदान्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्याति ।।

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्याति ।। (कठ-२/११)

*'Yadeveha tadamutra yadamutra tadanvaha,
Mrityoh sa mritumāpnōti ya iha nāneva pasyati ,
Mansaivedam āptavyam neh nānāsti kinchan,
Mrityoh sa mrityum gacchati ya iha nāneva pasyati.'*
(Kath-2/11)

Meaning – The spirit of life which is in the body on this planet is the same elsewhere too. Thus the one life present in this materialistic body, is also present in the Māyā, which is the cause of it all. Those who imagine this life's personification as separate in the diversity of the universe, have to die after dying or get reborn and die again. Only by a concentrating and understanding mind,

through meditation can be known the unity of ātmā with Brahm, which is always the same in all, everywhere.

The ignorant understand Me as resting in the bodies of beings. First, the actual fact about being or not being should be understood. If this world does not exist, then how is it possible to depend on it, thus the ātmā actually cannot get involved with it. So, it is said that this world has no existence for the truly knowledgeable, although it is present for the worldly involved. This world is always changing, in it everything is perpetually changing, rising and falling like the waves of the sea, which may seem different from the sea, but are a part of it. (This is the magic of the Lord, performed by His Māyā's illusive powers.)

Similarly, this materialistic world has no real identity of its own, it rises and falls within the Lord's magnificent depths. It can be further compared to a dream, which seems true at the time of sleeping, but its falsehood is realized on waking, the dreamer is there, but the dream is gone, only because of the dreamer's contact the dream had appeared to be true. So we see that the creation of this materialistic world and its sustenance, all are a dream sequence.

From the demigods to the material and even all other living entities are tied to the Lord by the string of prān. Lacking attention on this prān the being is unable to catch Him. As long as the world is known to be true, or the mind does not get obstructed from it, till then the ātmā's natural light is not experienced. Therefore, O ! sādhak, always be alert, if you are not aware of the ātmā, you will be aware of other things, and thus the mind will get tied down to them, so take your mind away from them. Concentrating well during kriyā, the sādhak gets situated in the thought of the ātmā, thus the frightening aspects of the world diminish. Practice sādhan, whole heartedly. Till now what have you been doing, just meddling with hell, like a blind man ! Rise, awake, open your eyes, even now, by the grace of Guru you will reach a position where you may, look like a common man, but your mind will

unite with the ātmā and you will drop your ego. This is the actual united position (with the ātmā) which is not united with any although staying with many.

How to achieve this position ? Whatever is, is the form of the Lord - 'Esāvāsyamidam Sarvam', but to an ignorant person, they look like different from each other. This is by the worldly sight, not by the spiritual sight. This has to be cultivated by sādhnā. Yet, if the mind is let loose, it will wander astray, this will hinder the sight of Brahm. Why does it happen ? It is the natural aspect of the mind, so it will get attracted by other things. If the playfulness of the mind is controlled by sādhan, then a still mind will be able to avoid temptation, and thus nothing but Brahm will exist for him. A deviating mind gets diverted by that one which is understood as many. The truth is just the Lord, this truth can be realized by a very steady mind. Thus the foremost act is to stop all diversification of the mind. (5)⁴

Text (6)

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

*Yathākāsa-sthīto nityam Vāyuh sarvatra go mahān
Tathā sarvāṇi bhūtāni Mat-sthānity upadhāraya (6)*

Translation :

As the wind, blowing everywhere always rests in ethered space, so the beings rest in Me. (6)

Spiritual explanation :

Like the air I pervade all and exist in all.

The wind blows everywhere, yet it does not entangle the vast sky, similarly all rests and moves in the ātmā but does not entangle it. The reason for it, is that although I exist everywhere, yet due to his unattentive and playful mind, the being does not realize Me, thus even after staying

in Me, it is like not staying in Me, for him who does not know Me. The movement of the wind is not possible without space, but since it has no body, although staying in ethered space, the air does not mingle with it. Similarly the ātmā (of all) pervades the universe, yet it does not mix with the sky, although existing in it, so the ātmā although with the body does not unite with it.

The final stage of the ātmā is formless Brahm. It is peaceful, self-contained and lost in the self. Its nature, is naturally present in it, still in the high spiritual state (tureeyāvāsthā) it merges with the Brahm thus its acts are not observed, it stays as one with the Brahm. When this one Brahm gives body to the Māyā and accepts it, then He takes form, and wishes for creation. Due to this wish the Brahm's power of prān vibrates, and the nature which had totally united with the Brahm, gets separated a little, thus the Lord is presented as 'Shiva and Shakti' or as The Lord with His personified power or Goddess. Thus that One Truth gets resultant as Man and nature, and ultimately numerous unlimited beings are created, but basically they are all from that one. Experiencing that one by true knowledge, diversity is lost and unity is gained. This in-between period of diversification is known as Māyā. Māyā is nature and its creator is the Lord, by which exists the whole world.

The one incomparable Lord, is the cause of all causes, from Him all is born and unto Him all will return. Knowing or experiencing such a (magnificent, merciful, sacred) Lord, the sadhāk achieves great peace. (6)

Text (7)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

*Sarvabhūtāni kaunteya prakṛitim yānti Māmikām
Kalpa-ksaye punastāni Kalpādau visrijamy aham (7)*

Translation :

O son of Kunti, at the end of the world, after the millenium, all material manifestations enter into My nature, and again, at the beginning of another world millenium they are created by My potency. (7)

Spiritual explanation :

All material enter into the eight forms of nature. After completion of one world, another is started.

The world is manifested by the Lord's nature. When the world comes to an end all things of material nature enter or are absorbed by the main basic nature of things. When this material world is created and destroyed, how can it be termed as totally untrue. Māyā is the causing factor of this creation and destruction. By Māyā this world is repeatedly started and ended, it can neither be called the truth nor the untruth. As a pot is made of mud, and is mixed back into it (after breaking), so the world is born of Māyā and vanishes into it. If the māyā is the causing factor of this world, then why is God said to be the creator. Yes, the māyā is a causing factor, but it is only an instrument in God's hands. Māyā is presented as the natural cause of the diverse enumeration of this material world. It is unexpressable ignorance, which is not the truth, thus this material world which is born of it, can also not be the truth. But the magician who shows this magic and by it hypnotizes the beings in it, is the true person. The rope imagined as snake, is not the truth, but the rope itself is real, it is as if the rope changes into a serpent (just by the life entering it), therefore the Lord ultimately is the root cause of it all. The māyā is nothing but an energy of the Lord, so it is not separate from Him. If it was, it would also be an unchangeable reality. Just as the sea's waves are not separate from the sea and the ornaments made of gold—no matter what they are, ring or ear-ring are not anything else but gold, so whatever is felt or seen is by the Brahm only. All illusions also are a manifestation

of the basic Brahm power, no matter what the condition of the being, whether fully awake, half-awake or asleep.

Nature or the earth, water light, air and sky ; mind, heart and ego—are the eight (main) natural forms of the body. Even after dying these eight do not get separated from the being, they are connected in a subtle form with the spirit and are re-born as a being. In his lifetime, there is no end to the wishful imaginations of the being, when one wish is fulfilled, he starts contemplating for the next, and thus is busy in achieving endless desires. At the time of death, it all has to be left, but it is only for a phase of time. According to his future fate depending on his past deeds, he is re-born when the time comes for him to bear the fruits of his actions. With this re-brith are attached his wishful imaginations, in this way the cycle of life and death goes on.

In the parāvasthā of Kriyā, these imaginations disappear, this is the end of the millenium or the world, but not being well stationed in the parāvasthā, the living being has to come down from it, and again the worldly nature gets hold of him. This is the "Kalpādu visrijamy aham"—(as said in this text). This is the play of nature and by it as the Lord's power, all is ruled by nature. The parāvasthā of kriyā is above all elements, thus the natural aspect of the being, his common awareness of the world is not present. Not being in the five elements the ego is dropped, and staying in the parāvasthā the truth about Brahm is known. This knowledge releases all ties, and the self or ātmā is understood and realized. This creates oneness with the Brahm and nothing else can exist in this condition. When there is nothing else, what can be binding ? All bindings are by something. To make the chitta free of all worldly bindings, kriyā has to be practiced with full force. By the intoxication of kriyā, the mind does not go into other subjects, thus variety of imaginations is absent. Such a chitta takes a spiritual form, it stays absorbed in the self (ātmā) or in the Brahm, this is known as the parāvasthā of kriyā or

the advanced stage of sādhan. One who can stay in this position is the yogi—compared to Siva. By it the breath stays inside only and the sight gets fixed in the centre of the eyebrows. The prān and apān (in and out breath) stay equally balanced and the breath moves inside the nostrils or internally. By practice of regular kriyā, this position is attained automatically. Always staying in the internal form of kootasth—spiritual eye, the Brahm form is attained and ultimately the being becomes one with the Brahm. All becomes Brahm—the uncomparable. Knowing and achieving it, is 'kaivalya pad' or the final beatitude, which is had by performing kriyā without a break. For a person of this position, there is no creation or destruction. This is the ever liberated position, free of life and death. (7)

Text (8)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

*Prakritim svām avastabhya Visrijāmi punah punah
Bhuta-grāmam imam kṛtsnam Avasam prakṛter vasāt (8)*

Translation :

The whole cosmic order is governed by My energy. This material manifestation is depending on My nature, by Me it is created again and again and annihilated at the end. (8)

Spiritual explanation :

Entangled with this nature, there is no end to wishing, and thus birth and death are repeated. The five basic natural elements have five sense organs or indriyas and these indriyas control them. Controlling the body is practically impossible as long as nature controls the body by the indriyas which are also of the same house or of the elements of which is the body. These indriyas too, can be controlled by kriyā.

How does God create the world and still stay unentangled by it, and what is His need for it ?—These are quite

natural questions. Therefore to clear the mind the Lord says that I am the master of nature, at the time of annihilation of the world, all gets absorbed in it. I have nothing to wish for, as I am complete in Myself. There is no reason for Me to create the world for any gain, as there is nothing for Me to gain. I am always free, nothing can tie Me down, thus why will I take birth for liberating Myself. Then what is the cause for creation ? The nature of which I have spoken is my māyā. Many unforeseen (and untowards) things keep taking place in it, but they all happen as per Me, as I am the Lord of it and the energy by which it works, therefore it looks as if I am the doer of it all, but since I have no need for it, I am quite aloof from it. All these illusive acts of māyā, seem true, because it ultimately depends on the personification of truth. My reflection that is seen in the Māyā keeps playing with this reflecting image time and again, wiping it out and creating it over and over, as it depends on a living image. Thus, this play is unceasing, as the nature of the eternal is also eternal and it cannot be said as to when it started. When this nature sleeps in the bosom of the Supreme Man, then the play of the world stops, but when the nature wakes, it again starts playing and its toys also rise with it, and dance according to the tune of their old inlaid concepts of nature, by which they are created and bound. All this is just like a drama and so is untrue, likewise is also our imagination and its creation, which is depending on the untrue.

I am only a witness to these acts, just as a dream is dependant on the one who sees it, but without him the dream has no existence so is the māyā's relation with Me, without Me its existence does not exist. The world is also just a dream.

By material the Māyā cannot be conquered, rather by it the being desires and imagines, and gets entangled by nature, resulting in repeated life and death. The five indriyas, eyes, ears, nose, tongue and skin are controlled by the five elements (earth, water, light, air and sky) thus as sound,

touch, sight, taste and smell they act as scenes for the witness and keep rotating without resting, this body not being free, cannot govern the self, it is a play-ground for the five elements, and the five indriyas (sense organs) are its doors and windows. By the moving elements the sense organs become playful and by their playfulness the mind follows suit and keeps wandering in all of them. All this is like a magic wand, which in reality is astonishing but untrue. It can be brought to realize the truth, by controlling the mind through the pran's steadiness, which is possible by kriyā. The prān or breath is the base of all, if this is steady, the mind, and with it the indriyas too become introvert and all diversifications get united as one form, ending the magicians tricks. It is realized that the One Lord is presented as many in various forms. Although it is a play or drama of many, still the actors are not many. (8)

Text (9)

न च मां तानि कर्माणि निबध्नन्ति घनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

*Na ca mām tāni karmāni Nibadhnanti dhananjaya
Udāseenavad āseenam asaktam tesu karmasu (9)*

Translation :

O Dhananjaya, these acts cannot bind Me, because I am ever detached, as I am neutral towards it all. (9)

Spiritual explanation :

All happens by nature and indriyas—I am separate from all the acts—they do not bind Me—because I am in the ātmā stationed on the head—rather not looking down towards anything, I am not attached by anything—I am only in the ātmā and thus attached to it only.

When the Māyā is Yours, and by it acts are done, then why will You not be bound by it ? Thus it is said—

O, Dhananjaya (Arjuna)! Do you know what ties down to action? Attachment and ego of the self as the performer of action or work is the tying down factor. As I am unattached and neutral, so I am not actually the doer of anything, and neither do I wish and nor am I attracted by the fruits of the acts, thus although joint with Māyā, I am not tied down to its actions. Being free of wants, is being free of ties. Those who are wanting are like silk-worms and are tied down in their own cocoons by their fruitive acts. I am like the clouds that shower water on all plants but the fruits are obtained according to the quality of the seeds. Similarly I am not responsible for the being's sorrow or happiness which depends on his own acts.

Of course He effects the resultant fruits of the acts, just as the grains cannot grow without the clouds showering rain on them, no matter what the quality of the seeds is, so without His help, Māyā cannot do anything all alone. But, as He is a neutral witness only, so He is not liable for any of Māyā's acts. Then, we may say, that what is the benefit of worshipping such a God ? Benefit is there—If we go near a fire, it will give us its light and heat whether it wishes to do so or not, it is but natural, similarly the Lord's light and warmth is received by us. As the breeze of the sea, naturally cools us, if we stand near it, so the Lord's nearness relieves us of our worldly pangs. For it the sādhak does not have to wish or ask, and the Lord does not have to prepare or give. In this way (naturally) the Lord benefits all that go unto Him.

All actions of the world are naturally carried on by the indriyas, but they cannot entangle the ātmā which is as the sky, and therefore it is always separate from these. This can only be experienced and understood when the yogi's prān rises to the sahasrār (lotus of the head), and the breath stays inside, thus outside attractions are not there as they are sort of unseen. In such a state, the yogi cannot be tied by any action, even if he performs it. This is the prān meeting with the prān. The outward breath is playful

prān, when this breath meets with the (unseen) internal calm breath they both unite, and the world gets lost. When nothing is there, what will attract? The playful prān had created the world, when the play stops then naturally the scenes and all connections of it cease to exist. Without the players and the viewers the ground is as good as not being. This is the aspect which is above all gunas or nature, a yogi in this position is not even touched by any material acts or nature, thus how can he be tied down?

The ātmā is not seen, therefore it is not described. Only a thing known or joint with the body, indriyas, mind or brain can be described. As bubbles keep rising on the endless waves of the sea waters, so from the endless undescrivable ātmā keeps rising the descriptive. As can be seen, the bubbles are ruled by nature, but the unseen untold aspect is not under nature, therefore there is no dependence or independence. The prān-power forms the body and indriyas that play on the waters of the ātmā's sea as a shadow which is the beings playful life or his breath. If this breath is made steady in the sahasrār by sādhnā, then the undescrivable can be well understood. (9)

Text (10)

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

*Mayādhyksena prakritih Suyate sa-carācaram
Hetunānena kaunteya Jagad viparivartate (10)*

Translation :

Material nature works by My energy, being simply near to Me, (therefore action and inaction are not contradictory in the creation). It produces all unmoving and moving beings. By its rule this manifestation is created and annihilated again and again. (10)

Spiritual explanation :

I am intelligently contained in this body or nature, in its moving and unmoving objects, the world is moving on the wrong side, because the root is on the top of the head whilst the stems and branches are lower down.

In the previous text, it was said that the Lord is neutral although He is the creator, but these two seem rather contradictory. Therefore it is said—I am established in the true form of knowledge, without any blemish, I as the head incline the Māyā—and She by the 3 constituent qualities of material nature—gives birth to this unmoving and moving world.

In the Veda it is said somewhat like this—That incomparable one Lord is deeply stationed in all beings. He is all pervading and the soul of all living beings, by Him is all action, all material too exists by Him. He is the One living witness—untouched by the qualities of material nature.

It is also written—The Supreme head of this diverse manifestation is (all) present in the greater sky. By māyā the living being is manifested and nurtured with a reverse knowledge of the eternal, living Brahm. Still, this universe cannot be presented or not presented with all its changes and diversities unless there is a Lord as the head of it all. Therefore the Lord becomes or is spoken of, as the cause of the world. Yet, if there is nothing as the truth besides Him, then spiritually he cannot be joint with anything and if there is no other living entity besides Him, then who created this world or gave birth to it? As such, it is said that this manifestation, its being or not being, all is illusive. But, then, why do we understand it as being real? In reply to this the Lord says—“*ajñānenāvritam jñānam tena muhyanti jantavaḥ*”—Real knowledge is covered by illusive knowledge, therefore the being is stupefied and deluded. By the living power of the ātmā, the body and indriyas also get energetic, but only seeing the living body and its components the being gets perplexed and cannot visualize

the main power station, and thus gets misled, so he follows the worldly path and forgets the path to the Brahm. He sees the living power in the opposite direction. The tree has its roots down below, and branches etc high up. but this 'Caitanya' or life's living force has His roots on the top as He is present in the Brahmrandhra (hole in the head) from where His power of life is transmitted to various parts of the body through many nerves. Here at the root Siva and Shakti (Main power with its combined energy) are present. Gradually travelling down, it changes to the corpulent mundane form. If, that main power is to be reached, then passing through the various nerves ultimately the sahasrār will have to be reached again where all gets united. Here is the main seed, without which nothing else is possible, but He exists only as the witness of nature's acts, He does not bear the good or bad resultant effects of its deeds, but nature's action is possible only by the existence of this main power. Actually, He has Himself changed as nature too. This is His coming down in the form of the world. (10)

Text (11)

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

*Avajānanti mām mudhā Mānusiṁ tanuṁ āśritam
Param bhāvam ajānanto Mam bhuta maheswaram (11)*

Translation :

Not knowing Me as the Supreme of all and unaware of My Supreme dominion, fools deride Me, when I descend in the human form. (11)

Spiritual explanation :

The foolish think of Me as an ordinary person, not knowing Me as Supreme Head by kriyā—I am the great form of Brahm—eternal and everlasting !!

By its moving aspect the prān takes form as body etc., thus the acts of prān are the nature of the body and are, as such quite playful ; because of this unsteady nature diversity results and impurities set in, but the main source from where it all springs up is very pure and calm. This peaceful aspect is the ātmā's original form which is eternal and everlasting. None can hold it or know it, but the prān which is born of it, which presents itself in many different forms and carries on the business of the world. The foolish, think of these body-forms as being the reality and keep holding on to them whole heartedly, as if all will cease to exist without them. As a baby holds on to the mother's (milk-flowing) breast, unaware of its source, so the being is unaware of the unseen but true spring from where it emerges. He is unable to understand the truth as separate from the deceasing active forms and names etc. of nature and its bodies. The formless that is present in all forms is not seen by us, as we are blinded due to lack of true knowledge. By kriyā, in the evident, advanced stage of its parāvasthā, it is understood that He is our 'I', He is the Supreme Head as Brahm and ātmā. He is never born or annihilated (dies). (11)

Text (12)

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

*Moghāsā mogha karmāno Mogha-jñānā vicetasah
Rākshsim āsurim caiva Prakṛitiṁ mohiniṁ śrītāḥ (12)*

Translation :

Thinking that other demigods will soon deliver their wishes, they turn away from Me, their knowledge is deluded by their wrong notions, due to atheistic and demonic views, and the main purpose is defeated. (12)

Spiritual explanation :

One who does not concentrate on the ātmā and visualize the kootasth is baffled, he sees by his eyes and is tempted by other things. He is being arrogant by not doing kriyā (kootasth is the Supreme, light and nature).

Those who are very worldly and cunning, also expect to get Me. They think that by offering Me a little, and praying or worshipping Me a bit, they will be able to get themselves pardoned of all the ill acts they do and free themselves of the punishments they deserve due to their cruel and evil acts. They should know that the Lord of death—Yamarāj is not the servant who will get bribed by matter. I am the Yam in the form of the judge, who will judge their acts ; so they should not have false hopes, since their acts are contrary to My teachings. They do not want Me, but My wealth etc., for which they now and again worship Me or other dieties, performing some rituals, yet it is void of true devotion, therefore it is useless. Still others who are educated and learned, do wrong, but by their wit, try to prove it as right, are also sadly mistaken, as their future will be dark and sorrowful. They disrespect My devotees or sages by saying that one who eats twice for his body's fulfilment is no sādhu or saint. By them, only the one who can blow fire from his mouth etc. can be a sādhu. Some do not even believe in God's existence, whilst others give God's name to any person who has some ordinary virtues. The little knowledge of such beings remains under delusion. The Supreme Person, God is not understood by them even when He appears on this earth in body form. They talk of Him as being just an ordinary man. Although He can be seen, yet what is seen is not His only form, but His true, alive, happy form is the reality in all bodies. Those who realize this true form of happy life in the self get united with Him. Those who cannot see beyond the body, or do not try to see or understand the kootasth Brahm—the light of which is perpetually being spread out, have engaged all their indriyas for some worldly benefits, even after having attained the kriyā (or act) that leads to Brahm,

are just being foolish and arrogant due to their obstinacy or laziness. They are to be termed as the demonic or atheistic. (12)

Text (13)

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
मजन्त्पनन्मनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

*Mahātmānas tu mām Pārtha Daivim prakritim āśritah
Bhajanty ananya-manaso Jnātvā bhūtādim avyayam (13)*

Translation :

O son of Prithā, the great souls, who are not deluded by passions etc, and are thus of a pure, saintly nature are protected by Me as they are dependant on Me whole heartedly with body and mind and know Me as the original and inexhaustible. (13)

Spiritual explanation :

By this knowledge—those who are dependant on the Brahm—the all pervading and know nature or the kriyā of the five main substances, or all elements, the origin of which is the Brahma, thus the six chakras—the inexhaustible is known.

Those who have successfully removed the covers on knowledge, by well-performed kriyā-yoga of the panch-tatva or the five basic elements and have understood the actual truth about the 'I' are the real great souls. All these great souls rest on the great Brahm and are protected by His divine nature, so that they may not get deviated from the all pervading receptacle. The prān is the nature of the Lord, the world's axis is this prān, round it and by its support it goes on. As long as the prān is playful, it gets ruled or nurtured by the unsaintly aspects of rajoguna and tamoguna and the mind gets dominated by their demonic nature ; but those who practice kriyā-yoga, by it get saintly and are in the refuge of the eternal steady prān, which is the Godly nature. This steady prān is also the ātmā. By devoted

kriyā acts the power in the six chakrās is aroused, it is the unceasing Brahm. This unknown, unmoving steady form of the highest order is the form of great Brahm or Lord Kṛṣṇa. His devotees are of 3 kinds. (1) Those, who have had the pleasure of enjoying this position and by it, understanding the world as negligible compared to the service of the Lord are ever engaged in it. (2) Those who are established in the ātmā by purifying the chitta (inner self) and thus are naturally void of temptations and as a result their light of knowledge is fully aflame and lighted, is a difficult to attain position and (3) The most difficult to attain position is the one by which nothing but the ātmā is known and existing by it the being's living aspect or ātmā is absorbed in the paramātmā. This is the unseen, unknown position (by indriyas), which is the parāvasthā of kriyā or the advanced high stage of kriyā. It is a rare position of which nothing can be told, it cannot even be said that it is Brahm. By getting it, all is got. It is the liquidity of all and the cause of all. The whole universe is in it, and yet is not (even) in it. This prān, when it rises to the head, in the parāvasthā of kriyā, then all worldly aspects are got rid of. By the prān only, all sorts of aspects are presented, inward or outward. This delusion of the world is created by it. Brahm is the causing factor, staying in Him, is not staying in the sick world, thus He is the medicine for it, to get this medicine kriyā will have to be done, by its course of treatment the parāvasthā will be achieved, and on attaining it the inward and outward aspects, all will get exalted and absorbed in the Brahm. Kriyā's parāvasthā is the true, eternal form and is not destroyed. (13)

Text (14)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

*Satatam kirtayanto mām Yatantas ca drdha vratāh
Namasyantas ca mām bhaktyā Nitya-yuktā upāsate (14)*

Translation :

(In next two texts—ways of worship are told). Some always enchant My glories, others endeavouring with great determination (with control of indriyas etc.) worship Me (in the form) yet others devotedly bow before Me, and perpetually worship Me with pure loving heart. (14)

Spiritual explanation :

Glorifies Me as per kriyā—closes his eyes, ears and endeavours with determination and bows to Me by Omkār kriyā, always believes in Guru's words and keeps still—establishing on a high position.

No matter what way we choose, what is necessary is devotion. This path is very difficult—therefore, the aim has to be aimed and re-aimed and the method of doing it has to be told and re-told. Without it, the worldly chitta does not get introvert. For it, one has to be unrefutable, as well as have a strong determination. Reflecting on the Lord's glories, or trying to understand with exchange of views etc. is no doubt very helpful, but this is an outward practice, by it, it is difficult to make the mind introvert, thus it is necessary to do some internal sādhnā (or worship). As by talking about the Lord, we keep remembering Him, so by prānāyām during the ascent and descent of it, we keep thinking of Him, by this, the mind is helped to become introvert. On becoming introvert, the mind gets cut out from the outside and thus the chitta gets ready for realizing the true self. To achieve this position, one has to bow, bowing in an exalted manner is the real bowing. Where is the mind to bow as such ? Before the ātmā. This type of a humble citta is capable to unite with the ātmā, or to get close to it. 'Upāśnā' (worship) is done for this only. 'Upa' means to be close and āś is to establish, thus the aim of upāśnā (worship) is to establish yourself near the Lord. This type of a stooping is done by the Omkār-kriyā, which has to be learnt from a Guru. By this kriyā of Omkār's sadhnā or practice the knots at the heart are opened

up and the greater sky is experienced. The air of prān, rises and gets steady in the head or the ātmā's sky. The yogis, by the practice of yoga resulting in its dhārnā or proper tracking, pierce the kootasth (spiritual centre) and attain the Supreme's knowledge. In the parāvasthā of kriya only, can be experienced the form of Brahm, establishing the self in it, all the powers of the Brahm or ātmā can be experienced. By these experiences, every experience sings natural glories to Him. In the susumnā, is stationed the basic form of air which holds the body. One who stays in it (or concentrates on it) and gets an experience of Brahm-form in all the nine (2 eyes, 2 ears, nose, mouth, sex organ, anus and mind) exits of the body, is perpetually in the service of the Lord and he is established near God. (14)

Text (15)

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

*Jñāna-yajñena cāpy anye yajanto mām upāsate
Ekatvena prīthaktvena bahudhā visvato-mukham (15)*

Translation :

Some worship Me by the cultivation of knowledge, knowing Me as the universal form, some say there is one, without a second, whilst others worship by service (like servant as the self and Master as the Lord) and still others pray to the all pervading in different forms like Siva, etc. (15)

Spiritual explanation :

Some do both yoni-mudrā and kriya, (practice) both are one—different kinds of kriyās, ultimately result as one.

Those who have become great souls or mahatmās have (also) become as such by the power of sādhan. In the previous text also, much has been said about sādhnā. Here,

the cultivation of knowledge is emphasized upon. As for a yajna, sacrifices have to be made into the fire and as a result of it bright flames appear, so by the yajna of ātmā's kriyā, sacrificing the mind and indriyas as oblation in it, the flame of knowledge is lighted. This light has many forms—

—The first is knowing the true self—self-realization or experiencing the ātmā and visualizing it. Attaining this position is establishing in the self, by it nothing exists except the one. 'I'.

It is said in avadhoot-Geetā—

As a mirage produces an illusory image of water, so is the world with its five basic elements, it too, does not actually exist, it is also an illusory image. Where there is only the one, unblemished (Niranjan) God, then who will bow to whom ? There is no duality no separate truth, then how can it be said whether the world exists or not ? It all appears so amazing ! That all pervading Lord, who absorbs all, like the sky, that is by nature clear and pure, is also the 'I' (there is no doubt about it).

A form of that greater sky as ātmā or the Lord is in all. He is the Lord of the universe. He is experienced in the parāvasthā of kriyā as a form of Brahm. The parāvasthā of kriyā is an amazing position. It sort of drives away everything, even the air of outside stays out only, the sight settles on the eye-brow centre and the prān and apān or in and out breath, stays in the nostrils, it does not travel out. Brahm is as the greater sky, it is of such a nature that it is compared to the sky, yet it is ten times purer than the sky. Reaching there the mind loses all desires, and gets absorbed in its self. This is a very clear and purified situation, where no worldly desire can tempt it. This Brahm is the 'I', but at such a time even that I does not exist. The 'I' is expressed, just for making the matter understood. There is no doubt left about the 'I' being Brahm. When nothing exists, then there is none to say 'One' etc., thus who will doubt. This is the self-realization or the best, brightest form of knowledge.

—A second type of experience is a highly lighted sphere containing a blue sky-like form (of krsna) which is surrounded by stars, it is an enchanting scene. The Supreme Man is seated on a jewel-studded throne and numerous sages, saints and demigods with many enlightened beings sing praises to Him and it seems all are charmed by Him.

—A third type of experience is the spiritual sound, this sound seems to join the mind and the indriyas with the eternal (sort).

After experiencing all these, the yogi gets relieved of this world's three-fold miseries. The 'vishoka' light gets kindled inside him. But, all this is by prānāyam (the act of breathing in and out), the 'visayavati' nature is procured by it, which makes the chitta steady. It is said in yoga philosophy—"visayavati vā pravrittir-ut panna manasah sthitinibandhni." A personified subtle nature of sound and touch etc., is the 'visayavati' propensity of nature, but it is not the common sort of nature, it is the divine nature by which spiritual sound and touch etc. are experienced. By it divine smell can be had—concentrating on the front of the nose and in the same way the tongue gives divine taste. It is called a conduct of nature, because it is protracted from the common natural sound, smell etc. The eminency of this nature gives ānand (spiritual happiness) to the sādhak and a strong belief in sādhnā (yogic acts) is established. A natural dislike for worldly affairs rises and the mind retreats from them, getting more and more determined in his practice of yoga. After it, says Pātañjali (the authority on yog)—"*Visokā vā jyotismati*" nature develops. By it, the chitta becomes more steady and its very happy disposition wards away all sorts of sorrow. Thus, it is called 'visoka' or sorrowless and since it increases the light of knowledge so it is also known as 'jyotismati'.

A still calm chitta experiences sky-like clear, white and steady light. These are indications of the susamnā's mouth getting opened. In the 'Shruti' it is said—

"*Angusthamātro ravi tulyarupah*"

—'Thumb-size (but) lighted as the sun', concentrating

on this light as the ātmā-spiritual happiness is obtained. This is a pre-indication to the yogārooh (established well in higher yoga).

This is the second type of lighted knowledge. By the practice of prānāyam and in yoni-mudrā (yogic act) various kinds of knowledge gets aflamed and lighted. The first type of knowledge gives the experience of oneness, the second type gives separate experience of various subjects and all that is wished to be known or done is known and done. But, this too is internal knowledge, it is not of the materialistic kind. It gives the realization of Brahm in all. At last, all is annihilated in the Brahm. This sort of a knowledge is achieved through the mouth of the Brahm-nari or (subtle) nerve. It is spoken of in the Uttar-Gitā, by the Lord to Arjuna—

Irāpingal-yor-madhya susumnā sukshmarupini,

sarva pratisthitam yasmin sarvagam sarvatomukham.

—The subtle susumna is present in the centre of ira and pingalā. In it, is the all pervading all-present Brahm with a totality of facets. It is further said—

There are 72 thousand nerves in the body, which spread upwards and downwards. Closing the door-like nine gates of indriyas, if the (prān or) 'life is drawn up by air (breath), then moksha is achieved or freedom from life and death is had. (15)

Text (16)

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

Aham kratur aham yajnah svadhāham aham ausadham
Mantra 'ham aham evājyam aham agnir aham hutam (16)

Translation :

I am all sorts of yajnas, I am the rituals the sacrifice,

the offering to the deceased ancestors, the medicine or herb that heals, I am the sound of mantras, I am the offering of ghee or melted butter, the sacred fire and the offering. I am all this. (16)

Spiritual explanation :

(I am the ability and the yajna or the act) I am the doer-to perform the act of yajna-I am also the act-I am also the parāvasthā of kriyā. -I am the healing herb too, as Brahm is existent in it and staying in Brahm is the greatest of all medicines. I am the mantra (sacred word), as by staying in the self the mind gets the prān, the way to it is told by the Guru. I am the ghee for oblation - I am the fire - I am the sacrificed too-

1) The sacred ritualistic yajna of vedas is performed by somaras (heavenly nectar). The intoxicating nectar which the kriyā-yogis taste and enjoy is the somaras. By long-term kriyā practice, a nectar flows from the Brahm-randhra (hole in the head), by it the yogi gets drunk, he loses the body-sense, this drink quenches every atom of the mind and body, and all outward desires of the chitta diminish. This nectar is stored in the sahasrār, in a triangle shaped form, its three points or sources are connected with the irā, pingala and susmnā respectively. Irā is the moon-nerve or the mind, when the above said juice flows in the irā, it nourishes the mind (or man) when it flows in the pingalā it is received by the sun and later it comes back to earth in the form of rain, thus the body as the ground is nourished by it. The part which flows in the susumnā is the eternal nectar, it is absorbed by the Kundalini and does not flow out again. When the Sādhak is able to arouse this power by the help of sādhnā, then its living energy joins with the great Siva or Lord in the sahasrār. The Kulakundalini or energy situated in the susumnā lies in a sleeping condition in the body at the moolādhar. It has to be aroused by the acts of kriyā-yoga. By the awakening of this power, the minutely atomic form of the five basic elements in

the body, which exist in the spinal cord can be availed, thus the sādhak gets an ability to enter in each element

2) Yajna is Vismā who is present in every atom of the universe. He is the steady prān, in His absence the body and indriyas, rather the whole world gets annihilated. Resting on Him the moving world keeps rotating continuously, yet He does not move away from His position. He is the living entity of the being. He is always present in the āgyā-cakra (in between the eyebrows) like a lighted fire. He, as the digestive fire digests all the grains etc. that are eaten, and keeps the whole body alive. At the navel centre, He controls the prān and apān (in and out breath), and by the balanced air exists as the samān-vāyu and thus He is the keeper or protector.

3) Svadhā-The food grains of all beings. The being's mundane & subtle body is nourished by a variety of food grains. Svadhā is the fire's energy or light-it is a part of fire), a primary element, by the decline of it the body and with it the mind become weak or lose virility (get dried up). It is also the light of Brahm. By sādhan, when the prān rises upwards, then the light that gets kindled and brightened is the svadhā.

4) Ausadha-In the thirteenth text it was told that a worldly sight is the cause of the sick world. The world is always moving, it stops if the prān gets steady. When the prān gets steady, it establishes in the Brahm, no other medicine or ausadha is better for treating the sick world.

5) Mantra-Or that by which the Man (mind) gets relieved (trān). It is possible by staying in the true self. For this kriyā has to be done-using the mantra (sacred word) with the in and out breath and by the act of prānāyām (it is also told in other texts and scriptures).

6) Ājya-Ghee, by which sacrifices are performed, it is the final sacrifice and the Lord of yajna is pleased by the sacrifice which means to give away. What sort of sacrifice should be done ? By outward show of rituals, we have

forgotten the actual eternal aspect of it. By our ego or knowing the body as self, we are tied to this world in various ways. It is also by the power of the ātmā, but it is working on the wrong side and keeps rotating on the wheel of the world, by coming and going—greedy just for the little pleasure it gets out of it. These illusive ties, this ego, this understanding of the body as one's own self will have to be re-wound and unitedly purified in the fire of Brahm by cooking it up in the cocktail of Shivsakti (Lord and His energy). What will the result be ? The ego, by which the being starts walking on the wrong path or the illusive path of this world gets reversed and the understanding of the body as self gets drowned in the all-present eternal Being. The basic reason for this body as self is the playful outward aspect of the prān. By kriyā, —keeping the prān in the high position, the light of the ātmā is visible, concentrating on it a self-controlling fire gets lighted up, sacrificing indriyas (sense desires) in this fire, a very calm, steady, still position is gained, it is the (true) self-realization. As ghee is obtained from milk by churning it, so by the churning of the unsteady prān, the still prān as Ghee is obtained from it.

It is said in the jñān sankalini tantra :-

न होमं होम इत्याहुः समाधौ तत्तु भूयते ।

ब्रह्माग्नौ हूयते प्राणो होमकर्मस तदुच्यते ॥

*Na homam homa ityāhuh samādhau tattu bhuyate
Brahmāgnau huyate prāno homa karmas tadauchyate*

—Sacrificing the prān in the fire of Brahm is the actually accomplished act of sacrifice.

7) Agni (fire). Atmā or soul is the fire. It is everybody's I or ego, without it nothing exists. It is the one and only most dearly wanted thing. This 'I' presents itself, in various forms and names. This light or fire is in all, but it is not always seen in its own form ; when it is seen, it engulfs that by which it is presented or through which it appears. Thus it is termed as the swallower of its own

womb 'svayonibhuk'. This soul is present in countless names and forms. When it is enlightened through a particular name and form, then the particular previous names and forms do not exist, they get wiped off and stay as the light of that ātmā.

8) Homa—The ātmā or 'I' is also the act of sacrifice (Homa). How will the sacrifice be done in absence of the 'I' ? All acts are done by the existence of the ātmā only. The prān's outer aspect is the mind, when the prān gets calmed and introvert by kriyā, then the mind gets one with its causing factor the steady prān. This act of sādhnā (yoga) has to be known from the Guru. Kriyā or any act can be possible only if the ātmā is there, therefore the ātmā is all in all (16)

Text (17)

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ १७ ॥

*Pitāham asya jagato mātā dhāta pitāmahah
Vedyam pavitram omkāra Rik sāma yajureva ca (17)*

Translation :

I am the father of this universe, the mother the grand-father and the judge of all acts. I am the object of knowledge, the purifier and the sacred syllable Om. I am also the Rik, Sāma, and Yajur (four Vedas). (17)

Spiritual explanation :

I am the father of fathers—Brahm. I protect the world, of which I am the fore father, which is of Me, I protect it, it is always moving. It is to be known from the Guru, by His words—I am the object to be known. Nothing on earth is as pure as Me. Because of Me, this body is the form of Om. Rik, Sām and Yaju—three together are Atharva—these four are as per Me.

I am the parent of this universe, as from Me it is all born—the moving or the unmoving. I am the one basic power by the energy of which this material world is enlightened. I am the protector and sustainer of the world. Can any thing exist in My absence ? By this ego of the self is created the world, therefore I am the father or creator of the world. I am the grand-father or the master of masters, thus the root cause of the universe. The Supreme Man that is seen whilst concentrating on the kootasth is the Great ātmā or Paramātmā. Inside the kootasth besides the dark centre is seen a little darkness, which is not well defined, it cannot be known properly. Beyond it is the visible form with its six fold virtues, which appears on its own, it can be seen, or may not be seen. Being of a very subtle and atomic nature it is not visible by the sense organs, neither can it be explained or absorbed by them. The chitta also cannot sustain or imagine it, Yet it gets enlightened on its own.

This is a pre-creation position, at that time 'Māyā' or nature was not separate from Him. At first water was created which is named as 'Kāran-wāri', or 'causal water'.

*In the dark circle seen in the kootasth
Is laid the seed in the form of a star.*

तदण्डमभवद्वैमं सहस्रांशुसमप्रभम् ।

तस्मिन् यज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ मनु० ।

Says the Manu :

*Tadandam bhavaddhaimam Sahasrānsu samaprabham
Tasmin yajne svayam Brahmā Sarva loka pitāmahah*

—This egg was lighted like the sun—from it Purusottam—
The Supreme Man, who is the eternal father of all was born.

आपो नारा इति प्रोक्ता आपो वै नर सूनवः ।

ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ मनु० ।

Further says the Manu :

*Apo nārā iti proktā āpo vai nar sunavah
Tā yadasyāyanam purvam tena nārāyanh smritah*

Water is called nārā, water or kootasth—in it—a man's form is there and yet it is not there—this type of the Man is the Supreme Man. Kootasth is the gateway for Him, entering through this door the Supreme can be experienced. He is established in the centre of the kootasth's black portion. Thus He is named Nārā-yan. The real 'I' of all is the form of that Supreme Man which is like the body. As of it Arjuna says—"*dristvedam mānusam rupam*" (gitā) or the thumb-size form of light which is seen in the eyebrow centre. That which is as minutely subtle as the hundredth part of a hair is the living being, He comes and goes inside the susumnā as a fine thread and is seen as a minute starry light-form. He is the Rik, Yaju and Sām—He is the creation, the sustenance and the death—by Him is this body of 3-1/2 hand measures and the whole universe depends on Him only, because of this it is said that the world is born of Vedas. Further says Manu—for the success of the act of kriyā as yajna, Rik, Yaju and Sām as characteristics of creation sustenance and death are a mark of this three and a half hand-measure form of the body. This body is told to be as the form of Aum.

Rik—Rich or singing praises, kriyā or glorifying by prānāyām which pleases the mind. The breath on left, right and centre are the three Brahm-form of susumnā which is a very subtle form of air—present as the lotus fibre. This is the Rik or the mantra (sacred word) by which the self can be known. It makes the mind steady, by curbing it from the outside world and establishes it in the parāvasthā of kriyā, by which the true form of one's own self is experienced and realized. This is the Gāyatri-mantra of the Veda, by the repeated chanting of which, parāvastha of kriyā is obtained and as a result of it the wandering mind is relieved of its varied sorrows and desires.

Yaju—Yaj means to worship—taking the air (breath) to the right or southern side, a steady position of air that is achieved by the kriyā of Omkār, stays sort of caught

from the moolādhār to the Brahmarandhra Sometimes white and sometimes dark colour is visible, that is the two way worship (light and dark)

Sāma—Taking the air to the west the sound of 'Om' is heard. Knowing this Veda, the sādhak becomes a Brāhman—and then becomes all knowing, all prevalent and all powerful. (17)

Text (18)

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

*Gatiḥ bharta prabhu sāksi nivāśah saranam suhrit,
Prabhavaḥ pralayah sthānam Nidhānam beejam avyayam (18)*

Translation :

I am the goal, the sustainer, the master, the witness, the abode, the refuge plus the dear, intimate friend I am the creation and the annihilation, the base of everything, the ultimate resting place and the eternal seed—the everlasting cause of all. (18)

Spiritual explanation :

I am the goal—the sustainer, I am the only (Supreme) Man, by Me—all exist in Me—I am to be remembered by all—like a duty—all is presented in the form of body or beauty, actually by Me, rather is born from My mind and is absorbed well in it—'nidhānam'—an accomplished form of self, a very special position in which to stay by all. It is not destroyable.

The being reaches that goal for which he works, good or bad. He is the witness who judges the acts and accordingly distributes the fruits or gives the punishments which join the being as his fate. He is the creator, maintainer and destroyer, but it depends on the acts of the being. He manages it all, He is the Master, by Him are controlled Sun and

Moon. Nature works by Him, thus all its fruits are by Him. The being lives in this body which is made of the five elements of nature, it is lighted or living by 'Me', therefore He is the resident or 'nivas'. He is the refuge—as the steady prān is that on which the breath depends. The flow of the breath is by Him. Thus, He should be always remembered as the 'One' to be remembered. As a loving protector He saves the surrendered from all troubles. We get relief from mental and physical—all sorts of stress by kriyā, thus the being does not have another shelter of its kind. The living being is usually under some stress or struck by some sorrow, the root cause for all this is the self as body, worrying for this body is the troublesome, perpetual fear of the being. This is by the play of the wandering mind, when this play ceases, the world deceases, therefore the eternally calm ātmā is the goal of the being. Those sādhas who are able to calm down and steady the playful mind by the concentrated practice of yogic acts of prānāyam etc. get close to the Lord's actual centre of refuge, on reaching it they do not have to bear the pains of birth, death, old age etc. He is my well-wisher, even if I do not want Him, He likes me and even if I do not call Him, He comes near me. On the play-ground of this world we get maddened and spend our days like a drunken man. Yet who is more of a friend than the Guru, who shows the path to liberation. He is the creator, maintainer, and destroyer, but even after all is destroyed, the living entities, in a very very subtle seed form are sheltered in Him. The samādhi's still position is also established in Him. The kriyā's advanced stage is of Him. When a break is taken from the samādhi then the return to the worldly aspect is by Him. He is the birth giver to all living entities and all seeds of living forms are by Him. The seed of Brahm is eternal and ever lasting. (18)

Text (19)

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युञ्ज सदसच्चाहमर्जुन ॥ १९ ॥

*Tapāmy aham aham varsam Nigrināmy utsrijāmi ca
Amritam caiva mrityus ca Sad asac cāham Arjuna (19)*

Translation :

O Arjuna, I, control the heat, the rain and the drought I am the life and the death, I am the immortal, I am the matter that can be seen and the subtle, that cannot be seen, the truth and the untruth (Knowing Me as all, people worship Me in many forms.) (19)

Spiritual explanation :

Just by wishing—creation takes place, when man gains such an ability—then the goal is eternal. It is the Brahm!!! Dying is a personification of Me—because whilst alive, without dying one cannot get liberated. I am the advantage and the disadvantage.

In the form of penance, I am the heat, which evaporates the water or attracts the rain (or water-like acts of the being). The aim of penance is to develop an ability for bearing pains, but it is said—

'Tapo na param prānāyāmāt

Tato visuddhirmalānam, deepṭis ca jñānasyeti.'

—No other form of penance is better than prānāyām, (because by it, the impurities are evaporated.) The impure mind with its perplexity keeps wandering in many desired objects ; prānāyām works as a purifier, and thus the light of knowledge gets kindled It can be doubted, that how will prānāyam kindle the light of knowledge ? O. K. what is lack of true knowledge? It is imagining the false to be true or the body to be the 'I'. The 'I' is so united with the body, that unless it's ties with it are released the 'I' cannot be understood as separate from it. Prānāyam unties these ties, therefore it is an act that gives true knowledge So it is called the best form of penance, which is also

said to be a form of the Lord 'Nigrināmy' (in this text) is the drying up of the impure waters by prānāyām and the pouring of pure waters in the advanced stage of kriyā is the 'utsrijāmi' (same text). Staying in the parāvasthā the sādhak aims at the eternal goal and ultimately he himself becomes eternal This is the accomplished life. This life is My form and energy, and death is also My form. By simply leaving the body is not actually dying, the 'I' still exists, therefore the end of the body is not dying. Then what is dying ?—'Yasya punar na janma', it is when one does not get re-born. This sort of a death is possible, even when living—it is the parāvastha of kriyā. When the 'I' is united with the ātmā, then the 'self' can be truly understood. This is the advantageous 'I'. When the mind is lost in the acts of the world and does not do 'kriyā' then the body is understood as 'I', but the body is not eternal, thus such an understanding is false knowledge, it is the disadvantageous 'I'. This 'I' has many forms—as the ātmā of all, it is lighted every where.

Staying in the size of a thumb (or by it) as an evidence deeply seated in the depth of the heart, the true living one is known as thumb-size. It is lighted as the sun, but joining with ambition and ego brain and body etc., it appears in separate forms and thus the being looks different from the actual living soul of all souls—Paramātmā. (19)

Text (20)

त्रैविद्या मां सोमपाः पूतपापा-
यज्ञैरिद्धा स्वर्गीतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

*Trai-vidyā mām soma-pāh puta-pāpā
Yajnair istvā svargatim pārthayante
Te punyam āsādyā surendra-lokam
Asnanti divyān divi deva-bhogān (20)*

Translation :

The study of the three Vedas (Rik, Yajuh and Sām is told as trividya) and acting according to them, worships Me indirectly and thus taking part of the heavenly somaras (a drink) goes to the planet of Indra or heaven and enjoys divine pleasures. (20)

Spiritual explanation :

In this body (as form of Om) knowing of 3 virtues is as My form ;—the knot of the tongue, the knot of the heart and the knot at the base—penetrating, the full moon sight is also My form. Yajna is yajna if purification attained—attaining the place of good fortune by good acts—performing one's own advantageous acts or good acts, the spiritual eye, which is in everyone is His form as kootasth, by it as the self, seeing in it, the various planets, enjoys divine sights and pleasures in this body.

In this body is the kootasth, and in the kootasth is the supreme Person. (Later,) the sādhak can see clear, soothing light, which is colourless. Seeing and knowing it, the essence of all knowledge is understood. After it, an energy develops in the body, the power of which is undescrivable. It is the power of Brahm known as the Gāyatri, but preceding it is heard the sound of 'Om' the spiritual kind of sound. Then the (grain) mind becomes as the form of Brahm. In absence of the prān nothing as matter exists. When the prān unites with the Brahm all matter or mind (gain) also unite with Him. This is the knowledge of Veda. Veda is said to be traī or three. By the above said knowledge, the knowledge of the three—pran, apān, and vyān is had (types of air-in the body). The position of kriyā's parāvasthā, which is known as the tureeyāvasthā is obtained by the yogic kriyā of vyān, knowing which is the true knowledge of Veda. It is called gāyatri, because by prān's form as gāyatri or by the yogic act of Omkāṛ trān or deliverance from this world is had. Mostly only the outward ritualistic aspect of Gāyatri is known, not understanding this internal

aspect of it, is a sad state of affairs.

By prānāyam, when the air (breath) is made steady, the glorious light is lighted and the eternal position is reached—attaining which the sādhak enjoys heavenly pleasures and gets absorbed in the Brahm. It can be experienced in the advanced stage of kriyā's parāvasthā.

Brahm is in every atom of the body, but He cannot be seen, similar to the butter in the milk. By the churning act of prānāyam this Brahm is seen or experienced. As gold is inland in the mines and has to be got by breaking open or melting with fire, so this body is as the mine and has three layers—tongue, heart, navel or the base, unless these layers or knots, known as 'granthi' are pierced, the light of all lights or the Brahm light is not kindled. Inside the kootasth is the elaborately lighted sphere of sky, inside this sphere is a sort of candle-light flame, and in it are the three worlds, visualizing as such, the whole universe is experienced as the form of Brahm. When all becomes Brahm, nothing is impure. The act by which this purification is had, is the genuine yajna (or act of sacrifice). The aim of this yajna is to reach Brahm, the goal is the achievement of kriyā's parāvasthā. One, who is all the time staying by, kriyā is Godly. How is this Godliness availed ? By the power of the kootasth which is in all of us and (thus) 'I' am that kootasth. He is better than all, so He is the king of heaven. In that heavenly kingdom or the lighted circle of the kootasth various divine sights are seen and sounds of its kind are heard too. All together heavenly pleasure is had.

It is written in the Dhyān-bindu :

*Anāhatam ca yat sabdam
Tasya sabdasya yatparam
Tat-param vindate yastu
Sa yogi chinna sansayah*

—In the anāhat cakra there are ten kinds of sounds, these exist in the twelve petalled lotus of the heart. The living ātmā stays there. After hearing this sound is felt

a very still and steady calmness and beyond it is lighted a light, where sun or moon are not present, yet all is visible—whosoever sees this light, all his doubts are cleared and genuine, true knowledge is lighted (20)

Text (21)

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयोधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

*Te tam bhuktvā svargalokam visālam
Ksine punye martya lokam visanti
Evam trai dharmam anuprapannā
Gatāgatam kāma-kāmā labhante (21)*

Translation :

When they have enjoyed the desired pleasures for which they had prayed, they return to this mortal planet after they receive the dues of their (good) deeds. Thus, engaged in the religious Vedic principles, they are the desirous who keep coming and going in this world. (21)

Spiritual explanation :

They descend from heaven to this mortal world, after their good deeds are exhausted. In this way all sorts of fruitive religious acts are re-paid

An immovable, irrefutable position is the sacred holy position, contrary to it is the unsacred. The parāvasthā of kṛiyā is the balanced immovable calm position, it is the establishing of the self in the true form of the self. Alas! All are not fortunate enough to establish the self in this position permanently. Here, we are not talking of those, whose chitta is deeply in meditation and has reached a stage of samādhi, in which they are well situated and thus have reached beyond the hands of Māyā from where they

cannot be brought down ; but of those who are wishful of doing sādhnā and are knowers of its ultimate results, yet some previous sins keep disturbing them and hinder their path to success in yoga. After their meditation, they get thrown back into the rut of this world and their ego of the body returns. By attaining one or two lower virtues, they are kept away from the rest. The higher placed yogis, who are well positioned pierce the jihvā-granthi (tie of tongue) hridaya-granthi (tie of heart) and moolādhār-granthi (basic tie). Thus by it the sādhak gets situated in the sahasrār, and there is little or no chance of him—falling from there. But those who do not reach upto this height, rise to the āgyā-cakra (heaven) and descend from there. They go to heaven, and for a long time enjoy the virtuous ānand or happiness attained by yoga, but that is not the ānand which is above māyā or the three gunas and neither is it permanent. Being greedy of virtues, they come down and their mind roams lower than the navel. Dying, whilst in this condition, the sādhak has to get re-born, as he is not void of desires.

In yoga-darsan (philosophy) nine obstructions in the way of yoga are mentioned :

1. Bodily disturbances—Due to some unbalance causing the indriyas to get agitated or sickness of the body. If there is pain in the body yoga cannot be well practiced. These problems are usually due to an unbalanced way of life and diet. Being watchful in these matters we can avoid these problems to quite an extent.

2. The wandering mind—Although devotion is there, still sādhan is not practiced willingly. Such an ill-will destroys many a sādhak, yet, if one tries repeatedly, one day the unwillingness will drive out.

3. Doubt—Doubting the success of one's own self in sādhnā, lack of confidence and not having belief in the mercy of God and Guru. Those, who practice with devotion according to the preachings of Guru and scriptures, normally do not face this problem.

4. Forgetfulness of the self—Those who are much attracted

to any outward subject cannot concentrate well. They have to collect the mind and become conscious of the ātmā.

5. Laziness—Physical and mental laziness is caused by irregular life and improper food. Rich food and too much sleep are the main reasons for it. Many a worthy men cannot rise because of it.

6. Entanglement—Not being able to get rid of passions and desires, (keeping the mind free from unnecessary worries and understanding the little or no benefit derived from worldly desires) it can be helped by concentrating the mind regularly on the breath, joining it with the sacred syllable. (By it entanglement can be decreased.)

7. Illusive sight—Imagining the false to be true, the ordinary to be important. It is by the unintelligent concept of the mind formed by the common institutions. Making the mind broad, and understanding by the light of the scriptures, illusive sight can be avoided.

8. Unsuccessfulness—Not being able to achieve practical success, even after trying hard ; this is due to previous (life's) acts which create difficulties, they will have to be overcome with patience and determination.

9. Unsteady achievement—Attained success by sādhnā, but unable to keep it up.

The above said are hindrances on the path of yoga. By observing the rules as told, these hindrances can be got rid of. The determined, devoted and hard working will one day surely succeed, but for the unwilling or undetermined it may be just a delusion. (21)

Text (22)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

*Ananyas cintayanto mām ye janāḥ paryupāsate
Teṣāṃ nityābhīyuktānām yoga-ksemam vahāmy aham(22)*

Translation :

Those who worship none other, but Me, with devotion, belief and concentration, I carry to them what they lack and preserve what they have.

Says the Guru Sankarācārya—Getting that which is lacking or not got, is yoga and preserving it, is ksema. Of course, the Lord does it for other devotees too, but the difference is that these other devotees try to get and preserve what they want by themselves, whereas those devotees who have understood the Lord and received Him as the ātmā, or self, never try to procure anything for their own enjoyment or passionate desires, because the Lord is their total single refuge, thus the Lord only sees to all their needs. (22)

Spiritual explanation :

Any one who is always concentrating on the ātmā, not turning elsewhere, is always staying with togetherness in it. How they will be benefitted—in their samādhi, is shown to them mentally by Me.

Leaving all worldly worries, those who are totally engrossed in the act of unification with the ātmā, how their worldly necessities will be looked after, is quite a natural question. But, says the Lord, I see to all his needs as he is intent on doing the act, which is of the ātmā, thus how such a devotee's mind will think of other things. The Lord being the father of all, sees to Him who depends lovingly on Him, and is engaged in acts that are for Him. He never forsakes them rather reciprocates their Love. Here a little is to be said about yoga-ksema—mentioned in this text. Supposing a sādhak is very devoted, and practices daily for long hours with much eagerness, yet by a variety of obstructions, he (also) can get disturbed at times, how does the Lord help him ? Yoga—the togetherness and 'ksema' the power for keeping the unity intact is received by the sadhak as God's blessing. But this energy will only be received, if the Lord alone is depended upon, with faith and devotion. By a position in yoga, the prān, mind and intelligence, all sacrifice their work and situate in the ātmā.

this is known as the enclosed (net-work) form. Our mind etc. are generally running for worldly desires, but the genuine sādhak's mind and prān are engrossed in the Lord. The unachieved, is achieved by the Lord's blessing. By engaging himself in the ātmā and uniting with it, the sādhak enjoys spiritual happiness without disturbance. Such an undisturbed unity is not easily attained, it is possible only by long term, hard work. Yet in-between, there can be many disturbances, by which the mind's attention can get diverted, therefore a strong will with determination for sādhan and confidence in the Lord and the self is needed for this attainment. If such a position of the sadhak is disturbed in any way, the Lord shows him how to refrain from them. The same is told here by the Lord, Himself, so that we may rest assured and ward away our fears. Being able to take full shelter in the Lord is a great blessing, without this sort of a parental affection, it is not possible to unite with Him. Whatever the relation with Him, a great longing to meet Him is required. In Pātanjal's philosophy it is mentioned as—'Iswar pramdhanādvā'. It is said by the great Vyāsa that by special loving devotion the Lord gets favourably disposed for the yogi with these qualities and through profound meditation He blesses him. By the deep meditation samādhi results and through samādhi final beatitude is reached. By loving Him, He will be thought of and thus the mind will naturally turn towards Him, by this it will be well understood that the Lord is the Master, or the power and whatever is done is by His energy. Thus all acts are offered to Him. Those yogis, who do sādhan, not by physical force, but with devotion, their chitta is facing towards the Lord and as such the Lord is favourably disposed for them. As soon as the Lord thus faces the devotee, his disturbances vanish, as such samādhi or union with the ātmā is soon had by such a sādhak. As, performing an act well, gives good results in daily life, so, by Godly acts too, performing them with belief and devotion, spiritual happiness and knowledge are gained. This knowledge is got by samādhi,

it is not the worldly knowledge. The prān-kriyā or acts of the prān are the superior most acts. Doing it with concentration, the sādhak's prān attracts the prān of prāns. This prān of prāns or life of lives is the ātmā, which is the form of eternal happiness. (22)

Text (23)

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

*Ye 'pyanya-devatā bhaktā yajante sradhyānvitah
Te 'pi mām eva kaunteya yajanty avidhi purvakam (23)*

Translation :

Those who sacrifice to other deities, O son of kunti, really offer to Me only, but they do it without understanding, although they may be devoted (thus they have to get re-born). (23)

Spiritual explanation :

Any one who worships devotedly another demi-god, not the ātmā, without making the self truly steady also worships Me, because he too fixes the sight on that particular demi-god and concentrates on it mentally, but it does not stay for long and is not intelligently done.

When nothing besides the ātmā exists whatever is worshipped is a worship of the ātmā only, yet it is done without the intelligent understanding of it, therefore it is a sub-ordinate form of worship. As long as the mind is filled with desires of happiness and fame etc. till then the being is engulfed by the gunas, or nature, thus he cannot rise above it. The mind's playful wanderings are by the play of nature only. Due to it various worships are performed for receiving material gains, but these acts do not result in the peacefulness of the parāvasthā of kriyā. Desires do not let the mind get steady, and self realization is not possible with an unsteady mind. It is true, that even for

material gains, for some time the mind has to become steady, without it the desired fruits cannot be gained. Yet the mind does not get specifically steady and so the desires do not end and this in turn keeps the mind wandering. This moving mind is by the lack of knowledge, but when the aim is known then the mind fixes on it. This type of a fixed mind does not lack in knowledge, thus it concentrates not on anything else, but the ātmā which is steady, eternal and pure. Worshipping it, is the intelligent form of worship, other worships are unintelligent forms. They are spoken of as 'avidhi purvakam' in this text. (23)

Text (24)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

*Aham hi sarva yajñānām bhoktā ca prabhur eva ca
Na tu mām abhijānanti tattvenātas cyavanti te (24)*

Translation :

I, as the different deities too (it is being made clearer) am the enjoyer of all sacrifices. I am the master and the distributor of fruits, but in this way I cannot be truly known, thus they fall down and get, reborn. Those who see Me in all and worship Me as such, do not have to get reborn. (24)

Spiritual explanation :

I enjoy all sacrifices of the yajnas—yajnas or acts, are My form only, those who do not do kriyā, or do not concentrate on the five elements, thus do not stay in the sixth cakra—they cannot realize Me in My complete true form.

I or the ātmā is the doer of all acts and also the deliverer of their fruits. Although the indriyas do the work, yet if the ātmā was not there, they would not be able to do anything, therefore the ātmā is the master of all

acts. Whatever is happening or will happen will be governed by the ātmā only. So, the ātmā is the power, by which all that is in the world is living. The being not knowing this inlaid power, wanders around in search of knowledge. The kootasth is eternal but unknown. The jñān-sankalini tantra says—'avyaktājjāyate prānah' this unknown gives birth to the prān. The steady prān is the Master, it spreads all over, thus it is the all prevalent Lord. The prān's acts start only when it starts moving, by its kriyā or action is performed the yajna of breathing in and out and by this yajna is born the mind and by the mental resolves is presented the world. As oil is present in the sesame seeds, butter in the curd and fire in the wood, so the ātmā is present in every atom of the body and indriyas. As a fire cannot be lighted, unless the wood is rubbed together, so without the rubbing act of the prān and apan (in and out breath) the ātmā's light (fire) is not lighted. As sparks spread out from fire, so, from the wholeness of the uninterrupted life or 'Cartanya', just by its sight is born the great power Prān or life. By this prān, the mind and from the mind the collective form of the beings etc. is presented. It is said in the yoga-Vasistha—

"Chitta-Kāranam. arthānām tasmin-nasti jagat-trayam"—

Chitta is the cause of the whole material world, as if, the three worlds are tied within it.

Thus, the world will exist as long as the mind is there. This mind exists by the play of the prān, so the prān will have to be calmed, to get relieved from this world. Prān will have to be made steady to stop birth and death. All is the 'I' and the root of all is also the 'I'. To explore or research this 'I' it is not enough, just to abide by nature or keep the mind set on the five basic elements. By the help of prān-kriyā the mind will have to be taken to the sixth-cakra. The mind gets much calmed on reaching this sixth point, thereby, the prān's deep unfathomed peace is experienced and self-realization is had. Concentrating on the kootasth and staying by it, is the basic way to know

the ātmā. Those, who cannot reach to the sixth cakra by practice of kṛiyā, can only see the acts of ātmā or nature, but what the ātmā is, un-actual, cannot be known or experienced by them. (24)

Text (25)

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

*Yānti deva-vratā devān pitrin yānti pitri-vratāh
Bhutāni yānti bhutejyā yānti mad-yājino pi mām (25)*

Translation :

Those who worship the demigods will go to their planets, the ghost or spirit worshipers go to them or take birth amongst them. The worshipers of ancestors go to them and My devotees attain Me and My eternal happy form.

(Although same amount of worship may be done, yet due to lacking knowledge, they do not abide by Me, thus they get uneternal fruits—Shankar.) (25)

Spiritual explanation :

The worshippers of demigods attain them Ancestor worship takes to them—worshipping (bhut) the materialistic, it is gained, and by My worship I am reached.

The demigod worshippers go to their planets after death. The demigods are the high, official-ministers of these planets, they are the ruling guardians of the indriyas, on dying their planets will be gained and whilst living—the particular senses will be blessed with energy of that particular demigod. Worshippers of these can be divided in three categories according to their qualities, or nature of the gunas (sātvik, rājasik, and tāmasik), the position got by the worshippers is based on their quality of nature.

The worshippers of ancestors go to their (fore-father's) 'pitri' planets. These forefathers are materialistics, but naturally placed. They are the established, released deities of the

particular line. By them, can be reached the more subtle planet. Those who worship the mundane, materialistic, return to this world of birth and death to receive their grants and pay their dues. They have such attraction for the worldly material, that once they open their eyes they get panicky to acquire them

Leaving it all, those who worship the eternal ātmā, their Brahm-nāri (nerve) gets lighted at the time of their death, by this light of Brahm, they rise to Brahm-Lok (planet) and there, uniting with the Brahm-Caitanya become a form of the eternal ātmā. This is the 'madyāji' or the worship of the 'I'. Says Kabir—Always saying, You You, I have become You and got into You. (25)

Text (26)

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ २६ ॥

*Patram puspam phalam toyam yo me bhaktyā prayaccati
Tad aham bhakty-upahritam asnāmi prayatātmanah (26)*

Translation :

I gladly accept even a leaf, flower, fruit or water (if offered with love and devotion.

I am the Lord and Master of lords and riches, I do not have to be pleased by yajnas that involve a lot of money etc., but am pleased by true love and devotion. Thus, for the sake of My devotee I accept whatever little is offered by him and oblige him. (26)

Spiritual explanation :

Whatever is offered to Me, with belief (in the master's words), I accept all that, but only offered with total concentration (of samādhi) psychologically. It is said—do not say, do not say, but what is said is although known as false, yet is aimed at truth. Similarly the acts of this worldly worship etc. are known as untrue yet are told as

true and performed as true.

—Fruit or flower, whatever is offered is received, but should be given with a pure heart and mind. To purify the chitta, all will have to be obstructed from the outside. Keeping various thoughts in the mind, it cannot get purified. A thoughtless mind can concentrate better on the aimed subject, as other materialistic waves do not disturb it. When its aim is the ātmā and only the ātmā, then it has to be obstructed from the outside, but in such a position is it possible to offer 'flower or leaf'? No. Then how is it said to offer with a well concentrated mind? Thus it is explained—In the obstructed position the chitta is so intent on the ātmā that it becomes the ātmā itself, in such a case all is automatically offered. Yet, when such a samādhi is released, then too, the yogi is in the form of samādhi, so he sees that in the samādhi only the ātmā existed, but in this awoken position that ātmā has become every thing. Therefore, for the pleasure of that living catanya the yogi, even by partaking of the flower and fruit himself, thinks that the ātmā itself is receiving it all and getting pleased. Who besides the ātmā is the pleased or satisfied? Still, those who are not of that high a standard, but are of a saintly nature, devoted to God and worship Him daily, believing that God will accept what is offered to Him with love,—are also obliged by the Lord. They may say—'O, Lord, although I cannot properly understand or experience you, yet I have belief in you. You are all pervading and lack nothing. Yet please accept this negligible offering. Out of His affection and love for His devotee the Lord listens to the prayers. Alas ! people just dump their offerings before the Lord and mutter some holy words, imagining that the Lord has been given so much that He cannot leave or forsake such an offering, but they are sadly mistaken. The Lord does not accept material, but the loving devotion, by which the material is sweetened and the holy words are enlightened. Those who bluff the people in the name of God, know that they are telling lies, and the ones who

get bluffed also understand it, but just as a ritual it is performed. Such offerings are hardly accepted. The actual devotees, by the worship of the Lord, purify their hearts. They help the needy, serve the sufferer and thus make good use of all that they have. The God-loving and the understanding know that God lacks nothing, yet He comes as a beggar or poorest of the poor, just to test or oblige the devotee and help him to make his heart pure, by acts of mercy. The poor man who has a knowledge of the Lord, is richer than the rich who lacks in this knowledge. (26)

Text (27)

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

*Yat karosi yad asnāsi yaj juhosi dadāsi yat
Yat tap asysi kaunteya tat kurusva mad arpanam (27)*

Translation :

(It is not needed to gather (by extra activities) even flowers etc.—similar to any other sacrifices of animals or the like—for offering to Me. Then what should be done? It is thus explained)—

O, son of Kunti, all that you do (naturally) all that you eat, all that you offer, or give away, as well as all austerities that you may perform, should be done as an offering to Me. (27)

Spiritual explanation :

Whatever you eat, give away or the acts you do—offer Me all, as Brahm is doing the act of Brahm. I am not the doer—this is known as the offering. By not actually knowing the self as Brahm, in other words not experiencing Him by the natural way—the acts are not offered in this way—as such. Who offers to whom?—Brahm sacrifices in Brahm, meaning—situating in the form of true self.

All acts done by body, mind, words, senses intelligence and ātmā or all that is performed naturally, should also be offered to the Lord, not only worship or prayer etc., but even eating walking—the, natural kind of acts. The desirous person cannot work with eagerness if he has to forsake the fruits of his acts, but the chitta or the heart and mind that are offered to the Lord, can even act without hoping for the fruits ; such a person does not neglect his work because He understands that all is the Lord's and the Lord is all. Such a sight has to be had, it is not just done or had by saying and neither is it offered just by words. The Lord has to be experienced in this body and understood as the all in all. When it is known that He is all of Me and I am of Him, then the question of a separate being does not arise. When there is no ego of the self, then automatically all is offered to Him. Without realizing that the 'I' which belongs to the self (Me), is the same 'I' and a part of that whole unit which is the I of all, one cannot become truly unselfish or desireless. Our own desirous ambitions are a big obstruction in understanding that eternal 'I' which is pervading the universe. By getting rid of our worldly resolves we can come to know that we are also a part or form of that eternal Being. It is said in the Kathopanishad—When all desires of the heart and mind are nullified, then man rises beyond life and death, here only, on earth itself, he becomes a form of Brahm without going to another planet.

When all the ties of the heart are untied in this life only, then the naturally mortal being becomes the immortal

For such there are no bindings, and no advice is needed after self-realization.

Since, this position is egoless, all its acts are of Brahm. By it, the proud I breaks off from the egoistic I and joins with the 'Great I', thus no second person exists. By regular practice of kriyā (yoga) this sort of knowledge is achieved and the one and only one 'I' exists, so if anything is offered it is offered to the 'I' only. This is offering to Brahm

by the Brahm, situated in the self, rather it is a situation in the Brahm. (27)

Text (28)

शुभाशुभफलैरवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

*Subhāsubha phalair evam moksyase karma bandhanaih
Sanyāsa-yoga yuktātmā vimukto mām upaisyasi (28)*

Translation :

(Listen to that which will be achieved by this act)—
By offering all acts to Me, you will get freed of all good or evil acts you might have performed. When acts are mine or offered to Me, how will you be responsible for them? By this principle of renunciation you will be freed and come to Me. (28)

Spiritual explanation :

Doing as such you will get free of good and bad fruits. Ties are not formed by work done without a desire for its fruits. Not getting attracted by anything on seeing it—staying in samādhi, being free from all, concentrates in a steady way and situates in the head.

Those who know the art of sacrifice, know how the ego of the selfish 'I' demolishes in the parāvasthā of kriyā. As if this small 'I' jumps into the big 'I' and loses its self, and thus the 'My and mine' are also lost. Previously the egoistic I was working jointly with the indriyas or sense organs and enjoying the fruits of his acts (good or bad). But now, when that 'I' is absorbed in the great 'I', then it is not joint with the body etc. so it does not have to bear the fruits of the acts. This is the renunciation. By this renunciation the 'I' of the self is united with the all pervading 'I'. Naturally, the pride of the body or the so called self, which is the tying factor in this world, gets untied and thus true liberation is had. As long as the body

is understood as the self—the fruits of its acts will have to be borne. In the parāvasthā of kriyā the sadhak becomes 'I' the soul as all his acts are offered to the Lord. Since the ego of the body is not there, so, although performing all acts, the sādhak does not get tied by them, because of this selflessness he is not tempted by anything and thus is partially liberated, but when the breath rides to the head and situates there for a long span of time, then he is specially liberated. One who is permanently established in this steady position, does not have any form of passion or desire, even if his indriyas come in contact with their respective subjects, thus any good or bad act of his indriyas is unable to drop him from his steady high position. (28)

Text (29)

समादेहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

*Samo'ham sarva bhutesu na me dvesyo 'sti na priyah
Ye bhajanti tu mām bhaktyā mayi te tesu capy aham (29)*

Translation :

(Do you only liberate your devotees, not others ? Then are you also partial ? In reply to this is said)—I am equal to all, I envy no one, nor am I partial to any one. Still, those who are devoted—by their service—stay near Me and reciprocatingly I stay as a friend with them or in them. The fire is a good example for understanding this—as a fire gives light and heat to the one who is near it, but has no partiality for anyone, similarly I bestow favours on My devotees, but am not partial or envious, it is all by a natural phenomena. (29)

Spiritual explanation :

I am equally situated in all, just like a thread in the garland. I love and hate no one. Whoever serves Me with devotion or does kriyā, towards him I also reciprocate,

or I also do kriyā staying within him.

If the Lord is merciful towards the devotee and destroys the un-devoted, then there is a lot of difference in the results of both acts ; yet You say that you are equally situated in all, and none is Your friend or foe, but how is it possible ? Actually the Lord is the same for all. Likes and dislikes are created by just the reactions of the being's own acts. The Lord is invariably present in the hearts of all good or bad beings, but the Lord's peaceful happy form or His frightening angry form is presented by the different nature of the being himself. As a crystal clear stone looks red-coloured by the shadow or nearness of a red-coloured material, although it is quite colourless—itsself, so the Lord presents Himself according to the relation of the being with Him. If one sees Him as a loving friend, He appears as such, and if one envies Him, He will appear as a destroyer of the envious.

The clouds bring rain to both nectarine and poisonous trees and nourish them both without partiality, but the result depends on the soil or field and the seed. We may say that the soil and seed are also created by Him, why did He create such varied objects ?—This variety is a play of nature. When this nature (of His) is well balanced and not separated from Him, then its various qualities are not presented, but in its violated miserable state of separateness, its inlaid gunas or various powers get playful and spring forth, presenting themselves as waves of the sea one after the other. This power is of the Lord only and He is the observer of its play, but when the being imagines himself as the performer of this play and becomes proud of it, then his (fruit bearing) acts start and from these acts are created birth, death and suffering. After much sorrow, the being gets aware of his previous (eternal) condition and tries to attain it by sadhnā. Gradually the illusive energy of the Lord contracts and the manifold business of the world diminishes. By this awoken self, the being gets situated in the true eternal form.

The dream-like illusion of this world is not easily forsaken, for it worship is necessary. The soul, which is eternal—by its playfulness becomes an actor and has to take birth, suffer for its acts, etc. and die. The unsteady form of the ātmā keeps curtaining the steady form of kootasth. This is the ātmā's entry on the stage of the material world of playful gunas and nature. Unless this dance of nature or gunas is brought to a halt, the truth about the ātmā cannot be known. When nature stops its dance and gets calmed, it gets lost in the ātmā and the play stops. Until this play stops, till then its different acts of birth and death, comedy and tragedy keep repeating. The ātmā, occurring as nature takes a form of prān in the being. Any being who wishes to free himself, will first of all have to steady the prān, and the prān itself is the medicine for it. To reach the true form of ātmā—a ride, back on the prān will have to be taken. Prān is actually the thread of ātmā and as a thread is the internal base of a garland, so the ātmā in form of prān exists in all beings and gives the basic life to all. Whosoever (concentratingly) worships this prān, his prān gets calmed, and in this still prān is experienced the form of the living ātmā. This ātmā is uniformly placed all over. By the sādhnā of kriyā (yoga) performed with devotion, the eternal form of the true, happy ātmā is experienced. The ātmā does not present or hide itself from anyone due to love or hatred. The steady and unsteady nature exists in it most naturally, one who makes the prān steady by the power of sādhan, can attain the eternally true, peaceful happy form of Brahm, but without sādhan, the curtain covering this light cannot be drawn up. It can be removed only by making the prān steady, with the prān getting fixed, the light of the pure ātmā gets automatically lighted. The true devotees of the Lord, know this, thus they never retire from his service. The non-believers do not agree with the fact that the living ātmā is present in the form of prān, thus they do not abide by the act of worshipping the prān. They are always busy with their passionate

desires and as a result of it, bear much suffering and are always tensed and peaceless. (29)

Text (30)

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

Api cet sudurācāro bhajate mām ananya-bhāk

Sādhur eva sa mantavyah samyag vyavasito hi sah (30)

Translation :

[The effect of total devotion is talked of] Even if one is a great sinner, if he is engaged in devotional acts, and worships by knowing 'Me' in all forms, he is to be considered saintly, because he is properly situated. (30)

Spiritual explanation :

Not situating in the Brahm—he who commits sinful acts— if he situates in the ātmā—he should be considered as a saint only. That one who is well situated in acts in a determined way—although he may be wishful for its fruits.

A great sinner is also given refuge by saying—O being, you have committed many sins up to date, but now are you repenting for them ? You have no way out, but to come to My shelter. If you can do it, without looking elsewhere, then you need not fear.

By the above said it can be understood that devotion is the only way to shelter. It is the only way to ward away fears and get refuge for all time to come.

Actually, one who does not act as per the ātmā will commit sins, but it is not that he will never be forgiven. No matter, how great a sinner, one day he will arise and follow the true path, this is the Lord's law. You may say that how a sinner will become good and moreover, how will he be able to become a devotee, or put his mind in Godly acts ? O.K. He will not be able to do so in the beginning, and neither will he become a totally devoted

person, yet by any chance, if he gets inclined towards the Lord, he will not have to face disappointment. Supposing a person is suffering with some bad disease due to his sinful acts, he has no other way out, but to go to the doctor ; similarly when a man starts repenting for his sins and feels sorry for them from his heart and soul, then the Lord is his only refuge, and the Param-ātmā cannot refuse an ātmā which wishes to take shelter at His feet. Yet there should be true devotion and by *kriyā* practice the mind should be brought under control and made steady, not that as soon as a sinner bows at His feet, he will reach the gates of His abode. Yes, he will abandon the wrong path, and start walking on the right one, by it, he will gradually rise spiritually and ultimately stay in the (concentration of) ātmā only. Therefore, if a sinner starts worship with concentration on ātmā and starts enjoying it, then he can be taken as a holy man, because he will soon get liberated from his evil acts, and will not get tempted by them again. Acts are bad when they tie the being to birth and death, rotating on the wheel of life and death is the result of sinful acts. Rotation of this wheel is caused by good and evil acts of the being, still it is better to worship the Lord even for fulfilment of one's desires, than to stay aloof from Him. But, as long as the desirous worship exists, till then the ātmā is not that which is worshipped and thus, actual progress is not had. Yet, if the person who does *kriyā* daily as a routine, at times gets involved in some unworthy acts. due to previous nature, he is able to get himself rid of it, without much delay The reason for it being that one who does *sādhan* daily with eagerness and as a routine, will get pleasure in it, and by this the pleasure of the material world will get slackened. Ratnākar, the plunderer, who became the sage Valmeeki is a good historical example of this type of a person. When by the words of a sage, he became aware of his actual sinful self, he followed the words of the saint and putting his mind at the Lord's feet with a repenting heart, and by

long term practice he himself became a great saint. As we see, this is the fruit of total devotion. (30)

Text (31)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

*Ksipram bhavati dharmātmā sasvac-chāntim nigacchati
Kaunteya pratijānihi na me bhaktah pranasyati (31)*

Translation :

(How by regular effort, the sinner too can be understood as holy—is thus said.)

With devotion to Me, he quickly becomes righteous and attains lasting peace. O son of kunti, you can declare it boldly that My devotee never perishes. (31)

Spiritual explanation :

He will soon become righteous, and perform kriyā and attaining the parāvasthā will gain peace. This is My promise that whosoever will believe in the Guru's teachings and always perform kriyā well—will never perish.

It has been said in the previous text, that even a sinner, if he is devoted, is to be taken as a holy man, because he has come to the right path. But, it is doubtful, that although he has taken to the righteous way, will he be able to become saintly ? He may be unwilling to sin further but his previous habits and conduct will not leave him and as such he will get tempted to sin. For this the Lord says encouragingly that his previous nature will not be able to drag him, he will soon become religious by *kriyā*. Now what is actual religion ? By the non-stopping movements of the *prān*, the mind becomes playful and for such a mind nothing is avoidable. This mind is calmed by *kriyā* and gets fixed in yoga—this is the holding on to religion, whereas the wandering mind is the unreligious. Whoever achieves this position, gains peace by his steady devoted mind. Thus

it is promised by the Lord that whosoever practices *kriyā* with belief and devotion, will never perish. The body is perishable and taking it to be the self is death. Anyone achieving a high position in *kriyā*, will gain the advanced stage of it, and then he will not know the body as self, hence his cycle of birth and death will also stop. (31)

Text (32)

मां हि पार्थ व्यपश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

*Mām hi pārtha vyapāśritya ye'pi syuh pāpa yonayah
Striyo vaiśyās tathā sudrās te pe yānti parām gatim (32)*

Translation :

O son of Prithā, those who take refuge with Me, though they be of lower rank (by birth or by education or by their natural acts etc.) women, merchants, workers—all can reach the supreme destination by My worship. (32)

Spiritual explanation :

Taking shelter of the ātmā—although a sinner of low rank—whether women, merchants or workers all reach the supreme or the parāvasthā of kriyā.

No matter where and by whom one is born, he will get liberated who tries to attain the form of *ātmā*. Everyone has a right to the *sādhān* of *kriyā* (or its practice is universal). By doing it, any one who does it, irrespective of cast, creed or religion will get lasting peace, which is a result of it. Whoever practices it, following the teachings of His Guru will surely reach the supreme destination. Performing it well, in six months its results can be had—without doubt. The impurities of the mind are caused by its wanderings, as soon as it stops its roaming, it can achieve the true knowledge of the supreme and get gratified. These impurities are cleansed by *prānāyām*. With the pure mind thus achieved, the *sādhak* gets liberated and experiences the great soul *Paramātmā* and gets united with the Lord (32)

Text (33)

किं पुनर्ब्रह्मिणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

*Kim punar Brahmanāh punyā bhakta rājarsayas tathā
Anityam asukham lokam imam prāpya bhajasva mām (33)*

Translation : If such is the case,

Then what to say of the brahmans, the righteous, the devotees and the saintly kings, thus, by this body of your's, worship Me instead of engaging yourself in the temporary miserable world. (33)

Spiritual explanation :

Then what to talk of the devoted Brahmans and the saintly kings ? This moving world is uneternal, nothing here is full of happiness—except concentrating on the ātmā and doing its acts—avail of it, and practice it.

Only man-kind can avail true knowledge and devotion, not any other being. Therefore being born as a human being is a blessing, which is received after much difficulty, and it is still more difficult to get the birth of a holy devoted Brahman or a saintly king. Why is it a blessing, because by it, the key which can open the lock of the gates of Moksha (liberation) is availed—when the *susumnā* rises and gets released. Anyone, who does this *sādhān* or practices this act can taste the fruit of liberation, by facing this world's battlefield with determination. What to say of those who have reached the *parāvasthā* and are enjoying the divine nectar of Brahm. But, knowing the body to be undependable, do not delay in *sādhān*, it is to-day but it may not be to-morrow Make the best of this body which is the means of liberation. although it is tied with birth-death, old-age sickness and unhappiness etc., doing acts of *ātmā's* *sādhān* eternal peace and happiness can also be achieved by it. (33)

Text (34)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

*Man-manā bhava mad-bhakto mad-yāji mām namas kuru
Mām evaisyasi yuktvaivam ātmānam mat-parāyanah (34)*

Thus ends the ninth chapter of Srimad Bhagvad Gītā in the matter of the most confidential spiritual knowledge.

Translation :

(The matter is concluded by showing different ways of worship.) Engage your mind always in thinking of Me. Try to concentrate on Me, this way, you will be in My service and worshipping Me. Thus, being completely absorbed in Me, surely you will come to Me. (34)

Spiritual explanation :

Stay always in the ātmā—believing in the Guru's words—perform kriyā—do Omkār kriyā—stay fixed—by it or kriyā, you will become Mine.

Desirous passions tempt the mind and keep pulling it, if the mind can free itself from these desires where will it go ? It will get to the form of ātmā, therefore concentrate well in kriyā, by it the mind will get caught in it and not run elsewhere. The I, which gets involved in everything has to be released from all things and stationed in the ātmā by Omkār-kriyā (yogic act). If you do not do kriyā then you will not be able to establish the self in the ātmā, thus you will not become the (great) 'I' and so be unable to understand the all pervading in the form of the Lord. Kriyā is the act of making the self His. An uncommon state is achieved if kriyā is performed well. All doubts and questions are cleared and answered, whatever is needed is received without asking for it. The whole world becomes Godly, God is seen in all things. This is the attainment of peaceful position. By the kriyā of Susumnā gradually a position in the head is availed, by which the mind gets

fixed and does not run elsewhere. This is the parāvasthā of kriyā, attaining this advanced position of yogā the sādhak unites with the Lord. Thus for him all is Brahma.

As all rivers on entering the sea lose their separate existence, name and form, so the wise, knowledgeable persons free themselves of their names and forms and unite with the eternal supreme personality of God. (34)

Thus ends the spiritual explanation of the ninth chapter of Gītā named—

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

Chapter X

Vibhuti Yoga
The Yoga of Magnificence

Text (1)

श्रीभगवानुवाच
भूय एव महाबाहो शृणु मे परमं वचः
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

Shri Bhagavān uvāca
Bhuya eva mahā - bāho srinu me paramam vacah
Yat te' ham priyamānāya vaksyāmi hita kāmyayā (1)

Translation :

(In the 7th, 8th, 9th chapters the Lord's energy His true nature with His opulences as the substance, the light, the life, the doer and the act have all been explained to enhance the devotee's consciousness of Him. Now, in this chapter, His manifestations are further explained—specifically, for the benefit of His devotees or Arjuna.)

Said the Lord . O mighty armed Arjuna, duty bound and knower of superior acts, listen to My very spiritual words again, for your benefit, as you are My devotee (1)

Spiritual explanation :

Says the Lord 'S' is the svās or breath which has gone up to the head 'r' refers to the root of fire, eye—i—energy—taking this breath upto the head with the eyes and keeping it there as far as possible is the 'Sri'—with this Sri the Lord—or the all virtuous (of the six)—the eternal at moolādhār, the peaceful or calm at svādhīsthān, the energy at Manipur, form of self in the anāhat, self satisfied or indifferent Visudhakhya and light at āgyā-chakrā—The One who has all these virtues is saying it—or by attaining a (yogic) position it is experienced through the kootastha at the base of the upper jaw.

Listen to My spiritual talks once again—I am affectionate towards you as you are long armed or the form of fire, you can burn everything—therefore for your benefit I am saying—

There are two forms of the Lord—(i) with form (ii) without form or formless.

(i) The first has form and beauty with virtues, whereas the second is without them. This second one is experienced in the parāvasthā of kriyā where the witness and the witness both are absent, the self gets in the parent-self only, this is the union of the witness with the form of the self. When it is thoughtfully understood that the sights seen or rather experienced by the mind are not different from the mind itself, then the Brahm's formless position is understood. In the yoga-Vasistha it is written somewhat like this—The pure living (aware life) Caitanya exists as the chitta and in the form of the world. Thus seeing the world combined with an aware chitt's intelligence the whole world is of the spirit, and even seeing it as different or separate is by the intelligence of that pure spirit, because nothing without it exists. By it only, the chitt or man sees or imagines himself as a different or separate being. But it should be understood and known that the spiritual path is not illusive, as the ātmā is a reality. As a sea is of water and is filled with water only, similarly in the full

form of nature, which is of the Spirit by the Spirit there is nothing but the ātmā or its spirit by which is the (awareness of the) chitt that perceives all objects, without it nothing can be sensed or even imagined. Thus whether a thing is living or non-living is also understood by the waves of the chitt (depending on the spirit). The understanding of the true Caitanya (spirit) is the spiritual form and the rise of the self-ego in it, is the unspiritual or untrue, unthoughtful form. The knowledge of the Supreme Spirit is the true knowledge and it is filled with 'It' only, nothing else. The ego that rises in it, is just like a mirage. As snow or ice is inlaid with (frozen) cold water, so the ego is inlaid with passions and desires. Whilst dreaming a person can see his own death, thus the strange powers of the chitt (mind) can be imagined to some extent. It will have to be brought under control by determination and knowledge, and made peaceful. The body with its variety of energy of the chitt is the vehicle of the Spirit, which is as pure as the sky, and the mind etc. are an expansion of it, thus forgetting the mundane and subtle body, the chitt has to be analysed by itself. As in the sky there are no trees, so in the ātmā there are no bodies. The body is just a part of illusive knowledge. If it was the truth then eagerness for it would be justified. Those who are proud of the body, falsely portray it as such, due to their ego of the self—which is the perishable body. The formless chitta takes the form of that on which it concentrates. Thus it is dependant on that which empowers or influences it, so it should be understood that the body and the ego do not actually exist, only the 'One' which can be understood by the science of spiritual knowledge and thus experienced is the existing 'Unit'. Know it and becoming desireless, live happily. As a child imagining a ghost, gets frightened of it, so a being imagining the body as his own is frightful in this world. Getting rid of this imagination all fear too, is got rid of.

The Lord only, is beyond all the five elements, but He only, separates from the void-sky of the Superior ātmā

and presents Himself in the body etc. That which is totally pure, is the Superior and that which is engulfed with dark clouds of illusion is the being. That being through the mind helplessly experiences the body as the self, but with no gain as such. The good Lord is the Paramātmā or the ātmā of all, and He is enlightened in the creation. This universe is His great, magnified dream, which He is experiencing by His illusive Māyā. As seeing two moons is an illusion, so the world is an illusion too. It is formed and imagined by the chitta. It is painted by both true and untrue colours, when it is entered into, then it is known as true but when it has to be left or is left then it is understood as untrue. This ātmā in the form of magnified mind is living and non-living, that which is being seen is the non-living and the Brahm in it, is the living. The mind gets influenced by what it sees, and becomes like it, thus on experiencing the Brahm, it becomes like it. As gold is the same in gold or in a golden ornament, so in the mind living and unliving can be known as the same, by knowing Brahm which is in all. In this way being of the same Brahm all is dead and all is living.

The living Caitanya is present all over, by its existence the chitta's various desires are able to take form. Then how they can be called dead or unmoving. When all is a form of the chitta then how is anything living or non-living. The chitt takes the form of the mind, by it that which is understood as alive, is known as the living, and that which is not understood as such is called the non-living. By the above misunderstandings the world becomes separated. It has been told how this material form of the world gets absorbed in the formless existence and how the unformed takes a form and becomes the material object. When the world gets submerged in the formless, then He is without form and is known as 'nirguna'. This is understood by experience in the parāvasthā of kriyā, not by theoretical explanation. That which is One formless is the many in different forms, yet, although so, it is by the magnificence

of that 'One' only. The magnificent virtues of the One are specially told in this tenth chapter. What seems dead or alive, solid or subtle at a glance normally, is not different basically. What is seen as a solid object, can be seen in a subtle manner in the kootasth. Concentrating on this kootasth many eternal forms and scenes can be seen and experienced. By it, the sādhak can experience God with all His virtues. He is the formless, without Him nothing can exist. He—the ātmā creates the five basic elements, and by entering them presents Himself in a variety of endless forms. He is joint with this light and power in an inseparable way, when from the formless—rise the multiple variety of forms with their various qualities then they are known as different by name and form. All these inherent qualities are experienced first by yogis in their kootasth. The names and forms are the subject of this tenth chapter, they are told herein for the benefit of mankind, so that by knowing the virtue of ātmā the being may be able to uplift himself.

For actually understanding the abovesaid, it is necessary to do sādhan, the experiences that are had during sādhan are being told here. The 'mahābāhu' word used for Arjun indicates (towards) the inlaid power of the being which can be made to rise by sādhan. By the energy of this power the mighty five aspects of māyā (the illusive) can be wiped off. By the diminishing of these five powers the yogi rises above likes and dislikes and a sort of superior, but humble uncommon nature sets in. Then all happens as it might have happened, but it happens—(takes place) through the particular sādhak, or by his natural thought. In such a condition, whatever the sādhak says or resolves for, happens unknowingly and automatically. People may think, that all gets done by the sādhak's power, but actually it is not so, because as long as resolves are in the mind, the sādhak cannot become successful, yet, although desireless, still, if any wish comes up in his mind it gets fulfilled quite naturally, without him making an effort for it : by his 'Shāmbhavi mudrā' (a yogic position)—a very high spiritual stage (1)

Text (2)

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिहि देवानां महर्षीणां च सर्वशः ॥ २ ॥

*Na me viduh sur-ganāh prabhavam na maharsayah
Aham ādir hi devānām maharsinām ca sarvasah (2)*

Translation :

Neither the demi-gods, nor the great sages know My origin, for in every respect, I am the basic source of them all. (None can understand Me without My blessings.) (2)

Spiritual explanation :

Those who are doing acts do not know Me—the great sages (the ten great ones) do not know Me—because they are worshippers of Brahm—as I am the source of all—and all demigods (too) are worshippers of Brahm—therefore I am the eternal creator of all.

Those who perform kriyā daily, on a regular basis, they have some virtuous powers, but they too do not know Me, they are the 'Suras'. The sages who are knowers of past, present and future and have a spiritual sight to an extent, they too cannot understand the limits of My Godly-powers, as I am very difficult to know and understand (by knowledge). Atmā is free of all (even a name) anyone who experiences it or knows it also gets free of all name etc. thus he too will become Him only. One who becomes as the ātmā, cannot say anything, because he has nothing to say, therefore demigods or sages none are aware of Him. From the untold stage of parāvasthā appear the kootasth, caitanya, prān, mind and true intelligence, thus they do not know their own origin. Even the 'suras' or demigods are born after the creation, so they cannot know their own origin. who can tell, where and how it all originated? Tulsidās, the great saint poet says—'jānat tumhi tumhi hoi jāi' (knowing You one becomes You). (2)

Text (3)

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

*Yo mām ajam anādim ca veti loka mahesvaram
Asammudhāh sa martyesu sarva pāpaih pramucyate (3)*

Translation :

One who knows Me as the unborn, the beginningless and the Supreme Lord of all the universe, is the undeluded among men and is freed from all sins. (3)

Spiritual explanation :

One who knows Me as the unborn and the beginningless and the Lord of all planets—as the Superior by the steady breath—on this unsteady earth, by not getting attracted towards material desires, gets free of sins or desires as nothing but Brahm is concentrated upon—thus gets freed.

The ātmā as the 'I' in the body plays the drama of life and death, as long as the 'I' sees the body as the self, till then this play cannot stop. Anyone who reaches the calmed steady position by kṛiyā practice, becomes capable of experiencing the ātmā beyond the body, then by it he understands that this calm, unmoving position is the position of Brahm and it is also the true self-form of the being. The play of birth and death cannot befool a being who has this conception. He rises above the stage of living and dying and realizes his ātmā as the Supreme which is not connected with untrue acts of untrue knowledge, it is understood as the form of tureeya-Brahm or one with Brahm. Gradually, by regular practice of sādhan or yoga the breath gets naturally steady and the mind gets fixed and rises above board, in such a case it is not tempted by anything, thus it is freed. Although existing in the human body it does various acts, yet it is free.

The prān rules all, without it nothing exists. Our love towards our loved ones, is there only till the prān is in the body, lacking it the body cannot be loved, thus we

can see that nothing is greater than the prān. The outward prān is playful and it is the great illusive māyā. The still prān is by the great knowledge, it is beyond time and it is the soul of souls. It is the Param-ātmā which is all pervading and exists as the life of the total universe. Thus it is known as the great 'Mahesvara' or Lord. (3)

Text (4) & (5)

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा मूतानां मत्त एव पृथग्विघ्नाः ॥ ५ ॥

*Buddhir jñānam asammohah ksamā satyam damah samah
Sukham dukkham bhavo bhāvo bhayam cābhayam eva ca (4)
Ahimsā samatā tustis tapo dānam yaso 'yasah
Bhavanti bhāvā bhutānām matta eva prīthag vidhāh (5)*

Translation :

(The Lord's greatness is told in 3 texts.)

Intelligence, knowledge (by which the actual truth is distinguished from the material truth), freedom from delusion and doubt (by which interest is taken in that which should be actually known), forgiveness, truthfulness, self control and calmness in pleasure and pain, birth and death and in fear ; fearlessness, nonviolence (not giving pain to anyone), equanimity -- (being free from attraction and envy), satisfaction, austerity, charity (distribution of morally earned wealth to the well deserving), fame (of good acts) and infamy are created by Me or are made to appear by Me alone. (4 & 5)

Spiritual explanation :

The experience which is attained by fixing the mind and intelligence in Brahm is knowledge.—By it, nothing can tempt, thus all is left and forgiven. With this fixation it is possible to stay in the Brahm or by the truth. As such,

all is under control and calmed, whether it is sorrow or happiness, having or not having, fear or fearlessness.

Non violence—Seeing Brahm in all, (accepting it) and being satisfied by it—Staying in the kootasth and preaching about it, by worshipping it knowingly and naturally, and thus by the specially separated intoxicating knowledge of the five basic elements.

—Intelligence is the internal power by which anything can be understood beyond doubt. Mind (as said herein) has the power to make resolves, but just by a resolve nothing is done, the reason being the manifold interests of the mind, which do not allow it to concentrate on any one thing for long. Due to lack of a concentrated position, we cannot do any worthwhile (collective) work. By the internal, collective, steady intelligence we can succeed in our missions. Thus we see that by true intelligence the mind concentrates on the one aimed subject and keeps out the unwanted. When any work depends on true intelligence, then automatically disturbing elements are kept out. All worldly subjects are constantly on the move, thus the intelligence that is needed for such subjects is also not of a steady kind. The ātmā, or Brahm alone is the forever steady, not moving existence, therefore the mind which is concentrating on the Brahm and is steadily fixed in Him, gets absorbed in Him, thus such a mind's intelligence is the real intelligence. Disturbances are like curtains on the face of the mind and they cover the ātmā's pure natural light, thus the objects which are not of the ātmā are thought to be of the ātmā, this is the lack of knowledge. When the mind is steady, then real intelligence dawns, to see the light of this dawn it is necessary to ward off the disturbances and remove the curtain by which the pure, real knowledge is covered. How this will be achieved? Says the great sage 'Pātanjali in his philosophy of yoga, that by the performance of different yogic acts, impurities are purified and a true discriminating knowledge is had. Control of the self, regularity, posture (āsana) and prānāyām are the main yogic acts by which is achieved

restraintment of organs or senses, a retentive mind, meditation and concentration of the highest sort which is called sāmādhi. Although these eight are the parts of yoga, still prānāyām is said to be the most important, as it is the one that removes the curtain from the face of the ātmā, thus is said—“tatah, kshiyate prakasāvarṇam” Prān or breath is a powerful energy of the ātmā, it can be known by the practice of prānāyām that prān and mind depend on the ātmā. By knowing this the sādhak gets free of temptations caused by the sense organs—such as sound, touch, beauty or sight, taste and smell etc. Getting tempted by these, the being's discriminating knowledge leaves him, but one who has knowledge of the ātmā does not get misled by temptations. Getting rid of temptations, if by chance they present themselves is told as forgiveness. Keeping the self collected and joint with the ātmā in this manner, one gains a happy, disposition and sees the ātmā's true light. As such the indriyas naturally rid themselves of desires and then, the free mind has no other thought, but that of the Brahm, Thus no extra effort has to be made for self control and calmness etc., since these qualities get naturally achieved.

Anyone who is not in the above said happy disposition, gets grieved by the onset of sorrowful circumstances as his mind gets filled with likewise thoughts. Satvaguna or knowing the truth causes happiness, whereas rajoguna or material wants are the cause of sorrow.

Birth, death, fear all exist until the second person or the 'twosome' is there. Fearlessness is possible only by knowing the Brahm as the only 'One'. As long as fear exists, we are also capable of hurting another. It is said in yoga philosophy that when all 'ahimsa' is established then total enmity for every one is eradicated.

Equanimity is not possible as long as the ego of the self is there. It is actually possible when one loses his ego in the parāvasthā of kriyā.

Satisfaction is had by this sort of equanimity. Being satisfied in the self, by the realization of Brahm, one does

not need anything from the outside to satisfy him. Just as a person with a full stomach is not attracted by any food, so is the self-intoxicated being, filled with his spiritual ānand or happiness.

Austerity is that by which one stays in the form of kootasth or āgyā-cakra in between the eye brows.

Charity is teaching the act of sādhnā (by which all this can be had). There is no bigger act of charity.

Fame is that by which one can stay in the ātmā and by it attain peace of mind and heart and thus attract or impress the mind (chitta) of others. Infamy is the opposite of this—not staying in the ātmā which results in material desires etc., is the bad act which results in bad name.

All these separate aspects of nature are by Me, as all depends on the ātmā, without it nothing exists. When one gets established in the ātmā, then all the various concepts get united and an uncomparable conception is achieved, into which all gets absorbed. As a shadow is cast by the body so a shadow is cast over the knowledge of the ātmā by the illusive materials sheltered in it. By it is also projected the world, the mind and its manifold nature. Mind is commonly ruled by nature and accordingly it acts. Removing the illusiveness, naturally the shadow gets removed. (4) & (5)

Text (6)

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

*Maharsayah sapta purve catvāro manavas tathā
Mad-bhāvā mānasā jātā yesām loka imāh prajah (6)*

Translation :

The famous seven great sages and the sages Sanak etc. the four before them and the Manus (progenitors of mankind) are born out of My mind, and they are the ancestors of all, in the universe (6)

Spiritual explanation :

The seven great sages and the four Manus are born of My mind, and the eminent population is from them (and so on).

Actually Brahm does not have to resolve for anything it is all born by His desireless wish. Now, what is this desireless wish ? It is not created by any attraction for anything and neither is it planned, but it just flashes in the mind without a desire for it, this is known as the desireless wish of the Lord. And as God is personified truth so His wish, although undesired has to come true. In the Mundak Upanisad it is compared to the hair etc. which grow without being wished for.

By such a wish of the Brahm is born the eternal aggregated womb (Hiranyagarbha) of the Brahm, which is the collective form of mind, without it (how and) who will act as the creator ? Similar to the unending thoughts of the mind, by this collective mind of the 'Great' is born the universe, the beings and the vegetation in it. As the formless sky takes or seems to take a shape, by the shape of the various pots etc. so the eternal true energy of the Lord seems to take birth and die as per the different bodies of the beings, by uniting with them. Although the eternal 'Supreme Man' is not of a particular form yet He is lighted form of the true self. Due to this light is present a very common sort of knowledge in the brain by which He is recognized as a separate being in different forms. He has no prān and no (tempting) mind, He is pure, beyond all, He is eternal and above all nature.

It is said in the Mundak Upanisad : Born by this Supreme Man is the power of prān, mind, the five active organs, the five sense organs, sky, air, light, water and the earth which bears all.

When He is free of all names and forms, then how can all these be born by Him ? It is like a dream, where nothing but the mind exists. Although the dream is just a dream, yet it seems true to the dreamer, so all creation

seems true by the existence of that common knowledge of the Supreme Man in the being's mind, thus all is said to be born of Him. (6)

Text (7)

एतां विभूति योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

*Etām vibhutim yogam ca mama yo veti tattvatah
So 'vikampena yogena yujyate nātra sansayah (7)*

Translation :

He who knows truly My virtues and My power, sheds all doubts and attains the glorious knowledge of the ātmā. (7)

Spiritual explanation :

By all these *kriyās* (yogic acts), with a steady mind in *samādhi*, one who knows the six cakras (central points) beyond the five elements, or experiences the (steady) form of self in the āgyā-cakra gets particularly freed from future problems and questions and engages himself decisively.

Only he can become a real yogi, who has by *sādhnā* of yoga united with the Lord and has received His power, affluence and omnipresence. The form of Brahm cannot be known and understood exactly until various thoughts exist in the mind. Experience of the form cannot be had by theoretical knowledge. By passing through the five elements, when a position is secured in the āgyā-cakra, then a wantless, doubtless nature overcomes the mind and thus dropping all other attractions it gets capable of concentrating only on the ātmā. Those who have achieved the 'Khechari' (yogic *kriyā*) due to a firm determination ; by it—attain the advanced position known as the 'Shāmbhavi'—in this stage the yogi gets mighty yogic powers, by its grace the devotee realizes the mighty affluence of the Lord all round and gets much encouraged on the path of his *sādhan*. The more the *sādhak*

proceeds on the way of this scientific spiritual knowledge, the more are his experiences of the subtle nature. No doubt can exist after these experiences. The *sādhak* who establishes himself in the āgyā-cakra with such a mind, has no material reflection left in it, thus he is always steady in the Brahm. (7)

Text (8)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

*Aham sarvasya prabhavo mattah sarvam pravartate
Iti matvā bhajante mām budhā bhāva samanvitāh (8)*

Translation :

I am the source of all spiritual and material world. Everything emanates from Me. Knowing Me (as the giver of even knowledge etc.) the wise devotedly worship Me. (8)

Spiritual explanation :

Everything draws forth from Me, and as such is present eminently in Me. Whoever worships by understanding this, sees Me as omnipresent and with an impartial, indifferent mind stays in the later stage of *kriyā* (*sādhnā*).

The devotion of a being towards the Paramātmā depends on his intentness and quality of application in *sādhnā*. A yogi who is united with the above qualities of *sādhan* experiences the self (ātmā) as the source of the world. All is by the light of the Brahm, just as all golden objects are of gold only, similarly every name and form in the world is by the ātmā only, nothing can exist without it. Knowing and experiencing it well, all other thoughts are gone and only Godly ones remain. Seeing all as Him, like all ornaments as gold, the yogi becomes impartial and indifferent, thus he has no wish to run after anything. In the advanced stage of *kriyā*, this becomes the nature of the *sādhak* which does

not leave him. Thus it is the duty of sādhas to perform and practice kriyā well, so that the parāvasthā (advanced stage) can be attained. (8)

Text (9)

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

*Mac-cittā mad-gata prānā bodhyantah parasparam
Kathyantas ca mām nityam tusyanti ca ramanti ca (9)*

Translation :

The thoughts of My devotees are about Me, they dwell in Me, their lives are surrendered unto Me, and they derive great pleasure by conversing about Me, with one another. Thus the wise by reasoning testimony enlighten themselves and get satisfied by knowledge and bliss (9)

Spiritual explanation :

By keeping the sight fixed (on the spot) at the centre of the eye-brows in Me, the mind and Brahm get known as one, thus in everything I am talked about and by it satisfaction and ānand is received.

As such, The Lord's (self) form is spoken of, but, it cannot be known just by talking of Him, yet, in this body is that, by which He can be known. As is this solid mundane body of the five elements, so there is another very subtle body in it, which cannot be seen by the eyes, etc it is called the linga-body or the characteristic symbolic body, it consists of the five sense organs, five active organs, five kinds of prān or breath (prān, apān, samān, udān and vyān) the mind (which is combined with the heart) and the intelligence, these are the 17 components of this body which is imperceptible, the yogis make it perceptible. Rectification of this characteristic body is the purifying of the elemental. All deity-worship should be done after this.

purification A deity should be worshipped by becoming a deity and by purification of the elements of the body, this body becomes a body of a deity. Then, by it Godly worship is done, and Godly virtues and knowledge are gained.

'It is said in the Rudrayāmal—Those who are ignorant of the six cakras, by their worship of deities they get free of sins gradually and may be they become successful after seven lives, but those who know the art of winning the six cakras, can, by their acts of worship etc. become successful in a year's time'

Yoga and mantra (the holy syllable or word) are dependant on each other, one does not get success without the other. Both should be practiced for quick results. Those who apply themselves to the act of kriyā yoga-practice for the overcoming of the six chakras with a well determined mind will surely succeed, no matter where they live.

It has been told in the first volume of this Gitā that the susumnā nerve exists in the centre of the spinal cord from the base moolādhār to the head Brahmrandhra. In it are the six cakras. On the left side of the susumnā is the nectarine (nerve) moon or Ira nāri and on the right is the poisonous sun or Pingalā nāri. They also stretch from the moolādhār or base to the head or the Brahmrandhra. The āgyā-cakra (in between the eyebrows) is the meeting place of these three nerves. From there, again they flow separatedly down to the base-mooladhāra where they meet again Thus one is known as the plaited braid and the other as the open braid. In the Susumnā is a nerve known as the Vajrākhyā and again in it is the subtle nerve Chitrini. This chitrini is mostly known as the Brahm-nāri. All the cakras are strung in this nāri. This nerve is as micro-subtle as the hundredth part of a (fine) hair, it stretches from the natural generating base at the moolādhār known as the gate to Brahm or Haridvār, to the Brahmrandhra the abode of the Lord The cakras like padmas (lotus-flower) stay unbloomed and face down, until the power of the kundalini rises, when this power gets energetic then the lotus faces

upwards and blooms. Because of this, during meditation the yogis concentrate on the padmas as facing upwards only.

In between the anus and the sex-organs is the moolādhār padma—it has four petals. Above it at the level of the sex-rogan is the svādhīsthān cakra which has six petals. Above it behind the navel is the Manipur, which has ten petals. Above, going up a little, behind the heart's (place) is the anāhat cakra with twelve petals. At the back of the neck-base is the Visuddha cakra or the sixteen petalled lotus. Above these at the eyebrow centre is the āgyā-cakra which is a two petalled lotus. By piercing this chakra the sādhak can reach the sahasrār or 1000 petalled lotus which is the place of Brahm or the place of Guru. In between, there are some private cakras or padmas and above them is the 'mrālambpuri' (the stage where all dependence on everything is given up) at this position the yogi can perceive God in His lighted form. Above it is the nād (sound) and further up is the bindu (spot) or point. Above it is the thousand-petal-lotus with its head down, below it is the face-up twelve petalled lotus, which is white in colour. This is the provincial boundary line of the susumnā. Inside the thousand petals and above the twelve-petal-lotus is the place of the Lord (Siva). The kundalini has to be raised and united with this Siva in the thousand-petal lotus. This great Siva is like the spiritual sky, He is the Param-ātmā soul of souls and He is the Brahm. Brahm-knot, (granthi) Visnu-knot and Rudra or Siva knot are the three knots which have to be opened for the kundalini to rise to the sahasrār.

The prān is the energy of this serpentine power, which stretches as air or breath in the whole of the body; when this prān rises in an organized way via the susumnā's Brahm-path and reaches its own home sahasrār, then various sweet sounds are heard. This path from the base of kundalini at the moolādhār to the sahasrār has to be followed up and down repeatedly to absorb the mind in it. This is the actual jeweled braid of mantras, by knowing it as mentioned all inlaid powers (or mantras) get lighted up.

Arousing this Kundalini's power is compared to the art of love. The worshippers of Visnu know kundalini or 'Rādhā' (the loving devotee of Kṛṣṇa) as Kṛṣṇa's evolved love or Kṛṣṇa's transformation into love personified. She is also the Gita's aparā nature or natural form of nature and she is the great-nature of the tantra philosophy too. For the worship of Kṛṣṇa the seed of Love, the Gāyatri of love or the holy mantras of loving art are needed. This is not the love which depends on worldly attraction, but it is the truly devoted love called 'bhakti', it turns the mind away from the world and makes it face towards the Lord (the ātmā). To reach the Lord or Paramatmā the Kṛṣṇa lovers depend on Rādhā.*

This Rādhā is the mother who is worshipped by the Goddess worshippers. She is the basic mother of the world, by her all appears. She is nature magnified and lighted in the form of the world and the undefined in the form of the first womb and a form of all and more (which cannot be described) as the form of knowledge itself.

This mother in the form of basic nature gives birth to all, and fulfils the desires of all who adore her by taking various forms. She destroys the evil too.

By the worship of this kundalini alone all Gods and Goddesses are worshipped. By this basic nature, the Goddess of Learning—Sarasvati, the Goddess of wealth—Lakshmi and the destroyer of evil—Goddess Kālī appear. From this three-fold power appears the three fold sound (the first principle) and from it are the three spots or the three-fold modes of nature—the sātvik (Godly) the rājasic (of man) and the demonic or tāmasic. From the sātvik ego are created the five senses of sound, touch, sight, taste and smell from the rājasic ego are the powers or 'shakti' of these five

* This can be understood by comparing it with music :— as from a note the next note can be drawn without breaking or separating from the previous note and so on, and hence be brought back to absorb in the same note

and by the tāmasic are the subtle sky, air, light water and earth. Contrary to it she appears in the solid forms too. During the time of annihilation, only the tamasic qualities remain, the satva and rajah qualities get absorbed or are drawn by the tamogun and the tamogun gets extinct by nature. Before creation, by the provocation of nature, firstly tamoguna appears, from the tamogun comes the rajogun and hence satogun is evolved.

It is said in the Shāradātilak tantra—The great, powerful Lord is the base of nature, His power as shakti is of two kinds. The true knowledge as the intelligence and the untrue knowledge as the unintelligence. The untrue knowledge is the tying factor in this world and the true knowledge is the untying factor. Nād or the sound is the principle element which is of three kinds—the sātvik rājasic and the tāmasic. This 'tri' sound is the invisible 'tri-deva' (Brahmā, Visnu, Mahesa—three forms of the Lord). In the par-Brahm (the Supreme Lord) there is no activity (He is most steady), therefore there is no creation or destruction. At the pre-creation time only shakti as 'tam' existed. Later, the Supreme Brahm by nature's unity with spiritual Brahm wished for creation and according to His wish, by the light and power of the penance of this shakti the whole universe was created. From the principle (great) elements to the 5 created elements of creation the whole world is by (Your) this power or shakti. This basic nature placed with tureeya (Spiritual) Brahm or vice versa is the united form which is addressed as Kālī.

This is the probable reason why the 'gopis'—maidens who were Krsna devotees worshipped the Goddess to attain Krsna. This Goddess has to be worshipped by the God lovers, as it is present in all beings as the form of living power or Kundalini. The yogis by practice of yoga unite this power at the moolādhār-base with the Siva or Lord in the Sahasrār or head and by it they get liberated from the world. This kundalini is the art of love. In the 'tāntia' philosophy it is advised to think of the self as this art form of love and the 'yantra' or illustrious-supportive philosophy place it as one dot on the top, and two on

both sides of it like a face-up triangle (Δ), on the three corners are the three, and below it is the sign of nād (sound) = \therefore . These three are produced by the disturbed form of nature. The first is the tamasic dot, the second rājasic generates from it and the third the sātvik comes from the rajasic. The nād on which these three depend is the first (exhaled) breath of the qualitatively basic-nature which is eager for the creation of the world. These three dots are the birth places of Brahmā, Visnu and Mahesa—as the creator, preserver and destroyer—the tri-deva or personified God-figures for the administration of the world.

Concentrating on the centre of eyebrows as per the Guru's directions—the dot becomes visible and gradually the tongue, the eyes, the mind and prān become calm and still, then the prān abides by Me and the mind gets to the form of Brahm, thus it understands Brahm as all and nothing is known as separate from the Brahm. Whatever such a person talks about, becomes the subject of Brahm, in such a position Brahm is perceived all over. By it, the mind gets satisfied and in it, it rejoices. Similar to the uneffected lotus-leaf in water, such a mind cannot get effected by materials of this world. Thus the yogi reaches a stage where he can work without getting tied down to the world, but unless the power of the kundalini rises, the sādhak cannot achieve this position. Kundalini is the inlaid prān-power of the susumnā, it is also known as the power of nature or power of the Brahm. Brahm engages in creation only (as or) through nature, its power keeps lying sleepily at the moolādhār, but it can be made energetic by the restraint of the prān vāyu or breath. The art of controlling this prān or breath is the act of kriyā yoga. By the effect of regular kriyā practice, the presence of kundalini's power can be felt within the spinal cord. By steady application of this energy, a capability to enter the five elements (earth water light or fire, air and sky) is had. On entering them is experienced that the world is of Brahm, the inside and outside all become one. Only after the prān enters the susumnā, starts the parāvasthā, it gives a perpetual feeling of existence

—from the mooladhār to the Brahmastrandhra After this, the left and right nāris combine with the central, or the irā, pingalā and susumnā join together in the coiled up form of the kundalini and spread all over ; as at this time the only concept is of the Brahm so the world is also of Brahm or He is spread all over. This is the parāvasthā of kriyā. When the sādhak descends from this stage, then sādhak of similar position converse about it amongst themselves and get pleasure of the spiritual kind which keeps them absorbed in the thought of ātmā since their attraction is only the Brahm. They, only can understand this pleasure and happiness who have experienced it. (9)

Text (10)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

*Tesām satatyuktānām bhajatām priti-purvakam
Dadāmi buddhi-yogam tam yenamām upayānti te (10)*

Translation :

Those who are attracted by Me, and worship Me with love and devotion I give them the understanding by which they come to Me. This sort of intelligence is known as 'buddhi-yoga'—(the intelligence which unites). (10)

Spiritual explanation :

In this manner, the one who specially and constantly abides by the ātmā, being desireless, in the advanced stage of kriyā, knowing nothing but the acts of kriyā—I give him the steady intelligence in samādhi, by which surprising experiences are had.

Those who always worship in this manner, always think of Me or abide by the ātmā, are in the restrained position, it is a desireless unambitious state. It is had or experienced only after the practice of kriyā-yoga, therefore it is known as the parāvasthā of kriyā or the advanced stage of kriyā

It is a very intoxicating stage, somewhat like that of a drunken man, but here the mind is lost in the self, it does not wander or wish for anything, it is the most happy state, where one feels that nothing is better than that act by which this position is enjoyed. Such a true believer gets the steady intelligence which enables him to keep himself engaged in nothing but the act of his sādhan and samādhi, by which he comes to understand and experience the most unexpected. (10)

Text (11)

तेषामेवानुकम्पार्यमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

*Tesām evānukampārtham aham ajnān-jam tamah
Nasayāmy ātma-bhāvastho jñān dīpena bhāsvatā (11)*

Translation :

Out of compassion for them, even after giving them the 'buddhi-yoga' (or intelligence to unite with Me) I dwell within their mental attitude until its dark form of ignorance is destroyed by the light of the lamp of knowledge. (11)

Spiritual explanation :

All those sādhak searching and researching the Brahm—abide by it and gradually experience much to their astonishment and on the other side destroy the untrue knowledge—staying in the ātmā in parāvasthā of kriyā by the (lamp-flame-like) light of knowledge existing in the subtle body.

In the parāvasthā of kriyā a close investigation of Brahm becomes possible and most surprising experiences are gained. It is an astonishing atmosphere where there is no sun, no moon, no fire, yet there is light. By kriyā's practice, those who enter the planetary caves in the kootasth can hear the sweet sound of Om, sung by deities of the sky. The sādhak visits this country of spiritual happiness, and after it the mind gets set on the all pervading ātmā. Gradually, when the advanced stage (parāvasthā) approaches then it

is known that this is the state of Brahm—the all pervading. One who always has a sort of energy or pull from the moolādhār to the kootasth in a subtle manner, becomes Siva, Entering the cave in the kootasth—a sorrowless position is gained and the whole constitution gets calmed. In the centre of the eyebrows is seen a steady flame-like light or a very fine thread-like light, it is the lighted form of energy, it is also the sun-like form of kootasth. In the body there are 72,000 nerves when these are penetrated by kriyā then the aforesaid mysterious scenes get visible and deep bells start ringing. But after the parāvasthā is reached all sights and sounds stop, this is the nectarine eternal position of Brahm. When this parāvasthā is achieved, then sense of the body (as self) gets lost. This body as the self, is the main cause of ignorance. By the practice of kriyā, the impurities of the mind are burnt out and a steady meditational position is gained, by this steady position, genuine knowledge is lighted up and thus all worldly attitudes leave the mind, lighting up the light of self realization. Hence the intelligence does not get effected by ignorance or this material world. (11)

Text (12)

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

Arjuna uvāca

*Param Brahm param dhāma pavitram paramam bhavān
Purusam sāsvatam divyam ādi-devam ajam vibhum (12)*

Translation :

Said Arjuna — (Desirous to know the virtues of the Lord in detail Arjun respectfully addresses Him) You are the Supreme Brahm, the ultimate, the supreme abode and the purest (purifier), the absolute truth and the eternal divine person. You are the primal God, transcendent al and original. You are the unborn and the all pervading. (12)

Spiritual explanation :

By the enlightened spirit in the self it is experienced—the stage of advanced kriyā and beyond it is the param Brahm and the supreme abode, thus there is nothing higher than it—the mind gets calmed and purified there. You are the one who is beyond all, You are the absolute truth—like the sky, the higher sky and the highest—the eternal divine Person, who is unborn and all pervading. You appear Yourself.

By the performance of kriyā, in its advanced stage of parāvasthā the ātmā absorbs in the param-ātmā. Thus the mind gets void of all, except the Brahm and so all becomes Brahm. When all is Brahm, the sādhak himself also becomes Brahm. As such, none can say that there is anything else, so it is the ultimate and the highest abode. Above it is seen the divine Person, He is God—the all pervading, yet He is the smallest of micro-atoms. In the atom of this Brahm—exists the whole universe, there is nothing beyond it, thus it is known as the highest transcendental position where the mind gets calm and pure, as it is void of all elemental matter. Although the ātmā is above life and death and is as material-less as the sky, yet all the world comes into being by it only, therefore it is the Primal God It is the light form which is not born, (or does not have to be lighted), it always exists. It is just not known, because of the mind's playfulness. When the mind becomes still by sādhan, then it can be experienced in the self by the self. (12)

Text (13)

आहुस्त्वामृषयः सर्वे देवर्षिनरिदस्तथा ।

असितो देवलो व्यासः स्वयं त्रैव ब्रवीषि मे ॥ १३ ॥

*Āhus tvām rsayah sarve devarsir nāradas tathā
Asito devalo vyāsah svayam caiva bravisi me (13)*

Translation :

(Who speaks of You as such ?)

All the great sages such as Nārada, Asita, Devala and Vyāsa proclaim this of You, and You Yourself are also declaring it to Me. (13)

Spiritual explanation :

All sages speak of You as the sky, Nārada, Asit, Deval and Vyās and now You have also said it.

We hear from sages and know from scriptures that the Brahm is as pure and as vast as the sky, but by experiencing it and confirming it, the sādhak gets much encouraged and determined in his sādhan and thus is very pleased. (13)

Text (14)

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

*Sarvam etad dritam manye yanmām vadasi Kesava
Na hi te bhagavan vyaktim vidurdevā na dānavāh (14)*

Translation :

(Now my mind is clear about You.)

O Kṛsna, I totally accept as truth all that You have told me. Neither the Gods nor the demons know this personality. (You appear out of compassion for them.) (14)

Spiritual explanation :

I accept as truth—all you say, no one knows You specifically, neither Gods nor demons, can know You—

Ātmā can be known by ātmā only, none other is capable of knowing it. Knowing it, is becoming like it. Those who see the kootasth and attain some position in it, are the godly, but they too cannot withhold the formless form of ātmā, as in the position of parāvasthā 'I' and my are not distinguished. The demons are always over indulged in getting

their desires granted, thus they cannot understand that which is granted in samādhi. (14)

Text (15)

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

*Svayam evātmanātmānam vettha tvam purusottama
Bhuta-bhāvan bhutesa deva-deva jagat-pate (15)*

Translation :

O, Lord You alone know yourself by Your own potencies, You are the origin of all. Master and Lord of all beings, You are the Supreme Person (Purusottam) Lord of the universe. (Who can know You ?) (15)

Spiritual explanation :

By kriyā acts (of the self) the Supreme Person can be known in His eminent form within the self.—You are the form of all that is—(is known) in parāvasthā of kriyā, You are the creator of all—what seems not to exist—exists in You, You are like the sky, by You is also the activity of all that moves.

What this 'I' is ? cannot be understood by the mind which knows the union of body and ātmā as the self. This ātmā is the all pervading and the all powerful and cannot be easily understood by the being who lacks in true knowledge. For the present let us take it for granted that the being's ātmā and the Param (God) ātmā both exist. Now, let us think of the relation between this body-contained-ātmā of the being and the all pervading ātmā of the Param-ātmā (or the Greatest ātmā). All the separate existence is due to the body, otherwise what difference do we see in the form of the sky ? Only one vast sky is pervading the whole universe. The body gives it a different name, just for some time and it is accepted by the lacking in knowledge—ignorant mind. But, who can catch the sky ?

What can it be held by ? Therefore the sky's separate body and name is just an imagination. When the sky seems to be caught in the body, even then, it is not united with it, then too, the body cannot keep it apart. Similarly there is not much difference in the ātmā of the body and the all pervading ātmā beyond it. Something which is present all over, cannot be far or near, big or small, enclosed or unenclosed. Atmā always exists in a blemishless uniform way, thus there is nothing which can be compared to it. Understanding this sort of an existence of the ātmā (as the sky) is the intelligent knowledge of the truth but as far as variegated forms of 'I', 'you', 'he' etc. exist with their differences, the ātmā cannot be actually known.

Reaching the advanced stage of kriyā the self can be realized, lacking the experience of the ātmā, it cannot be understood. The knowledge of everything else is by the light of ātmā only, but there is none to show this light or make us recognize it, as none is present and neither can be, in this condition—the I and you also get absorbed in the Great 'I' the 'Purusottam'. Although this Supreme Person is not entangled or impurified by anything or anyone, still He is the Brahm, which is the root cause of everything, lacking Him nothing can exist, all past, present and future are by Him or by His light, therefore He is the Lord and Master of all and all is energetic by Him only—such is the sky-like supremacy of the Supreme (15)

Text (16)

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

*Vaktum arhasy asesena divyā hy ātmā vibhutayah
Yābhir vibhutibhir lokān imāms tvam vyāpya tisthasi (16)*

Translation :

Since you are the one who can tell me best about

Yourself; so please tell me in detail of Your divine powers by which you pervade the universe and abide in all. (16)

Spiritual explanation :

You-are the only one capable of speaking about all.

Whatever there is in the world, is by the virtue of God, these virtues cannot be counted, none except He, Himself can speak about it. The little we experience by our sense organs is the corpulent form of it only, the subtle ones are numerous, countless. The yogis get to know a little about them in their course of sādhan when sometimes these virtues appear to them, but these are usually spoken of as hindrances on the way to success, because as long as genuine success is not achieved (and a desireless position is gained)—where nothing is wanted, till then the yogi can become proud by these virtues, and pride is a drawback for him, Forgetting the body is the aim of sādhan, if by it the ego of the self gets increased then the virtues thus presented become obstructions on the way to the ultimate goal of this sādhan. With the rise of pride, likes and dislikes also raise their heads, thus temptation for the wanted and aversion for the unwanted also sets in. These attitudes of the mind get increased or decreased by the amount of connection the 'I' or ātmā has with the body. By sādhan the ātmā can be released of these connecting ties, by the ātmā's release the binding attitudes also get released. This free ātmā which neither loves nor hates, neither likes nor dislikes is the pure, simple ātmā, which achieves the position known as 'Shāmbhavi mudrā'. Within the concept of this mudrā, the yogi, although aware of the world, (yet he) is always introvert. This is the significant mark of the successful yogi. At such a time many virtues adorn him but he is unaware of them, for him they are just immaterial, but whatever is said by such a yogi, even by the way, comes true, because he is established in the true ātmā. People get astonished by his virtues, but he himself does not know about it. All that we see in this world, living or unliving has a subtle

form, the outer form is by that subtle form. More subtle than this subtle form is yet another sky-like existence on which all depends—this sky is steady and still. The ātmā in a similar form exists in all beings, by it the being's many forms and attitudes get shaped and are thus present in the all pervading ātmā. By the understanding of this sky like form of the self, the egoistic pride of the body, gets totally dissolved. Then says the yogi, "O Lord whatever there is—is Your's, all is by You, I am nothing, mine is nothing You are all in all," Then everything, all gets vanished, what remains is the One—undivided unparalleled ātmā. Similar to the sky which cannot be broken or shaped, it appears different by the clouds that take shape in it, once they are gone it is seen as 'the vast, pure expanse of sky, in which many figures take shape just for the time being and we imagine them according to our mental attitudes. (16)

Text (17)

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्तयोऽसि भगवन्मया ॥ १७ ॥

*Katham vidyām aham yogims tvām sadā paricintayan
Kesu kesu ca bhāvesu cintyo 'si bhagavan mayā (17)*

Translation :

How should I meditate on you ? In which various forms are you to be contemplated O gracious Lord? (17)

Spiritual explanation :

How do yogis know you, how do they always meditate on You and how should 'I do it ?

As a yogi progresses in his sādhan, he can receive or be blessed by virtues according to his success in his acts and depending on his fate. It can also be taken as a certificate to a higher step in yoga. The virtues mentioned in this chapter are quite like the ones mentioned by Pātanjali.

These virtues are experienced by the yogi, but there is nothing for him to be proud of, about it, as all of it is by the ātmā and is the Lord's. If he becomes proud of it, he should be taken as ill-fated. When the sādhak becomes introvert and advances a little in his sādhan, then too he does not have self-realization, yet he gets blessed by some virtues. Since the yogis mind so far, is not free of desires, he wishes to know the reason, relation and action of all things, he is not yet established in the united form and neither is he calmed enough, to absorb himself in the aimed 'One' ; due to his wish the yogi meditatively concentrates on special spiritual matters and places, by which he hears and sees divine things. The spiritual points of the six cakras are the places of concentration and matters for meditation. By the particular experiences of these places, the chitta concentrates more on them and relating-knowledge of that—subject is realized. Those who practice yoga and do prānāyām with a devoted mind can achieve this success, but without devoted practice it is not possible to reach this stage.

This is Arjuna's question, he wants to know, 'how and in what shall I contemplate on You?' Which knowledge is received by contemplating on which subject is also a matter to be known, It is said in Pātanjal philosophy of Vibhuti pād—

(1) The various desirous and mental attitudes are the concepts of the mind. These are formed by the previous (life or lives) fruitive acts and the present (life's) fruitive acts. By sanctification and control of the inlaid previous life's concepts or attitudes the previous life's knowledge can be gained and by the purifying and controlled acts of the present life the virtuous knowledge of the next life can be had. It is possible, only by undiverted, total concentration.

(2) In a highly confined, settled chitt, it is possible to know another's mental attitude also. For it, a void should be created in one's own mind, and then concentrating on the other (aimed) person his mind can be known by the mental waves that will rise in the self.

(3) Acts are also of two kinds—those that are acted upon due to inlaid equipped qualities of the self and those that are chosen by the self. By the concentration of all acts death can be known. It is known (at times) even by unfavourable symptoms. A being's fruitive acts bear fruit during his total life, but all acts may not bear fruit in one particular life. Those acts which are bearing fruit are the old acts which are already ripened, other acts may bear fruit in later life. By these acts also, the knowledge of death can be had if compassion is there. Life and death both are by the virtue of ātmā, Death is also a part of his virtue—it is told in this very chapter—'mṛityu-sarva-haras cā aham' (text 34) by the Lord himself. The fear and sorrow caused by death are due to the untrue knowledge of the being. The time of death is nearing us every moment, when all our fruits get paid up, (which we are to receive in this life) then death will present itself. It is the most painful and frightening time of life but its pains and fears can be reduced if we get to know what death is. The yogi gets an introduction with death in his ātmā's samādhi, since at that time there is no relation with the body. Even those who are not of this standard or are not yogis, can help themselves by other ways of worship and prayer, specially if they come to get an idea of death approaching. They can try to draw themselves from worldly matter and thus surrender to the Lord as far as possible. By it, even if they are not liberated they will get capable of getting freed in their next life. Thus knowledge of death is also necessary. The unfavourable symptoms of death are of three kinds, by which an idea of approaching death can be had.

The spiritual symptoms are—when, if by closing both ears an internal sort of hum is not heard, by closing the eyes—the light cannot be felt. The saintly symptoms or deities appear when heaven or saints are seen, or all is seen as opposite. A collective curse can also appear

as death. The elementary symptoms are seeing Yama or the deity of death, seeing fore-fathers ; riding on a male-buffalo whilst dreaming, not being able to get the smell of a cotton-wool-lamp (diyā) being blown off. When these symptoms appear, (either one or more), it can be understood that death is near.

Contemplation on which subject gives what knowledge, and by it, how an experience of it is gained in the kootasth through the light of the body and how all queries are doubtlessly answered by the knowledge thus gained—due to which, final beatitude can be achieved, is the matter discussed here. (17)

Text (18)

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

*Vistarenātmano yogam vibhutim ca janārdana
Bhuyah kathaya triptir hi srinvato nāsti me'mṛitam (18)*

Translation :

O Lord (Janārdana). tell me in detail, more of Your might, potencies and glories, as I never tire of hearing Your immortal words. (Arjuna is interested in knowing more about the potencies of the Lord by which the mind engages more and more in His thoughts.) (18)

Spiritual explanation :

Speak again of the immortal acts of yogic kriyā of the ātmā by which in the fixed position of samādhi much is seen—nothing is more nectarine than it.

By the practice of prāṇayām etc. when the chitta establishes in the spiritual atmosphere, the mind becomes pure, rises above attractions and desires, envy and hate, all is understood as the Lord's glory. Although many virtues are present from childhood, gained by holy words and received from herbs etc., but none can lead to the final beatitude. When the mind is sanctified then the sādhak understands that there is no gain by cultivating or toiling for the material virtues,

unless the basic root of all virtues is held on to, they are all useless, nothing is more satisfying than Him. Thus the yogi on knowing this, loses attraction for worldly things and aims for the most satisfying and immortal. Now supposing—I do not wish for anything else, but how will I know when I attain a still, calmed position by *sādhnā*, what are the experiences by which this will be known? Therefore Arjuna wishes to find out which virtues, potencies and energies of the Lord get presented in this position, so that he may not get misled in the future by anything. 'The more You say, the more I want to hear.' (18)

Text (19)

श्रीभगवानुवाच
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

Shri Bhagavān uvāca
Hanta te kathayisyāmi divyā hi ātma-vibhutayah
Prādhānyatah kuru-srestha nasty anto vistarasya me (19)

Translation :

Being requested as such, the Lord said—O Arjuna, I will tell you of my prominent splendid manifestations only, as there is no end to My limitless opulence. (19)

Spiritual explanation :

It is experienced by the kootasth :—

I will tell you about the very prominent, divine aspects or virtues of the ātmā—there is no end to My powerful exceptional opulence.

The Lord's virtues are endless. As there is no end to our imagination there is no end to the manifestation of His divine energies, which exist from the smallest atom to the biggest expanse. They all get born from his mind, what is the end of it? —The seven lower planets and seven higher planets—and the numerous beings in them.

Not only this, but the whole universe and there are many more which are abiding in him. There is no end to His potencies. Similar to the sun's rays, this whole exhibit is by His light. Who can describe it? As standing between two big mirrors many forms of the one can be visible, so, reflected in the mirrors of *Māyā's* fallacy or illusion is seen the One *ātmā* as many. Not knowing this, the living being gets perplexed by himself only. Move away the fallacy or the mirrors and control the mind by stopping its imaginations and you will be able to see the diversified manifestations absorb in the steady, undescribed form of the *Ātmā*. During *sādhān*, the *sādhak* sees numerous forms in the lighted *kootasth*, those which are prominent and cannot be forgotten are being described here. (19)

Text (20)

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मर्द्यं च भूतानामन्त एव च ॥ २० ॥

Aham ātmā gudākesa sarva bhūtāsaya-sthitah
Aham ādis ca madhyam ca bhūtānām anta eva ca (20)

Translation :

O *Gudākesa* (Arjuna), I am seated in the hearts of all beings, by My virtue of being all present. I am the soul of all souls—*Paramātmā*. I am the beginning, the middle and the end of all. (I, as the living *ātmā* in the self-is to be meditated upon. Those who are unable to do so, should contemplate on any of the following.) (20)

Spiritual explanation :

I exist in the form of breath all creatures live by it. In the beginning as the father, in the middle as the life and even in the next birth this very breath stays.

By breath is the life of the being, when he gets born his breath is that on which his life depends. This subtle thread-like *prān* gets in the *prān* of the father before birth,

and then takes birth ; after being born he stays in the living as his life and even after his death this breath exists in the form of super-fine subtle ātmā. Otherwise who will get born in the next birth ? Making this breath steady by sādhnā—an idea of the ātma can be had, which exists in all, yet is unentangled by any. Why is the breath or prān called the ātmā ? The moving, playful prān is breath, when this prān gets fixed it is the kootasth or eternal Brahm. The mind and indriyās all reach a spiritual stage by the fixation of the prān, as they appear or are born of the prān only. By the alliance of these three, union with the Brahm is possible which is called the worship of Gāyatri Prān is the form of Gāyatri, thus by its worship 'trān' or refuge in the Brahm is had Irā Pingalā and susumnā are the three legs of Gāyatri ; in the parāvasthā of kriyā, these three get united, rather when these three are made one then the position of Brahm is achieved or the higher spiritual sky gets lighted.

It is said in the Taittareeya Upanisad—*"Bhurbhuvah svah bhuriti vai prānah bhuva ityapānah svariti vyānah"*—Bhu is prān, bhuvah is apān and svah is vyān vāyu (3 kinds of air in the body) by the act or kriyā of vāyu or breath in our body, all can be achieved. It says in the Upanisad—*"Namastevāyo tvameva pratyakshom Brahm-āsi"*—O air, I bow to you, you are Brahm, the prān is the presence of Brahm or His energy and by its sādhan the position of Brahm can be achieved. Yet again in the Taittareeya Upanisad it is said—*"Prāno vai satyam"*—Prān is the true Brahm. It is thus said, because without the prān nothing whatsoever can be (done, or) known.

The ascending breath is the prān, and the descending one is āpān, by prānāyām both get established in the heart, by meditating on it Brahm is worshipped. Worshipping as such, the (mind) self gets absorbed in the Brahm—Who is the Prān of prāns. Prān-vāyu exists in all the elementary beings. At the moolādhār it exists as the basic form and supports all. By the kriyā of prān the supreme Person is

perceived and ultimately the sādhak unites with Him. Only by the prān's existence, can be seen all the forms. When the prān becomes steady and unites with the Brahm, then all the elements also join the Brahm. This knowledge or experience is known as (the real) Veda. The kriyā of prān, apān and vyān is the threefold knowledge and the position achieved in kriyā's advanced stage of parā- vāsthā is the tureeyāvasthā or the most high (fourth stage of kriyā-yoga) spiritual position. This state is reached by the kriyā of vyān.

The very very subtle form of ātmā (mentioned as five) or the five (basic) elements exist in the Brahm. Prān vāyu—goes from moolādhār (base) to the sahasrār, it keeps going in and out of the five elements (earth, water, fire (light) air and sky) by it life exists. (2) Apān vāyu—its work is to throw out. With prān, ascends the apān and by it the pores of the body are kept moistened or sweat comes out, its place is below the svādhīsthān. (3) Udān-vāyu—it rises up and causes belching, sneezing hic' cups etc. It also rises up with the prān, its position is at the manipur. (4) Vyān vāyu—it works in all of the body, it rises up with the prān and its place is the heart. (5) Samān vāyu—gets steady in the void and stays in a balanced manner in the navel, by its permanent situation as such, a painless position exists. In kriyā's parāvasthā prān gets caught in the heart. All these vāyu's stay in a subtle manner in the Brahm, as such they can be known in the mundane.—

Nature : The five elements (earth, water, fire or light air and sky) mun (heart and mind) intelligence and ego—if the supreme person did not exist in nature, nothing could be experienced. All these are present in a very subtle way in the (subtle hair like) breath. On dying all these go jointly with the breath, and at the time a new body is formed they reappear in the new body with the breath. Thus we see that the breath or prān is there at the beginning the middle and at the end of all beings. (20)

Text (21)

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

*Adityānām aham visnur jyotisām ravir ansumān
Maricir marutām asmi naksatrānām aham sasi (21)*

Translation :

Of the Adityas (the lighted twelve divinities) I am Visnu
Of lights I am the radiant Sun. Of the Maruts (wind) I
am Marici, and amongst the stars I am the Moon (21)

Spritual explanation :

Amongst all radiant lights I am the steady form of
light—rather the parāvasthā of kriyā, the atom of Brahm
is present in the atom of the sun—in its radiant rays is
the subtle air which is a form of Me. All that is seen
as stars contains the Brahm-atom, but the big moon is My
form. Internally situated in all is the atom of Brahm.

In the first text of the fourth chapter in the first volume
of Gitā the āditya (sun) has been explained. Out of all
the internal lights of the kootasth—the golden light of the
eternal seed sower—the Hiranmaya Nārāyan) is the brightest
and the most attractive, this is the naturally acquired image
of Visnu. In the parāvasthā of kriyā a magnified form of
this steady self enlightenment is perceived, thus it is a
form of kriyā's parāvasthā only. It is said in the Bhāgvat—
“Cet atairnāviddham sthītam satve prasīdaty”—when the
chitta gets calmed by practice of kriyā, then it is void
of passionate desires and greed and abiding by his godly
nature the being enjoys spiritual happiness. It is further
said that by true devotion and love for the Lord and the
mind's union with it, the true nature of the Lord is realized
and a pure spiritual experience of the Brahm is gained.
By this self realization the ties of the heart get released
and all doubts get clarified. Whosoever always sees this
light of the Brahm, (by its light) his true knowledge gets

lighted up. This light of knowledge or Brahm's light is divided
into twelve. Out of these Aditya is the centre point of
the heart. He is the Visnu or Nārāyan. Shruti calls Him
the Hiranmaya—first eternal man. He is also the white
and dark (or blue) form of light. This internal Sun in which
is seen yet another totally golden and eternal 'Purush' (or
man) form is lying in the heart, but it has to be experienced
or seen. Who can see it ? Replies Guru or ācārya Sankar—
Those who have been able to turn away from desires, have
controlled their chitt and made it introvert and live a chaste
life with continence (of the self) can get to perceive Him.

Out of all that is radiant—the sun is the most radiant—
thus in the sun is seen His most powerful light. In the
atom of the sun is the atom of the Supreme, in the radiance
is the subtle atom of air. In the self the atoms of Brahm
can be seen in the form of stars, and moon—is as the
biggest star—thus it is a special magnificence of the Lord.

Marichi—is by the root letter 'mri'—or murder : it
murders the ego, so it is the divine sight 'kootasth'. It
is called the son of sun as it is lighted like the sun. Later,
in it a full moon's light is visible by the performance of
kriyā—moon is said to be the reflection of mind. (21)

Text (22)

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनसास्मि भूतानामस्मि चेतना ॥ २२ ॥

*Vedānām sāmavedo 'smi devānām asmi vāsavah
Indriyānām manas cāsmi bhūtānām asmi cetanā (22)*

Translation :

Of the Vedas I am Sāma-veda ; of the demigods I
am Indra (their king) of the senses I am the mind (which
is the controller of them) and in living beings I am the
living force or knowledge. (22)

Spiritual explanation :

The sound of 'Om' which is heard by sādhnā's experience in the western-body (explained further in this text)—out of all the sky-like void that is seen, the higher sky is like the form of Brahm, all is granted here without being asked for—the steady air, Brahm and the point (bindu) are as My forms.

That which is heard, without being said, is called 'Shruti' and knowing it is termed 'Veda' or that which is understood without being (sounded or) spoken. The encamped, fixed position which is gained by well concentrated acts of kriyā and the experiences thus had by it give genuine true knowledge, which cannot be doubted or mistaken. Therefore that—proven by Veda, is the proof. The yogis by their atomic power first enter and see the place, then hear the subjects which are discussed about by the beings there and in this way they can come to know the past and the future. Doing kriyā (yogic acts) with a well controlled steady mind the sound of 'Om' can be automatically heard. By perpetual concentration of the mind, on the very subtle atomic 'bindu' or point which is the Brahm, the 'Om' sound can be heard.

Beyond the unbeaten sound (of bells, bees, flute, Veenā (string instrument), thunder, lion's roar, drum, turee—fibrous instrument and the double drum) is a soundless position, reaching this state all questions are answered to the full satisfaction of the yogi.

Om or Aum—A = private parts, u = heart, m = kootasth (at the head), by the air going to these places the sound of 'Aum' is heard. It is very sweet and attractive, thus out of all Vedas or subjects to be known it is the Sāma-Veda, because of its extra sweetness of sound or tone, the mind easily gets absorbed in it, and a position in ātmā is gained, due to this the Sāma-Veda is the best. By kriyā trailing through these three (private part, heart and kootasth) the air is gradually felt at the bhu-earth-organ ; navel or bhuvah—the middle ; and the upper region the neck = 'svah'.

The air first travels to the head, then heart and after it to the private organ—opening door of the body, this respectively is the east, west and north of kriyā and it is the Rik, Sām and Yaju (three Vedas) also. By the uniting of these three is formed the 'ॐ' = Aum. The creator Brahmā has formed the 'Aum' by squeezing out (or milking) the extract from the three Vedas (one each). Even the sādhnak will have to squeeze out one from each in the same manner. By it true (Sāvitrī) worship will be done. By trailing from one to the other or head to heart and heart to the organ—when these three will be pierced then the air will get steady right up to the neck and upper jaw. RigVeda—'Rich' or to pray—sing hymns, facing in the front and performing kriyā towards eastern side—is to do prānāyām by which the mind gets pleased. By it staying in the or abiding by the parāvasthā of kriyā. 'Yaju'—to worship taking the (breath) air to the south 'daksin' by the kriyā of 'Omkāṛ' the air gets steady and in the fixed state, positioned from moolādhār to the Brahmrandhra (base to head)—sometimes white and sometimes dark colour is seen Sām—Taking the air to the west, the sound of 'Om' can be heard, by knowing this Veda (only) one becomes a Brāhman. He becomes the all-knower, all-present and all powerful. Virtues are gained. The sky is seen during kriyā and the void seen in the parāvasthā of kriyā is the higher sky—this is called the king of demigods. It is the highest place in the higher planets. The highest experience of the self (or the ego) is the experience of the most subtle centre point in the kootasth, which is the life's 'Caitanya' form, as long as this exists, till then the mundane body lives.

From the ātmā appears the mind, which wishes to enjoy a variety of subjects, thus the indriyas get born, the power contained in the indriyas is by the energy of the mind only. At the start the mind is endowed with much subtle power and at that time it can do whatever it wishes. By his eyes he sees the beauty of the formless, or the central

spot of the kootasth etc. later by his ears he hears the unbeaten sound, the sound of 'Om', the tongue enters above the upper jaw and tastes the juiceless—juice or the nectarine-air, the sweetness of which can be felt or experienced. By the nose can be smelt the smell of that which is not there, like the smell of many flowers etc. By the (untouchable) air of the Brahm any and everything in the world can be touched. All these facilities are created by the pure mind's resolves, or its powers, thus the mind is that by which the indriyas can experience, so the mind is the main virtue amongst them all.

When the indriyas cannot understand anything other than material, then it should be understood that the mind too has become materialistic and non-progressing (as the mundane objects). Such a mind is blind and lacking in genuine intelligence by which to understand the real truth. (22)

Text (23)

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

*Rudrāṇām sankaras cāsmi vitteso yaksa raksasām
Vasunām pāvakas cāsmi meruh shikharinām aham (23)*

Translation :

Of all Rudras I am Lord Siva ; of the Yaksas and rāksasas I am (Kuvera)—the Lord of wealth ; of the Vasus I am fire, and of the mountains I am Meru. (23)

Spiritual explanation :

In the kootasth is seen a crowned image of Vasu named Pāvak or the purifying fire—when the air at the navel is steady. In the moon as the kootasth is seen a triangle like mountain—whatever is seen, all that is My form.

The air in the navel is 'Rudra' or angry form of Siva, when it is steady then it is 'Sankar' doing good, Siva—conferring happiness. As long as this samān vāyu is well

balanced till then death does not occur. When this air is increased or is raised then the Supreme Person gets visible, thus Sankar is His virtue or radiance. In this way whatever is seen in the kootasth—all the virtues of the lord. All can be experienced in the kootasth, but they all appear on their own, without making special resolves or efforts for them. The natural experiences and visuals of the kootasth are also mentioned in the vibhuti-yoga (this chapter of the Lord's virtues). (23)

Text (24)

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

*Purodhasām ca mukhyam mām viddhi pārtha brihaspatim
Senāninām aham skandah sarasām asmi sāgarah (24)*

Translation :

Of the priests, O Arjuna, I am Brihaspati, (the priest of the demigods) as he is the most important. Amongst the army-generals I am Skanda—the (general) lord of war. Of the bodies—I am the ocean. (24)

Spiritual explanation :

Brihaspati or Brahm—all six cakras get united in the Brahm.

Brihaspati is the Guru of the demigods (or Godly) Those sādhas, who always abide by the kootasth become godly, their third-eye opens, or their spiritual sense gets developed. The priest is the one who blesses by doing good beneficial acts. One who always stays near Him by the kriyā (act) of ātmā—is the blessed one who is benefitted—and attaining the advanced stage of kriyā is the supreme benefit, as by it is attained the eternal position. By attaining the form of kootasth, joining it with the self, the Sādhas attains the form of the Supreme, then he always does kriyā in that form and is united forever with the Brahm.

Out of all generals I am Skand. The army is that which fights. All the people fight because of 'I' and 'My'. Passions and desires are the cause of this war. Whoever can control these passions and desires is the general of the army. The passionate desires get enlivened by the flow of breath, this common breath is controlled by a subtle breath which is steady. The one who makes his breath steady conquers the passions and desires and is fit for liberation. Skand—is to leave the lower ones and rise to the topmost, one whose lower attitudes are dropped, his breath rises to the top of the head, such a being can conquer the demons (who are always at war with the godly) thus his intelligence is the one by which true, steady knowledge is gained—(his prān makes itself fixed or steady in the head).

Sarasām asmi sāgarah—The mind which is forever on the move is a form of the playful prān. By going up and down the spine, this prān (breath) becomes very subtle, so atomic that it takes the form of ātmā—thus expanding all over, in and out like the sea. So the Lord talks of Himself as the ocean. (24)

Text (25)

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यजानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

*Maharseenām bhrigur aham girām asmy ekam aksaram
Yajnānam japa yajnosmi sthāvarānām himālayah (25)*

Translation :

Of the great sages I am Bhrigu, of vibrations I am the holy, transcendental syllable 'Om', of sacrifices I am the chanting of the holy (mantra) name and of the immovable things I am the Himalayas. (25)

Spiritual explanation :

Eternal kootasth (vibration)—doing kṛiyā the cool air goes in and out of the meru.

Those who plough—the field of the body by breath—are the sages. Those who attain the actual fruit of this

act, are the great sages. Amongst such sages Bhrigu was or is His main virtue. Bhrigu indicates roasting, as roasted seeds cannot sprout so is Bhrigu. By his sādhan of kṛiyā he has achieved such a position, where nothing can effect him, he is lost in the transcendental form in the parāvasthā of kṛiyā, and as such, he does not wish, even to speak.

Out of all the words, He is the sacred one word 'Aum' known as the 'pranav'. This 'Om' (ॐ) is the symbol of Brahm—His torch bearer. This is the Godly seed, which is the aggregate basic substance of the universe and also the individual. Similar to the seed which becomes a tree—flowering and fruit bearing is this atomic seed of life in the universe. All the body forms of the beings—the solid or mundane body, the subtle or causal body are manifested by nature from the bindu (seed), and the bindu (dot) is born by the sound of the Supreme person. This union of the sound and the 'Bindu' is the meeting of the 'Person' with (lady) 'mother nature' the foremost mother of all. All words of all beings collectively take a very subtle atomic form and get absorbed in this sound and from it starts creation—ultimately becoming as what it is in the material form. This sound is Brahm, by its support all the mundane material changes to the subtle atomic essence and enters the spiritual form beyond nature. When all sound or words are absorbed in the subtle sound then they appear as the self presenting 'Om'. Thus of all words, the one 'Om' is His virtue.

Amongst all yajna's or acts of sacrifice, He is the ajapā yogic-act. By all other sacrifices or yajnas the demigods are pleased and they reciprocate by pleasing the offerer—granting his wishes. These grants are binding, but the fruits of ajapā are liberating. As a result the sādhak unites with the ātmā. All other acts keep the person avoiding the ātmā, but this is the one act which leads to the ultimate goal and unites the being with the ātmā. Therefore the ajapā is the superior yajna.

He is as the Himālayas amongst the immovable things. Immovable means that which cannot be tempted. By the

prān becoming steady in the meru (spinal cord), a calm, cool and steady—peaceful mind is achieved, thus the temptations cannot move it. 'Such a being becomes eternally happy and free. (25)

Text (26)

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्रस्थः सिद्धानां कपिलो मुनिः ॥ २६ ॥

*Asvatthah sarva-vriksānām devarshinām ca nāradaḥ
Gandharvānām citrarathah siddhānām kapilo munih (26)*

Translation :

Of all trees I am the holy fig tree (asvattha) and amongst the sages of the demigods I am Nārada, and among perfected beings (who are born as such) I am Kapila, of the 'gandharvas' or the singers of the gods I am Citraratha. (26)

Spiritual explanation :

The asvattha tree is seen upside down in-between the eyebrows, Nārada is seen in front of the kootasth and before it Chitra-vichitra or different kinds of fascinating forms of the lord.

—Asvattha is the main amongst trees. It is seen in the kootasth with its head down, Nārada is also seen. Out of the kriyā-sādhaks, those who become sages are termed Nārada. Nārada—Nār (humans) + 'da' which means to give. The one who preaches to the people. Being always involved in this sort of a charity or giving the knowledge of kriyā, such a person naturally stays by the kootasth-Brahm, thus he is Nārada. By the kriyā of ātmā (by its spiritual light) he enlightens himself, thus he knows all planets Sun-Moon etc. he knows all beings and understands all.

The various forms seen in the kootasth are termed 'Chitarath'. Even the perfected beings are seen in the kootasth, of them Kapila is the main. Kapila is known to have all Godly qualities thus he is the foremost among the perfected men. (26)

Text (27)

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

*Uccaihsravasam asvānām viddhi mām amritodbhavam
Airāvatam gajendrānām narānām ca narādhipam (27)*

Translation :

Of horses, I am Uccaisravā who came out of the ocean and was born of the immortal elixir ; of royal elephants I am Airāvat—who has the same origin and amongst men I am the monarch. (27)

Spiritual explanation :

A horse is seen— it is fire like—elephant is seen—in the magnified light—kootasth.

The demigods churned the sea for receiving immortal nectar, their central rod was 'Sumeru' mountain and their rope was the serpent (or cobra) named Vāsuki. As a result many things came out, out of them immortal nectar, Lakshmi (the goddess of riches and wealth) the Moon, Dhanvantari (the great physician of the Gods), Kaustubha (a lighted jewel), conch shell, Uccaisravā (the horse) and Airāvat (the elephant) are the main. This is the outward aspect of it, the spiritual is told here as thus :—

The unending energy of the prān is the sea, the 'merudand' or the spinal column is the 'sumeru' mountain, at the base of this spine is established the living force—in a coiled up form hissing (breathing) like a snake. Imagining this breath as the rope and the susumnā nāri as the rod, by their joint effort the sea of prān will get churned and the nectar of knowledge will be achieved. Then the Goddess of many virtues appears with sweet, deep sounding conch-shell, bright red horse, and the white elephant. All these are seen by the sādhak and the bright jewel with its blue light sparkles in the kootasth. In the innermost part of this light is seen the monarch Krisna, with His attractive beauty, by which all sorrows of the being are carried away. (27)

Text (28)

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

*Ayudhānām aham vajram dhenunām asmi kāmadhuk
Prajanas cāsmi kandarpah sarpānām asmi vāsukih (28)*

Translation :

Of weapons I am the thunderbolt. (Kāmadhuk is that which squeezes out all Kām or desires)—out of all cows I am the Kāma-dhenu—the cow which gives as desired). I am Kandarpa (cupid)—desire for the generation of good children, but I am not in the sex desire which is just for gratification of the senses ; and amongst serpents I am Vāsuki—their chief. (28)

Spiritual explanation :

Thunder-bolt form is seen—cow is seen—wishless desire which takes its own natural way, —serpent is seen.

All virtues mentioned here are experiences of the sādhak. Thunder-like flashing light is seen in the kootasth, on whosoever it falls—gives him the real knowledge of the subject concerned. We know that wherever thunder strikes, it burns and destroys that on which it falls, the same thing happens by the light of this knowledge also, it destroys all other attitudes of the mind, thus after it samādhi is reached It is said in yoga philosophy—samādhi is the ripened stage of meditation. Two aspects develop at that time— one is that on which the mind was contemplating upon and the second is the forgetting of the self. At the time of samādhi, the one who is meditating ceases to exist, he becomes so united with that on which he is meditating that he forgets the self, only the meditated upon is lighted. By such high concentration the world of knowledge is achieved, where all is lighted, inside and outside all becomes one, as if it is all struck by the thunder bolt and lighted by the lightning. Our internal self the chitta acts as the witness and the witnessed, it plays the double role of both in this complicated

world and starts imagining himself as two. This false notion gets rectified in samādhi. The witness gets witnessed and all (attitudes or) facts come to light, therefore there is no other weapon like this thunderbolt, by its fire all the enemetic attitudes of the true—self are destroyed.

The cow is also seen inside the kootasth—it is the Kām dhenu by which all kām or desires are fulfilled just by a wish

After it is Kandarp—The sādhak's wishless desire just happens on its own, nothing is aimed for, but it appears on its own.

During sādhan a bright serpent is sometimes seen inside the kootasth. (28)

Text (29)

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्षमा चास्मि यमः संयमतामहम् ॥ २९ ॥

*Anantas cāsmi nāgānām varuno yādasām aham
Pitrinām aryamā cāsmi yamah samyamatām aham (29)*

Translation :

Of the (non poisonous) snakes or nāgas I am Ananta (sesnāg - the celestial) : of the aquatic deities I am Varuna. Of departed ancestors I am Aryamā, and among the rulers or dispensers of law I am Yama—the Lord of death. (29)

Spiritual explanation :

Anant nāga is seen—causal water—from the neck to the eyebrow centre—control and regulation of air—by prānāyam, curbing of sense organs, holding in the mind and meditating thus absorbing in samādhi.

Inside the kootasth is seen Anant nāg, sky-blue causal water is seen in which all exists. I am the eminent element of water or all juices, by the existence and support of which, creation, sustenance and destruction keep rotating, and the play of the world goes on. Aryamā is the head

of ancestors or 'pitri' and prān : 'p' is for protection. All beings are protected by prān or breath. By the (receding) of this prān the self as body ceases to be—Arya is formed by the element 'Re' understood as recede. The steady form of prān is known as Aryamā. In this stage the air becomes steady from the neck to the eyebrow. Then it goes first to the head, then heart, and gets steady on reaching the private organs. These are the Rik, Sām and Yaju, jointly they become the form of "Aum = ॐ" : Piercing the knots or ties at the head, head to heart and heart to the private organ the air is kept steady upto the neck and upper jaw—this is the 'Richā' or the 'Sāvitrī'. The left breath, right breath and the central breath or the susumnā—the subtle breath is as subtle as the fibre in a lotus stalk—it is the Richā or that by which one can know his true self. By its worship or concentration the mind gets controlled and does not wander elsewhere, thus the steady form of parāvasthā is gained and self-realization is had.

Amongst those who abide by (strict) laws—Yama the Lord of death is the foremost, thus he is the Lord's virtue. It is said in the Kaivalyopanisad—'This atomic form of life getting engaged with Māyā (illusive body energy) keeps entertaining the mind here and there : like a child, it keeps playing in three places of this body by which (three conditions) different states appear—the arisen, the dreaming and the sleeping. When the being gets exhausted by them, he approaches a Guru and starts practice of kriyā. Due to his kriyā he rises to the state of parāvasthā, abiding by it, staying in the flowing stream of Brahm (regularly), the being reaches the undescrivable, eternal happiness and becomes self-realized. Thus the three playgrounds disappear or the three worlds get washed away by the stream of Brahm, putting an end to the play. This abolition of the three, is possible if one abides by rules. Yam is the Lord who abides by strict rules. It is said in yoga philosophy—holding, meditating and absorbing the self collectively (totally) in one subject is 'Sanyam' or being within rule. When this sanyam reaches to the extent where it forgets all other outward subjects and even a chance of getting distracted is not possible,

then it is a samādhi where the onlooker becomes one with the looked upon. The (very) steady prān and mind in such a position are termed as dead—this is the cremation ground, hence none lives in this place of the dying or dead. Only the eternal Lord (Siva) with the goddess Kālī in His heart stays here in the form of subtle prān and keeps moving from one point (cakra) to the other. (29)

Text (30)

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

*Prahlādas ca āsmi daityānām kālah kalayatām aham
Mrigānām ca mrigendro'ham vainateyas ca pakshinām (30)*

Translation :

Among the demons (daitya) I am the devoted Prahlad ; of the subduers I am time, of 'mrig' or beasts I am their king—lion, and of birds I am 'Garuda' the feathered bird of Visnu. (30)

Spiritual explanation :

When the air is steady in the head, genuine happiness exists—lion is seen—bird is seen.

Daitya is born of 'Diti', 'Di' is to divide. Although all happiness is by the Brahm, yet when it is received from sense organs or by the senses, then it is of a divided nature, meaning that it comes and goes, it does not stay, therefore it is not known as the true happiness. Actual happiness can be achieved when the prān and mind become peaceful. This steady state of happiness is known by the sādhak when the air or prān gets still in the head. Nothing can be compared to this everflowing stream of ānand, all the indriyas (senses)—get united and introvert by it and the prān—in the form of personified happiness flows in the chitta of the sādhak, crowning the internal lotus.

It is said in scriptures :

O mother (prān) in whose head or sahasrār (lotus) you

abide—the king bows to him, fame adores him, riches or Lakshmi always stay there, might and might become his followers.

I am lion = ‘Mrigendro ‘ham’’,—Lion is seen in the kootasth, even the roar of a lion gets heard. One who hears it, can anticipate his samādhi next door. Mrig—is to research or request. The greatest research is the research of ātmā and the biggest request granted is that of ‘Mukti’ or freedom.

Vanateya = Garuda—the bird is seen in the kootasth ‘Paksh’ (as in the text) also means pin or the pointed part of an arrow. Mind is like an arrow that travels fast. When this mind rightly aims at the Brahm or concentrates on it with its force, then it is called the carrier of ‘Visnu’ (that which is present in every atom or ‘anu’). Thus of all the fast travelling forces of the mind, one which aims at the Brahm is the best. Anyone with such a concept of the mind has to be very Vinat = humble, without it the Lord cannot be reached. Even by the word ‘Garuda’ this is denoted (Gar = poison, uda = fly up), the tie of the heart works as poison for the being, the one who destroys it and goes up to the kootasth by taking up the air or prān, sees in it, the light which is the great carrier. Thus we see, that on the rising air as Garuda, is the seat of Kootasth-Brahm or Krsna as Visnu. By it, a sort of heaviness is felt in the head, during the parāvasthā of kṛiyā, but by the mind’s forceful aim or concentration, all gets achieved in due course and calmed by the parāvasthā which is gained by a steady breath. (30)

Text (31)

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

*Pavanah pavatām asmi rāmah shastra bhritām aham
Jhasānām makaras cāsmi srotasām asmi jāhnavi (31)*

Translation :

Of purifiers I am the wind, of the wielders of weapons I am Rāma, of fishes I am a (special kind of) crocodile, and of flowing rivers I am the Ganges. (31)

Spiritual explanation :

The air—wishless—is seen—its downward force towards thighs etc.

By acts of air or—Kriyā such as prānāyam etc., a wishless state is achieved. Desires are the roots of sins. These desires can be stopped by prānāyam practice. The impurities of the heart and mind are the real impurities that need to be got rid of, this cleansing is done by prānāyam. The yoga philosophy says of prānāyam—‘*tatah kshiyate prakās āvaranam,*’ = by it (prānāyam) the covering on the light of ātmā is destroyed. Prān is a special energy of the ātmā only, by it the world goes on, concentrating or establishing one’s mind in it, the source of its energy—the Supreme person can be known.

(Lord) Rām is seen. Rām is that which remains in all, it is the ātmā. Weapon is that by which protection is possible. One who establishes in the ātmā—does not fear. Thus ātmā is the best of weapons. By the steady and unbroken flow of prān in a variety of places the knowledge gets lighted up. Out of all knowledge the most pure flow of knowledge is that of the ātmā—it is talked of as the pure Ganges. ‘Jāhnavi’ is its name when it gets stuck or the air gets down to the thighs and (sexually) attracts, getting involved in it up to the neck, the being gets stuck and is misled, resulting in sickness and death which leads to hell ; but (forcibly) flowing away from there and overcoming the passions, the steady flow of the air in the whole body is the form of pure Ganges, which is self contained and content, having no outward attractions or needs. (31)

Text (32)

सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

*Sargānām ādir antas ca madhyam caivāham arjuna
Adhyātm vidyā vidyānām vādah pravadtām aham (32)*

Translation :

Of that which is created I am the beginning, the middle and the end, O Arjuna. (In the 20th text of this chapter—creation etc. have been talked of. Here it is specially mentioned that creation, protection and annihilation all are by the virtues of the Lord). Of all sciences I am the spiritual science or the science of ātmā. Amongst logicians I am the conclusive truth. (Logics are presented in three ways, by arguing and trying to prove one's own point irrespective of right or wrong, true or false—this is termed as 'jalpa'; when one tries just to unjustify the other person by hook or by crook but has nothing to prove himself correct is known as 'vitandā'; and 'vāda' is the process of learning, where the teacher and pupil try to understand the conclusive truth by discourse or when any two, talk with reasoning and try to gain knowledge of the truth, having consideration for each other. Thus 'vāda' being the best way to achieve the truth is My form.) (32)

Spritual explanation :

As the sky—the beginning the middle and the end The steady position achieved after kriyā. One who can logically prove the argument.

I am the beginning, end and middle of creation, the ātmā as a whole is eternally present, the sky has no limits, neither can it be separated as the beginning middle or end. Similar to the sky, which may appear separate in different pots but cannot actually be separated is the ātmā, which appears in different bodies, and thus has separate names etc., but is always present as 'One'—eternally ; it cannot be tied down in any form. In the parāvasthā of kriyā, when the body is forgotten then the oneness of ātmā is experienced

by the spiritual knowledge. Since ātmā is the spirit in the body, so it is the spiritual, its knowledge can be had only by the act of the self or the kriyā of ātmā, thus it is known as the spiritual act. By this spritual kriyā the understanding of the body as self gets destroyed and the actual truth is realized.

'Vāda'—which clears all doubts, is possible only by attaining the parāvasthā. (32)

Text (33)

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो घाताहं विश्वतोमुखः ॥ ३३ ॥

*Aksarānām akāro'smi dvandvah sāmāsikasya ca
Aham evāksayah kālo dhātāham visvato mukhah (33)*

Translation :

Of letters I am the letter 'A' and among compounds I am the dual word. I am also the inexhaustible time. I am the Brahmā, whose manifold faces turn everywhere, who is the creator, and the writer of fortune according to the fruitive acts. (33)

Spiritual explanation :

Kootasth—two—still—the place of origin Brahm facing all directions.

In the 'Om' form of the body, the kootasth can be experienced everywhere, but it always stays in two places—in-between the eyebrows and at the moolādhār or base. It is the untold which is not material, but is eternal—by it is all creation, it is known as Brahm. By the air going to the base mooladhār (earth) all creation gets possible, or far away things can be sensed in the body itself, like taste, smell, sound, touch or beauty. Thus it is called the Brahm who faces everywhere. By it all wishes get granted. The eyes see the central point kootasth, ears hear the sound

of Aum, the tongue tastes the juice-divine or experiences the nectarine taste (air) in the throat. The nose too smells many flowers etc. which are not there. The body is touched by the touch (air) of the Lord. That one Brahm experiences the self in many ways. (33)

Text (34)

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेघा घृतिः क्षमा ॥ ३४ ॥

Mrityu sarva-harascāham udbhavas ca bhavisyatām
Kirtih srir vāk ca nārinām smritir medhādhritih kshamā (34)

Translation :

I am the all-devouring death and I am the generator of all to be in future. Among fine qualities I am the divine form of virtues, by the touch of which a being becomes worthy of prasie. They are fame, fortune, speech, memory, intelligence, faithfulness and forgiveness or patience. (34)

Spirituel explanation :

Death as a kidnapper of all—is of Brahm and will be of Him. The feminine virtues are fame, fortune, speech memory, intelligence faithfulness and patience.

Samādhi's death-like form, is the (kidnapper or) abolisher of all material wants. By the common death the body dies but the mental concepts do not, they cause repeated birth and death. Brahm is that—from where all generates, knowing Him the being becomes the all-knower. This is the best elevation or fame. By abiding in the parāvasthā of kriyā the being establishes the self totally in the form of Brahm. This is the biggest fortune and it gives a particular glow to the person. Speech—the power of speaking in a way by which things can be made understood, this knack increases by sādhnā ; and many, thus get attracted towards such a person. Memory—this is a type of divine virtue, by it the sādhak can remember previous life or lives. By the evergreen memories of kootasth visuals in the parāvasthā

stage, the sādhak gains liberation from life and death. This kind of memory is known as the (spiritual) intelligence. Faithfulness is that by which the chitta and breath can be held on to. Patience and forgiveness is controlling the power received (by the most difficult of sādhan) and not crossing the limited regulations due to being either vexed or over-pleased. Also being able to keep the self, balanced in the event of contrary circumstances. (34)

Text (35)

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

Brihat-sāma tathā sāmnām gāytri chandasām aham
Māsānām mārga-sirso 'ham ritunām kusumākarah (35)

Translation :

Of hymns I am the Brihat-sāma sung to Lord Indra (as the king of heaven). Of verses I am the sacred Gāyatri sung daily by brahmans or those who wish to become sacred. Of all months, I am the month of November (or December, according to the lunar calendar) and of seasons I am the flowering spring. (35)

Spiritual explanation :

The most sacred sound of 'Om'—the act of Omkār kriyā—the union of moolādhār and sahasrār—the permanent feel of spring.

The sādhaks can hear the sound of Om during their sādhnā, when the sound is very high and prolonged at times, then the mind gets absorbed and intoxicated by it. This is an indication towards the Omkār kriyā which the (higher stage) yogis practice. It is the sacrifice of apān vāyu (or breath) with the sacred mantra into the uprising, enlightened energy (fire) of the self. 'Pranav' or 'Om' is the eternal sacred word. It is the religion of the desireless, it is the eternal word and seed of the body, thus it is needed to

be concentrated upon and culminated in the body. By its regular practice the sādhak reaches the advanced stage of paravasthā and unites with the Brahm (therefore he is the true brahman). 'Those who do the kriyā (acts) of the six (spiritual points or) cakras taste the nectar or honey by their tongue'—is said in Rigveda. This nectar or honey is tasted by the control of the mind, and it causes intoxication. The mind can be controlled by practice of kriyā, and it also leads to a sort of drunkenness. This nectar flows from the 'sahasrār' or the thousand petalled lotus in the head. It is the juice of the six spiritual lotus-points, by which the material (ignorance) knowledge is destroyed and the spiritual knowledge and happiness is gained. By enjoying this nectar—spring always exists. (35)

Text (36)

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

*Dyutam chalayatām asmi tejas tejasvinām aham
Jayo'smi vyavasāyo 'smi sattvam satvavatām aham (36)*

Translation :

I am also the gambling of cheats. I am the splendour of the splendid and the victory of the victorious. I am the strength of the strong and the virtues of the virtuous. (36)

Spiritual explanation :

I am the trickery, the splendour, the victory, the perserverence and the truth.

The Krisna worshippers also, have to be tricky. Temptations keep attracting the being into material world, they cannot be got rid of, by simple negation. They have to be left in such a manner that they do not realize that they are being forsaken. The best way to do this is by keeping the mind in the void of the sky, where none gets to know

its whereabouts. Thus it also becomes a virtue of the Lord; otherwise the fraud etc. of gambling is not a virtue. No splendour can be compared with the splendour of Brahma—thus it is His splendour. Even the deities are fearful of those who possess the splendour of the glorious ātmā. Victory—ātmā is the truth—abiding by it true happiness and victory is enjoyed, since no temptations can get hold of it, all enemies get defeated. 'Vyavasāya'—the work-strength is (survival of the fittest) perseverance of the strong. Only the strongly determined can win this battle of 'kuruksetra' (mentioned in the first chapter) and the strength is the devoted act of kriyā (yoga). Virtues—religious acts, knowledge of the real truth, asceticism, etc. are the 'Sattva'; without the increase of these virtues none can abide by the ātmā. A mind with worldly desires engages in fulfilling them, he is always held by them, thus caught by the enemies he cannot enjoy the bliss of freedom or victory and so a possibility of abiding by the ātmā gets decreased. By the rise of Godly virtues or sattva, is achieved self-realization. (36)

Text (37)

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

*Vrisninām vāsudevo'smi pāndavānām dhananjayah
Muninām apy aham vyāsah kavinām usanā kavih (37)*

Translation :

Of the descendants of Vrism I am Vāsudeva (Krisna) and of the Pāndavas I am Arjuna. Of the sages I am Vyāsa, and among the thinkers I am the great Usnā. (37)

Spiritual explanation :

Wish—knower of Brahm—orator—best of men.

'Vrisni' is derived from 'Vris' which means wish. All wishes of an egoistic being are connected with the body. As long as the being is engaged in the rajogun (nature

of man) and tamogun (nature of demons) his material desires are strong. When the nature becomes Godly, then the mind gets introvert. This is the flow of sattvagun or spirituality, which is the form of Vāsudeva (Krishna). By this superior nature, an end is put to the worldly desires and a loving devotion for the Lord appears with strong belief and determination. This wish for union with the Lord (ātmā) is the greatest wish, and knowledge of Brahm is the greatest knowledge.

Pāndava—Pāndavas are the five basic elements of creation. Out of them Arjuna is the form of light or the essence of it. He is the energy of manipur (at the navel) where the balance of air is established. By its balance, the being exists, it keeps the prān and apān (breath) in order. It is the power or heat by which the being lives, therefore it is the main element.

The word Pāndava is analysed in yet another way which deserves mention—

The word Pāndava is derived from Pandā, which means having the knowledge of Vedas or having the intelligence by which the actual truth can be known. Out of these the best is the one who experiences the Brahm (or the truth). Arjuna is also known as Dhananjaya or one who has risen above or conquered wealth. Riches enchant a person more than anything else, wealth and love for one's very own kith and kin are the binding forces of this world, unless they are won over the Brahm cannot be experienced.

Vyāsa—'Vyāsa' are those who know and preach the truth, thereby helping to liberate mankind.

Usanā—is derived from the basic 'vash' = one who is victorious of the indriyas. The rightful 'yogi' or the person who has no worldly or heavenly desires left, is the one who achieves peace, this is told by the Lord in the Gītā. The sādhak who attains this sort of a desirelessness is fit for uniting with the Supreme Person and thus become the all-knower. (37)

Text (38)

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

*Dando damaytām asmi nitir asmi jigīsatām
Maunam caivāsmi guhyānam jñānam jñānavatām aham (38)*

Translation :

I am the rod of ruling for those who need punishment and chastisement. I am the morality of those who seek victory. I am silence where secrets are concerned and I am the wisdom of the wise. (38)

Spiritual explanation :

Punishment, moral acts, silence—seeing the kootasth and self realization.

The miscreants cannot be chastised without punishments thus the ruling rod represents the Lord. By the laws of punishment the masses are controlled and sins are forgiven, but, for the human being his worst enemies are his indriyas, most unlawful acts are instigated by them. For the control of these indriyas the best rod is that of prānāyām. Lack of knowledge, egoism, attachment, envy and desires are the five that create sorrow for man-kind, as due to them the being's fruitive acts take place by which his destiny is formed. This active cycle keeps moving, sometimes up and sometimes down—according to the concepts of the mind which gets ruled by the indriyas. This can be reversed by the sādhan or practice of regular prānāyām. Prān is the special energy of the ātmā, thus it is born by the power of Brahm. Concentrating on it, one automatically meditates on the Brahm or ātmā. When the prān gets calmed and steady by prānāyām, the mind gets controlled and with it the indriyas. Therefore the best rod to cut down the miscreants is prānāyām.

Morality—Those who wish to win over the indriyas are the morally inclined and the acts which they practice for conquering their enemies—the indriyas, is the yogic-art. On reaching the upper stage of this yoga—the parāvasthā—

a position above desires etc. is gained and the being, thus gets fit for 'Moksa' or liberation.

Silence—As the person advances in the parāvasthā, he gets more and more quiet, by his introvertness which is hard to be expressed in words : Thus samādhi is the most secretive, silent stage.

Knowledge—Visuals of kootasth and attainment of the high position. Only in the parāvasthā of kriyā a steady position or form is achieved which can be compared to the Brahm. After it nothing has to be depended upon, nothing is desired or not desired—even if all is present nothing attracts. The indriyas may naturally perform their duties, but it is all immaterial, because, always being in the intoxication of the susumnā nothing is desired For him all is Brahm or of the Lord. (38)

Text (39)

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

*Yac cāpi sarva-bhutānām bijam tad aham arjuna
Na tad asti vinā yat syān mayā bhutam carācaram (39)*

Translation :

O, Arjuna, I am the generating seed of all existence—moving or unmoving. Nothing can exist without Me. (39)

Spiritual explanation :

I am the seed of all—besides Me, there is nothing else.

The Brham or ātmā is the (birth place or) generating cause of all, nothing moving or unmoving can stay without it. As gold ornaments cannot be made without gold, so, in the universe nothing (is true or) exists without the ātmā The world's relation with the Brahm is that of the acts and its doer, but as action cannot exist in absence of the doer, so the world's acts or manifestation cannot exist without

the ātmā or Brahm. The many are imagined by false understanding, although they are all diversified forms of the one ātmā. Much has to be said (and heard) just for the rectification of this false notion, but simply verbal quotations are not enough, the concept of the mind has to be changed, this is possible only by the acts which take us near the Lord and thus help us in knowing and experiencing Him. Total happiness depends on total unity with the Brham, where there is separation with the loved one, there is pain, no matter what the relation is, even if it is of the Lord. So, for eternal spiritual happiness all duality will have to be discarded. This gets possible in the parāvasthā of kriyā, when 'I' and 'You' get united then genuine 'ānand' is achieved. Thus whatever our way of worship is, we shall finally have to cross this path of duality to enter the great ocean of love and submerge ourselves in it. (39)

Text (40)

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

*Nānto 'sti mam divyānām vibhutinām parantapa
Esa tudesatah prokto vibhuter vistaro mayā (40)*

Translation :

O mighty conqueror of enemies, My divine manifestations are limitless, it is not possible to speak about all, what I have told you is a mere indication of My infinite opulences. (40)

Spiritual explanation :

There is no end to My infinite virtues—I have told you this much.

As a guide-line I have told this much in short, there is no end to opulences. The sādhas see hundreds of kinds of virtuous forms during their sādhan. It can differ from person to person, but what has been told is that, which

all sādḥaks see Millions of planets are continuously moving in Him, just like particles of dust Who can judge or describe the might and right of such a Master. There is no limit to His glory, but at the base of all—His light is the one basic root, it can be understood a little in the kriyā's parāvasthā which is void of all matter (40)

Text (41)

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

*Yad yad vibhutimat sattvam srimad urjitam eva vā
Tat tad evāvagaccha tvam mam tejon 'sa-sambhavam (41)*

Translation :

(Summing it up, the Lord tells Arjuna—who wishes to hear more)

Know all that is beautiful, glorious, mighty and best to exist by a spark of My splendour. (41)

Spiritual explanation :

Know it all as a splendour of the Shāmbhavi mudrā.

All that is manifest in the universe, is also basically present in the body.

It is said in the Shiva-Samhitā :

*'Dehe'smin vartate meruh
Sapta dweepa samanvitaḥ
Saritaḥ sāgarāḥ shalāḥ
Ksetrāṇi ksetra pālakāḥ
Risayo munayah sarve
Naksatrāṇi grahāstathā
Punya teerthāṇi peethā ni
Vartante peetha devatāḥ
Trailokya yāni bhūtāni
Tāni sarvāni dehataḥ
Merum samvestya sarvatra
Vyavahārah pravartate*

—In the body is situated the 'Mount-Sumeru' with the (seven islands or) seven divisions of the terrestrial world. All rivers and streams, seas, hills, plains etc., with their keepers, materials, sages, wise ones, planets, places of pilgrimage, deities of those places all surround the Meru and work according to their natural ways.

The powerful energy established in this Meru (spine) is the sole generator of the light of knowledge in the whole world.

The yogi whose mind is established in the internal aimed subject and whose eye-sight is fixed on the outside is the successful sādḥak with the 'shāmbhavi mudrā' (yogic-posture) who has unlimited powers.

As regarding the Shāmbhavi mudrā—it is written in the Goraksa-samhitā—

'By looking at the mascāra of one's own eyes, by a fixed eye-sight—with the eyes half open concentrating on the ātmā internally is known as Shāmbhavi mudrā. It is told as very confidential in the tantra.'

Its fruits are thus :

One who knows this Shāmbhavi mudrā is compared to the eternal Lord. He stays in an unmoving eternal manner like the creator Brahmā.

In the samādhipād of yoga philosophy are mentioned the superior fruits of Shāmbhavi mudrā.

When the chitta is calm and steady—a pure, white, steady soothing light is experienced in the sky, know it to be the light of the Guru's personified knowledge. (41)

Text (42)

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

*Athwā bahunaitena kim jñātena tavārjuna
Vistabhyāham idam kṛtsnam ekāmsena sthito jagat (42)*

Thus ends the tenth chapter of Srimad Bhagvad Gitā in the matter of the best of Virtues of the Lord or Opulence of the 'Absolute'.

Translation :

What need is there, O Arjuna, for all this detailed knowledge ? With a single fragment of myself I support and pervade this whole universe. (42)

Spiritual explanation :

Much need not be known. The atoms of dust enter the atoms of water—water's are absorbed by heat or light (or fire)—thereafter they go to the air and sky—from the sky to the Brahm—and by a part of the atom of Brahm is the world.

The world which is just with a single fragment of the Brahm is connected with Māyā, thus the truth is kept covered by illusions. The rest (or the truth) is unseen and from it appears the prān which gives birth to the being and pervades the world, but it has no form. Becoming playful it divides into five prāns (airs) apān etc., the prān at the heart keeps the being alive. By the rubbing of prān and apān 'agni' or fire is produced. 'Ag' is to move—this fire moves upwards and goes to the head and produces the spiritual light or fire and sacrificing in it, by way of kriyā the parāvasthā is obtained and as a result of the sacrifice the self absorbs in the Brahm. Thus the world becomes the form of Brahm or is known as being just a part of Him, says the 'Shruti'—this position is gained by piercing the hole in the head—the Brahmrandhra—(by yogic acts)

This stage is of the liberated from life. Of it, says the 'Kath-Sruti'—

—Those who reach the parāvasthā by kriyā, first attain the third eye kootasth and become Siva, getting steady in this form of kootasth, they become Visnu (all can achieve this position by trying) Performing kriyā with strong determined effort—the Kundalini rises, which enables the being to shed all desires, if he wishes. After it, divine nectar is received

and by the intoxication of the parāvasthā, an eternal position is gained which is of the Brahm.

The five basic natural elements, the five active organs, the five sense organs—all together, in the fifteen, is present the prān—from the subtle to the solid objects or matter. One atom of the prān is in the sky, two atoms in the air, three in the fire, four in the water and five atoms of pran are in the earth—all these subtle atoms with the saman virile create the five sensations of the five elements—they get solid (as the ears etc.) and combining with the blood etc. they form the body, hands and legs, thus ego develops. In this manner creation goes on from the subtle to the solid form unendingly.

During the time of annihilation the earth's atoms enter the water, the water's enter the light, the light's go in the air, the air's reach the sky and the atoms in the sky join the atoms of the Brahm. The world is just by a part of the Brahm's atom, it is absorbed back in the same way that it appeared.

Brahm is endless, thus its sphere is all pervading. This sphere is formed of atoms and it stays in all beings in the form of (Brahm) atom. At the end of the world all atoms enter this sphere of the Brahm's atom. When is this stage achieved ? Say the wise —

“यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह।

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम्।”

—'When the five senses get steady with the mind and the brain stops its imaginations, then the highest stage (of parāvasthā) is gained.' (42)

Thus ends the spiritual explanation of the tenth chapter of Gitā named—

Shyāmācharana Ādhyātmik Deepikā or Shyāmācharan's Spiritual light.

Chapter XI

Vishwa Rupa Darshan Yoga
The Universal Form

Text (1)

अर्जुन उवाच
मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Arjuna uvāca

Mad anugrahāya paramam guhyam adhyātma-samjnitam
Yat tvayoktam vacas tena moho' yam vigato mama (1)

Translation :

I have listened to Your instructions on confidential spiritual matters which You have delivered unto me, due to Your kindness, by it my illusion is now dispelled (1)

Spiritual explanation :

It is being realized by the (spiritual) light in the body—all illusion is dispelled by your words, the confidential spiritual knowledge—which has to be known from a Guru.

The understanding of the body as self is the most illusive knowledge, which never wants to leave. From the second chapter upto here the Lord has spoken about

the ātmā or the form of the self. In the tenth chapter the Lord tells Arjuna that I am the basic seed of all, and the world is just by a fragment of Myself. Thus Arjuna tells the Lord that he has been able to understand the self, the Lord, and the relation of the self and the world with the Lord; since illusion is dispelled by this understanding, his ego of the self as doer is also gone. He has understood that the Lord is the ātmā, the Master, and all in all. By the grace of the Lord, his mind is settled, and will not wander astray.

When the Guru blesses the being with this internal knowledge, then by the effect of the spiritual understanding only, the illusion can be dispelled. (1)

Text (2)

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

Bhavāpyayau hi bhūtānām shrutau vistaraso mayā
Tvattah kamala patrākṣa mahātmyam api cāvvyayam (2)

Translation :

O lotus-eyed ! I have heard from You repeatedly about the appearance and disappearance of all material manifestation and living entities, realized through Your inexhaustible glories. (2)

Spiritual explanation :

Hearing in detail from You—is known that You are the inexhaustible, unending Great Atmā—O lotus-leaf-eyed—kamala-patrākṣa.

The sādhak's illusion can be dispelled only by the magnificent glories of the Lord, which he sees by his insight. Many a things which were not previously seen or heard are experienced and understood by His virtues through the eye of the kootasth. That universally manifested eye, like the round leaf of a lotus—can be experienced by every

being and seeing it, there is no end to the joy of the mind and prān. It seems as if all the details of the heart and mind are openly written on this leaf-eye and nothing can be hidden from it.

When the form of the Supreme Man is seen in the kootasth by the fortunate sādhak, then his illusive ego of the self as doer gets dispelled forever, just like a dependant person who cannot be proud of himself in front of his supporter. Actually in the absence of desires who will be the doer? When the sādhak knows Him as the source of all that is, all that was and all that will be; as the controller and deliverer of all, yet aloof in such a way that His personality is not lost, although He is all pervading; then the sādhak too becomes like Him, discarding his ego of the self and the illusions of the mind. (2)

Text (3)

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

*Evam etad yathātha tvam ātmānam paramesvara
Drstum iccāmi te rupam aisvaram purusottama (3)*

Translation :

(More is said—creation and annihilation is by You only—this You have already said in the seventh chapter and) I believe what You are saying when You tell me that by Your lighted magnificence You pervade the universe, yet O Supreme Person, I wish to see Your glorious form and know how You have entered this cosmic manifestation. (3)

Spiritual explanation :

The ātmā wishes to see and know (or experience) that form of the Lord God.

—The internal experiences are full of wonders ! I do not disbelieve them, nevertheless I would like to see how

just by a fragment of Yourself is possible Your inconceivable opulence. During sādhan many things are seen, big, small and otherwise. The sādhak who stay in the (form of) kootasth become Siva, from all directions they gain experiences—those which were already present in the self get lighted by the virtue of sādhan. This body (in the ॐ Om form) is the illusive, it has six main centres (or cakras). The parāvasthā of kriyā and ultimate peace can be achieved by performing kriyā at these six points. Making the Kundalini (at the base) rise by the act of prān (air), will be seen the enormously lighted symbol of Siva or 'Linga' which appears on its own, then the being can understand that he himself is the Siva. Then the sādhak is able to see the Supreme Person and abiding in the parāvasthā of kriyā he experiences the pervasion of Brahm all over. All that is in the six cakras is also, visible. Gradually by the practice of kriyā is seen a lighted flame in the susumnā. Withholding the virility of the body and performing kriyā, one is also able to see the 'bindu' or point in the centre of the eyebrows. By this bindu is the creation and annihilation. A Godliness is achieved by continuous prānāyām, and many virtues are gained. Simply material worship, in absence of kriyā is of no value. By kriyā various sounds are heard internally and prānāyām makes the breath (air) steady which gives rise to successful samādhi. Inside the kootasth is the very subtle (pin) point, the world is contained in it. In the wondrous thousand petalled lotus the Lord Siva with His energy—'Sakti' is present in a united form as the mother and father of the world. It is termed as the 'Ardha-nārisvar' or the half male and half female form. This is a single fragment of the Brahm, experiencing it, all the desires for seeing and 'having' diminish.

This opulence of the Lord by just a part of His atom is what Arjuna wishes to see. (3)

Text (4)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

*Manyase yadi tac chakyam mayā drastum iti prabho
Yogesvar tato me tvam darsayātmānam avyayam (4)*

Translation :

(Not just because I want to see, but) if You think that I am able to behold that cosmic form of Your's, then O greatest of all yogis, kindly show me that eternal universal self. (4)

Spiritual explanation :

If at all You think that "I" can see—then is seen the eternal form in the kootasth.

Arjun has lost his ego, he is bowing at the feet of his Guru (Krisna). He is overwhelmed by knowing the limitless glories of the Lord and he becomes as humble as can be. It seems impossible for him to even reach the atomically minute super human great power of the Lord, but knowing the Lord to be kind, and more so, towards those who surrender unto Him, Arjuna with a fearful heart puts forward his request. Yet at the same time he tells the Lord not to grant it if he is not worthy of it. He is ready to try and make himself more worthy, he only wishes to be remembered by the Lord as a humble devotee. This is the mental condition of all those who surrender unto Him.

These feelings of Arjuna can be well understood as the glorious manifestation of the Lord and His (illusiv) Māyā is not anything ordinary. Who is able to see it ? Not even those who are pure, generous and sacrificing etc., but it is possible only by His special kindness, we can hardly do anything which will make us worthy of such a reward.

The formless glory of the Lord and the form which He takes—both are the eternal aspects of the Lord which the yogis see in the kootasth. The collective pervasion of the Lord is by His light, His knowledge, His seed or His womb. These three aspects can be seen by the yogi only.

It is said :—

*Yā te Rudra Sivā tanuraghorā pāpakāsini,
Tayā nastanuvā santamayā girisantābhichākshihi*

—O Rudra! O girisanta (or the one who pleases the mind—by staying on the hill top of meru—the sahasrār and fills the self with spiritual happiness) by your small ('tanu') eye look at us and bless us with fearlessness, brighten our good acts and fill us with happiness.

It is further said :—

*tatah param Brahm param brihantam
Yathā nikāyam sarvabhootesu goorham,
visvasaikam parivestitāram
Eesam tam jnātvāmritā bhavanti*

— He is higher than the material world etc. and higher than nature. He, who is abiding in all forms of bodies and who is pervading the whole world—knowing Him the sādhak becomes a form of the eternal and gets liberated.

Yogis get to know these forms. One is the nameless form which enchants the world and is inlaid in the internal light and the other is the sky-like peaceful, steady and pure form. The yogis see the eternal form of the self or the Supreme Person inside the kootasth and experience the finest and the most lighted magnificent form in the parāvasthā. It is not easy to understand this ; how the smallest atom can become universal is beyond imagination. Thus Arjuna wonders whether he is worthy of seeing such a form, since so far, he does not even think of himself as a yogi. (4)

Text (5)

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

*Shri Bhagavān uvāca**Pasya me pārtha rupāni sataso'tha sahasrasah**Nānā vidhāni divyāni nānā varnākṛitini ca (5)*

Translation :

Said the Blessed Lord—My dear Arjuna (son of Prithā) behold My varied forms in varied colours (dark and light), decorated in many ways. (5)

Spiritual explanation :

It is being experienced by the kootasth—see hundreds of thousands of forms, I am established in many things, many colours.

By performing kriyā the inner self gets lighted, just as a lamp removes the darkness of the place wherein it is lighted. The Supreme Person who is in the kootasth gets visible by kriyā, He is the guide to all things, thus all is experienced in the body only, from the atomic to the magnified. Earth, water, light, air and sky are elements of all bodies, within it is an aggregate form of the five sense organs, the five action-organs etc. The subtle atomic forms of these can be seen by the yogi—the changing colours get visible. All inward and outward essence is known by it. Later, by seeing the Brahm, who is beyond all this, a capacity to enter all and to know all is achieved.

The yogis can see and understand—all they wish to, through the kootasth. The change that keeps taking place, cannot be seen by the common eye, but the yogi or the one whose insight is developed (or opened) can understand it, thus they get to know the acts and aims of people, as the obstructions do not exist for them. Feeling and experiencing the Lord in the self, His Godliness and His abundant kindness towards the devoted sādhak can be known. (5)

Text (6)

पश्यादित्यान्वसून् रुद्रानश्विनी मरुतस्तथा ।
बहुन्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

*Pasyādityān vasun rudrān asvinau marutas tathā
Bahuny adrsta-purvāni pasyāscaryāni bhārata (6)*

Translation :

O best of Bharats, see here the various manifestations of (12) Ādityas (11) Rudras, (8) Vasus (2) Aswini Kumārs and demigods. Behold that which no one has ever seen or heard before. (6)

Spiritual explanation :

Sun— eight vasus, Rudras, Aswini Kumārs, Maruts—see all these, all are My wonderful forms.

The kootasth is so very lighted ! It looks as if twelve suns have arisen together. The eleven Rudras, eight Vasus, two Aswini Kumārs, the forty-nine Maruts (all forms of demigods) and all the things you may wish to see, can be visualized in the kootasth. All these wonders (can) collectively present themselves in the body. The yogis hear and see unheard and unseen things in the kootasth, even the form of the self is seen there. Those who are gone, or those who will come in the world are also known by the kootasth. What can be more wondrous ? (6)

Text (7)

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

*Ehaikastham jagat kṛtsnam pasyādya sa-carācaram
Mam dehe gudākesa yac cānyad drastum icchasi (7)*

Translation :

Whatever you wish to see can be seen in this body, O Gudākesa-(conquerer of sleep or Arjuna) all at one place. In this universal form of Mine can be seen whatever you may desire to see, the pre-creation, the present and the future (you can even know who will win or lose this battle). (7)

Spiritual explanation :

All the moving and non-moving are by Me, (or My

forms)—anything else too which you wish to see in this body.

In this sphere of the kootasth all living and non-living can be seen. All are a form created by the ātmā and are just a reflection of the chitta, it is not possible to count them. The act of present, existed as imagination before hand, the reasons for it existed even before the imagination. The way they will be in future, all are displayed in the kootasth. It has the unbroken form of all pervasive time, thus the past, present and future all are in it collectively. Staying, always by the kootasth, all gets known as the in-sight into all is achieved, but without becoming a yogi the covers are not removed. Arjuna is a yogi who has achieved this position, thus the Lord addresses him as Gudākesa, which means—one who has won sleep. Sleep cannot be overcome, unless one goes into samādhi or deep meditation. (7)

Text (8)

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

*Na tu mām sakyase drastum anenaiva sva-caksusā
Divyam dadāmi te caksuh pasya me yogam aisvaram* (8)

Translation :

You cannot see Me with your common ordinary eyes, thus I give to you divine eye-sight (of knowledge's light) by which you can behold My mystic or yogic opulence. (8)

Spiritual explanation :

You will not be able to see with these eyes, I will give you one eye-similar to the sky, by which you will be able to see the form of God (with yogic light) by yoga.

This form is seen by the divine spiritual eye, when, by the blessings of the Guru this eye gets opened (which is sky-like), then in that sky's sphere of the universe, everything

can be known. By placing the mind in this sky, the Lord's yogic magnificence is understood. One who is able to control the mind by ātma kriyā, inspite of appearing as others, can see divine wonders very clearly. Ātmā is the divine for which all should aim, and prānāyām is the act which can achieve this aim. This is done by a steady mind and a steady mind can be attained by kriyā. When by the yogic power of an able Guru the sādhak is blessed and his spiritual eye is opened, then he experiences many unseen, gratifying things in the self. (8)

Text (9)

सञ्जय उवाच
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पाययि परमं रूपमैश्वरम् ॥ ९ ॥

*Sanjaya uvāch
Evamuktvā tato rājan mahā yogesvaro harih
Darsayāmāsa pārhāya paramam rupam aisvaram* (9)

Translation :

Sanjaya said O king, speaking thus, the supreme Lord of all mystic power (yoga)—Krsna—displayed His universal form to Arjuna (which is told in the next 6 texts). (9)

Spiritual explanation :

It is experienced by the spiritual eye—thus displayed His form to the lighted kootasth of the body.

True knowledge gives divine sight even to the blind. By it, the mind itself becomes the speaker and the listener, it sort of separates into the two. Attraction towards materialistic world gets diminished due to the effect of sādhan and thus spiritual sense develops. By it such a person can see the best form of the Lord. The highest yogic form of the Lord appears in the kootasth with the supreme knowledge which devours the mind's lowly attitudes and fixes the mind on

the Lord—without a purified and steady mind none can visualize the Lord. By the divine sight, all past, present and future gets known. As in a dream we see far away places and happenings, so a sādhak, by his subtle insight can see future happenings, of course the sādhak has to be a successfully achieved yogi. (9)

Text (10)

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

*Aneka-vaktra-nayanam anekādbhuta-darsanam
Aneka-divyābharanam divyānekodyatā yudham (10)*

Translation :

Arjuna saw in that universal form many mouths and eyes, it was filled with wondrous sights and decorated with divine dazzling ornaments and arrayed in many garbs. (10)

Spiritual explanation :

Many people are seated before the kootasth many eyes are gazing towards the kootasth many wondrous forms—holding heavenly weapons

All these are heavenly forms, looks as if many people are sitting. Various eyes seem to be gazing at something of the kootasth. Wondrous forms that were not seen previously get visible. How amazing ! Many are standing adorned with ornaments and weapons. (10)

Text (11)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्मयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

*Divya-mālyāmbara-dharam divya-gandhānulepanam
Sarvāścaryamayam devam anantam visvato-mukham (11)*

Translation :

(More of it is said)— He is garlanded and dressed gloriously. He smells divine and scents are smeared over his body. He witholds many surprises, He is lighted and magnificent, all expanding and unlimited. (This was seen by Arjuna.) (11)

Spiritual explanation :

Garland of the sky, smell of the (sky) divine—all wondrous, divine scenes of the kootasth get visible. Endless forms, eyes of all beings—the accomplished (in yoga) are constantly aware of the kootasth, their sight is on the kootasth, actually they are a form of it only—nothing besides it, is there.

Eternity, living and dying all exist by Him only, therefore endless forms get seen in the kootasth. Unlimited flower garlands, various beautiful garbs—(but) all formed by the sky! Heavenly smell and light fill the atmosphere and expand in an endless manner ! This whole world is a form of the kootasth—thus all can be seen in it. Fixing the eye in the kootasth is a way to accomplishment of yoga, such yogis with their divine bodies are also visible in the kootasth. Similar to the sun which shines in the sky as well as on different objects is the atmā, by the reflections of whose light are lighted up all bodies. In the kootasth is reflected the whole world. 'I' exist on the outside as well as in the inside of the kootasth, in the kootasth of many living beings, thus looking at it and unable to know the true 'I' one just stares aghast. (11)

Text (12)

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

*Divi surya sahasrasya bhaved yuga pad utthitā
Yadi bhāh sadrīsi sa syād bhāsas tasya mahātmanah (12)*

Translation :

(The magnificence of the universal form is thus described)—
If hundreds of thousands of suns rose up at a time into the sky, they might be compared to the effulgence of the Supreme Person in His universal form. (Arjuna was shown this form, part of it was described in the last text.) (12)

Spiritual explanation :

That great ātmā kootasth—lighted as hundreds of thousands of suns, or rather more—lights up all sides everywhere.

How lighted is that kootasth ! As if hundreds of thousands of suns are shining together in the sky. Thousands of suns rise together at the time of annihilation. The all devouring form with its acts of total destruction is shown to Arjuna. Can anyone have the courage to see it or bear it ? It is only possible if the Lord gives the capability. (12)

Text (13)

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

*Tatraikastham jagat kritsnam pravibhaktamanekadhā
Apasyad deva-devasya sarire pāndavas tadā (13)*

Translation :

(Waiting for further development Sanjaya says) At that time in the universal form of the Lord, Arjuna saw the unlimited expanse of the universe situated in one place although divided into thousands and thousands. (As various parts of the body are situated in different parts of the body, so in the body of the Lord of Lords is situated the universe.) (13)

Spiritual explanation :

Sees the whole universe there—forms of all kootasth in one's own body (pandava) were seen. The five pāndavas are in the body itself.

The universe consists of the Godly planets, the planet of ancestors and the planet of man. Similar to the thousands of materials that keep flowing in the stream of the river are the thousands of beings and hundreds of planets or worlds in the kootasth. Arjuna watches them, these variety of forms are of the kootasth only. In the body the pāndavas can be seen. All bodies are by the basic, five elements or joint with the energy or power of the five pāndavas—the earth, water, light, air and sky. Our body consists of that which is in all, thus knowing the self properly or fully well, the whole world gets known. (13)

Text (14)

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

*Tatah sa vismayāvisto hrista-romā dhananjayah
Pranamy sirsā devam kṛtāñjalir abhāsata (14)*

Translation :

(What Arjuna did on seeing this form is thus said)—
Then, bewildered and astonished, his hair standing on end. Arjuna began to pray with folded hands and said. (14)

Spiritual explanation :

*Astonished and overwhelmed (with a variety of feelings)
Arjuna bows with folded hands—speaks.*

—It is a natural stage of astonishment, what else ?
So much of light in such a small body ! Every thing every being of the world is present in the kootasth. At the start the sādhak sees the kootasth in his own body. Thus it is natural to wonder how so much can be seen or experienced in the body only ! Then is the body not as small as we think it is ? Yet the sādhak is not able to understand that he is just part of an atom, but in that atom too the world exists. It is very astonishing no doubt, still it is as pleasing.

Thus the sādhak wishes to pray or speak to the Lord—
(with his hair standing on end). (14)

Text (15)

अर्जुन उवाच
पश्यामि देवांस्तव देव देहे
सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

Arjuna uvāca
Pasyāmi devāns tava deva dehe
Sarvāms tathā bhuta-visesa-sanghān
Brahmānam isam kamalāsana-stham
Rhisims ca sarvān urgāms ca divyān (15)

Translation :

(What Arjuna said, is told in the next seventeen texts by Sanjaya to Dhritarāstra. Although neither Sanjaya nor Dhritarastra were present but by the grace of the great sage Vyāsa, Sanjaya could see and know far away happenings.)

Arjuna said O Lord, in your body I see all the demigods, sun etc., and all sorts of living entities (even the tree to the bush or twig). Similarly all sages and even divine serpents can be seen. I can also see the Master of all demigods Brahmā—who is seated on the lotus which is stationed on the earth's pericarp, or the lotus rising on the stalk (as sumeru hill or the spine) from your navel. (15)

Spiritual explanation :

It is experienced by the (spiritual) light in the body—sees in the kootasth of the self (spiritual sky) all demigods—specially Brahmā—Visnu—Mahesa (or Siva) all sages, even birds etc.

With the divine sight obtained by the sādhak through his sādhan or practice, it can be experienced in the self. The sādhak himself too, is a form of the ātmā, yet these experiences are had naturally by the effect of sādhan. But

are these visuals possible in this corpulent form of body? No, these are seen in Godly bodies or the sky. This sky is also present in the body, in this sky are lighted up all forms of the universe, but only the one whose divine sight is lighted by his spirituality can see it all. The Brahmās seat is the lotus of moolādhāra cakra, by Him all is created. (15)

Text (16)

अनेकबाहूदरवक्त्रनेत्रं-
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तत्त्वादि-
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

Aneka bāhudara vaktra-netram
Pasyāmi tvam sarvato'nanta-rupam
Nāntam na madhyam na punas tavādim
Pasyāmi visvesvara visva rupa (16)

Translation :

O Lord of the universe, I see in Your universal body many forms, many bellies, many mouths, many eyes, many hands etc. You are expanded all over. There is no end no beginning and no middle to all this. (16)

Spiritual explanation :

Many hands of many are seen, many bellies of many—many faces of many and many eyes of many—You are seen all over. There is no end or beginning, thus there is no middle. As far as the eye goes You are seen—This universe is of the universal Lord.

Inside the kootasth unlimited faces with unlimited eyes etc. are seen. It is seen everywhere, thus it is not possible to know its beginning end or middle. O Lord of the universe, it looks as if you are sitting in various forms in the world, then I, you or He, this or that, all are by You only. You are the form of the world and You are its Master. (16)

Text (17)

करीटिनं गदिनं चकिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

*Kirītinam gadinam cakrinam ca
Tejorāsim sarvato diptimantam
Pasyāmi tvām durniriksyam samantād
Diptā nalārka dyutim aprameyam (17)*

Translation :

(More is said) You are adorned with (helmets) crowns, clubs, and discs, it is difficult to see You, because of Your glaring light of many suns and fiery effulgence (thus Your form as such, cannot be truly known). I see You all over. (17)

Spiritual explanation :

Description of the kootasth :-

All is surrounded by Your beauty, above it the crown, all is encircled by the club—round like the disc—unlimited light—fiery—like the fire—the sun—the electricity (or lightening)—but not like any—it is not comparable—nothing is as this light—this world's light is by the light of that (black-moon) Kṛsnā—(dark round). None has seen this light ever—(aprimeya)—(the very fortunate one, can go there—man does not have the courage).

—Actually, this brightest of lights cannot be seen unless one is very, very fortunate, and this fortune is achieved by pleasing the Almighty. It is that, which unties worldly ties. It is lighted by hard work in the form of yoga practice and by the light of knowledge thus obtained—the binding knots are opened and liberation with self-realization is had, by knowing the Lord's all pervasive magnificence, the being realizes the self also, (or vice versa). Anyway it is the best fruit of yoga performed with belief, dedication, devotion and hard work, by way of determined practice.

The parāvasthā of kriyā is like Vaisvānara (the epithet of fire) it destroys the being's 'I' and 'My'. It is the fire or heat of 'prān (breath), kriyā is performed by it.

It is the ātmā and the (spiritual) Guru.

"Idam Visnurvicakrame tredhā nidadhe padam, samoorhmasya pānsule"—This Visnu (basic magnificent form of the Lord) is the parāvasthā of kriyā. (Mentally) abiding in it 'tredhā nidadhe' you can go from anāhat (heart-cakra) to the visudhākhyā (neck) from the visudhākhyā to the moolādhār (base) from mooladhāra to visudhākhyā, visudhākhyā to svādhīsthān. Svādhīsthān to Manipur (navel)—in this way a steady position at the navel, gives actual understanding concept of the Brahm's position in the parāvasthā of kriyā. This destroys all illusiveness and the whole universe gets known as being (pervaded by Brahm and) of Him only

Brahm is the womb of all. From him is born the sky—in it the air—by it the fire—then the water and the earth. All comes from Brahm and goes back into Him. He is the all doer. Ātmā is the creator sustainer and destroyer of all. In the kootasth which gets visible during kriyā, is the Supreme Person, Who is the all doer, He is the Brahm—regularly concentrating on Him the sādhak becomes as Him. Regarding this Supreme Person, it is said in the mundakopanisad—

*'Hirunmaye pare kose virajam Brahm niskalam,
Tacchubhram jyotisām jyotistad yad ātmavido viduh*

—In that super golden enclosure is enlightened the fully pure Brahm. This purest of lights is the light giver to all that is. It is that which is known by the one who knows the ātmā. This Supreme Person is hidden within the incomparable light.

Says the Eesopanisad—

'hiranmayena pātreṇa satyasāpihitam mukham'—By the golden lighted disc is hidden the truth, or the sphere of the sun keeps covering the face of Brahm.

It is further said in Eesopanisad—

*'Tejo yatte rupam kalyānatamam tatte pasyāmi
yorsāvasau Purusah so'hamasmi.*

—Only by Your kind blessings it is possible to see Your blessed form (as that). That centrally placed in the lighted sphere of the sun is the person, who is also the 'I'.

Those who are established in the kootasth or have been able to enter its encaved position, reach the eternal planet. Seeing the white light beyond it—all gets known This is not achieved unless a totally steady position of the self is obtained, such a steady position is possible by reaching beyond the prān, apān vyān (three kinds of air or breath in the body—the out-going, the in-coming and the existing respectively) and maintaining a balanced form which takes the being above the three gunas, thus the balanced air gets steady at the navel centre and then right up to the heart and absorbing in the Lord at the heart the sādhak becomes the all knower.

The beauty of the kootasth is described right up to text thirty one. It is surrounded by a brightly lighted crown which seems to be studded with gems and adorned by the round golden sphere which is incomparable, the sight of it attracts and intoxicates the mind. At the beginning this disc keeps revolving as if some warrior is protecting himself, whosoever concentrately meditates on this, has little or no fear of downfall. It is said to consist of four heavens

(1) The great heaven—in which a steady position is gained.

(2) Parvyom or the higher sky—entire expanse of heaven which is seen in the Brahm can be spoken of, but cannot be well defined.

(3) Natural absorption of the ātmā (by kriyā yoga) which is also called the destruction (of worldly matter) or a sort of death (pralaya)—the hidden heavenly abode, the parāvasthā of kriyā.

(4) Achieving great competence beyond the 24 essentials or after the sādhan of the basic elements and conquering the mind—with indriyas etc. is reached the Nārāyanākhyā heaven—that of the spiritual eye the (Supreme) Person and the Godly. In this sphere of the Brahm's circle moves the man who can separate the milk from the water, like the 'Hans' (the divine swan), thus is said—

“Asmin hanso bhrāmyate Brahm-cakre.”

The light of the kootasth perpetually shines like the

sun. Inside this light is krisna's brilliant incomparable light which brightens up all sides, its beginning or end cannot be known. By the worship of this kootasth's sun, (all) knowledge, peace, fame or steady accomplishment and a reposed deliverance is attained.

When a yogi is on the correct path, engaged in his sādhan he gets some signals to show that he is on the way to Brahm realization. These are mentioned as follows in the svetāsvar-upanisad :

*“Neehāra dhoomārkānilānālānām
Khadyota vidyuta sphatika shasinam,
Etāni rupāni purah sarāni
Brahmanya-abhivyakti-karāni”*

At first heavy frost or snow, (smoke or) vapour, air fire, twinkling of a fire-fly or of ornaments, or lighted by lightening white crystal stone and a full moon come to (get lighted) light in the sādhak's vision during sādhan. (17)

Text (18)

त्वमक्षरं परमं वेदितव्यं-
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

*Tvam aksaram paraman veditavyam
Tvam asya visvasya param nidhānam
Tvam avyayah sāsvat-dharma-goptā
Sanātanas tvam puruso mato me (18)*

Translation :

(Imagining your magnificence and supremacy is impossible) You are the eternal word, the Supreme Person the—'Primal objective' of the world, who is 'veditavya' or known by those who strive for final emancipation or beatitude. You are the oldest (but) inexhaustible. You are the maintainer of religion, the eternal personality of Godhead. (18)

Spiritual explanation :

You are the eternal kootasth—which should be known—it is the primal—beyond all this world you are the final beatitude—you are the unperishing form of confidential religion – kriyā which is personally learnt from the Guru—O God, this is my feeling.

—You are the kootasth, it is the one, which is worth knowing. All the rest that is known or is to be known in this world is a tying factor thus it is not of ultimate use. You are the final beatitude. Nothing except the parāvasthā of kriyā can be forever depended upon. This world's realization also depends on it only. All that is known besides it, is usually coming and going. You are the protector of eternal religion—the form of kriyā or prān, without which the world will cease to exist. This steady, universal, great prān evolves into the form of illusive, magnified Māyā—when it playfully changes as the breath which takes birth and dies—getting attracted by the various objects created by its five elements. Yet, His unplayful steady form is secretive and eternal, but it can be understood only by sādhan or practice according to the teachings of the Spiritual Master. You are like Him with all the aspects of the eternally accomplished Supreme Master. O God ! This is what I feel about You—on seeing You. (18)

Text (19)

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशक्त्रं-
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

*Anādi-madhyāntam anant viryam
Ananta-bāhum sasi-surya-netram
Pasyāmi tvām dipta-hutāsa-vaktram
Sva-tejasā visvam idam tapantam (19)*

Translation :

You are the origin without beginning, middle or end, you have numberless arms, the sun and moon are your eyes. Your power is limitless. By your fire like radiance you are heating this whole universe. (19)

Spiritual explanation :

Without a beginning middle or end, because all is united—all arms are His arms only—moon and sun are his eyes—on the right is the sun, on the left the moon. Lighted like the fire is the face—the world is overheated by the radiance of it—thus heated by the heat of self I am not able to keep steady.

—When the 'I' and 'My' are gone, what remains is the undefined. It has no beginning middle or end, this sort of an experience is had when the being gets self realization. The many arms he sees or imagines as the many many beings, are known to be of the Lord only, indicating His power as the power in all. The moon on the left and the sun on the right look wondrously beautiful. The mouth is radiant with the (burning) fire like radiance, which heats the whole universe. Thus, unable to bear the heat or glow, sweat flows from the body. (19)

Text (20)

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं-
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

*Dyāv āprithivyor idam antaram hi
Vyāptam tvayaikena disas ca sarvāḥ
Dristvādbhutam roopam ugram tavedam
Loka-trayam pravyathitam mahātman (20)*

Translation :

O great one, although you are one, you are spread

throughout the sky and the space from heaven to earth. As I behold this terrible form of Yours I see that all three worlds are perplexed by it. (20)

Spiritual explanation :

The one who stays on the earth, in heaven and within the heart pervades all sides, all over—all gets lighted. Seeing this fiery form of Yours the three worlds and myself are perplexed. It is forgotten that the three heaven, earth and lower regions are in the body only. At last—it is experienced by kriyā in its later stage.

The whole universe seems covered by the light of the Brahm, so much so that sky and earth get united by the all pervading light. This universal form is so wondrous that at the time of seeing it the sādhak gets perplexed and becomes fearful, the mind gets enchanted but the body becomes listless, the three planets are understood in the self and a sort of pain is felt in the whole body, though nothing had existed in the mind prior to kriyā. (20)

Text (21)

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

*Ami hi tvām sura-sanghā visanti
Kecid bhītaḥ prānjalyayo grīnanti
Svastity uktvā maharṣi-siddha-sanghāḥ
Stuvanti tvām stutibhiḥ puṣkalābhiḥ (21)*

Translation :

All the demigods are fearful and some with folded hands are praying to You for protection. Other sages are singing hymns and praising You as the all in all. (21)

Spiritual explanation :

The eyes get fixed on it ! Some frightfully fold their hands : the self-attained pray for peace, other sages sing hymns and yet others are just overwhelmed with gazing eyes.

Those who have visualized the internal world by sādhan can see all this in the kootasth. It is not that Arjuna just imagined all this due to fear, it is actually experienced by the sādhak. May be when one fortunate sādhak visualizes all this, at that moment some other sādhak are also seeing the same. The sādhak can see himself too, in it. According to the mental state of the sādhak himself, he sees the other sādhak—(astonished, fearful, overwhelmed etc.) other sādhak can see vice versa too, but it is necessary to be spiritually awake and have a divine vision. (21)

Text (22)

रुद्रादित्या वसवो ये च साध्या-
विश्वेऽश्विनौ मरुतश्चोष्णपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा-
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

*Rudrādityā vasavo ye ca sādhyā
Viśve'svinau marutas cosmāpās ca
Gandharva-yaksāsura-siddha-sanghā
Vikṣante tvām viśmitāś caiva sarve (22)*

Translation :

The various forms of Lord Siva. Ādityas, Vasus, Sādhyas all demigods, the fore-fathers who receive by heat (or rays), and the gandharvas or the musicians of heaven, the Yaksas (kind of spirit-employed in heaven) Asuras or the demons—the accomplished ones—the sages all are beholding You in wonder. (22)

Spiritual explanation :

Rudra-Āditya, eight Vasus, the sādḥaks demigods, Asvini Kumars (doctors of heaven), Marut gandharvas.—Yaksas—the Asurs—the accomplished all are astonished by the wondrous sight!

Demigods, sages all are in the kootasth, even I am there. Seeing it. all are enchanted by its wonders and there is no end to their surprises. I see myself too, how wonderful ! (22)

Text (23)

रूपं महत्ते बहुवक्त्रनेत्रं-
महाबाहो बहुबाहुरूपादम् ।
बहुदरं बहुदंष्ट्राकरालं-
दृष्ट्वा लोकाः प्रव्यथितास्तयाहम् ॥ २३ ॥

*Rupam mahatte bahu vaktra-netram
Mahā-bāho bahu bāhuru-pādam
Bahudaram bahu-danstrā-karālam
Drstvā lokāḥ pravyathitāms tathāham (23)*

Translation :

O Mighty-armed, seeing your many faces, many eyes, arms, hands or bellies and legs and your frightening teeth all are terribly disturbed and so am I. (23)

Spiritual explanation :

Seeing and experiencing Your magnified form of kootasth in front of me with its various faces and many eyes, many ears, many hands, many bellies and people with large frightening teeth, I am getting much grieved—

The frightening forms seen in the kootasth are being described. Visualizing them as such, the sādḥak's mind gets filled with fear and he gets disturbed. (23)

Text (24)

नभःस्पृशं दीप्तमनेकवर्णं-
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

*Nabhah sprisam deptam aneka varnam
Vyāttānanam dipta visāl netram
Dristvā hi tvām pravyathitāntarātmā
Dhritim na vindāmi saman ca Visno (24)*

Translation :

(I am not only afraid but) O Visnu ! Seeing your radiant colours fill the skies and your burning bright big eyes and mouths, I am not being able to maintain my equilibrium. (24)

Spiritual explanation :

Various colours are lighted up—they all pervade the sky—big mouth—sort of—bright light surrounding the kootasth, like a lighted large eye with the black centre in the middle of it. I am frightened or pained and am not able to control myself or keep calm and steady.

Seeing this universal form of the magnified lighted kootasth the prān gets terribly disturbed. Actually one feels that the sooner this form subsides the better, as he is pained and the heart is overcome with fear, making him lose the balance of the self. (24)

Text (25)

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वाैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जमन्निवास ॥ २५ ॥

*Danstrā-karālāni ca te mukhāni
Dristvaiva kālānala-sannibhāni
Diso na jāne na labhe ca sarma
Prasida deveśa jagan nivāsa (25)*

Translation :

O Lord of Lords, O refuge of the worlds, kindly be pleased I am unable to bear your blazing death like faces and awful teeth. I am bewildered in all directions. (25)

Spiritual explanation :

Seeing as such-whatever is aimed—is visible in the kootasth. The Supreme Person is showing this in His mouth in the kootasth—very big teeth—like swords, a death like form—if there is fire on all sides, the direction cannot be found—mind gets puzzled—O Lord of Lords ! Kootasth !! Please get calmed. You are the abode of the world.

This universal form, this frightening face with likewise teeth and fire burning on all sides—as if all turning to ashes, naturally, fearfully all gets foolishly cast off and one simply feels like praying—O Lord, please be gracious to Me I can bear no more. (25)

Text (26)

अमी च त्वां घृतराष्ट्रस्य पृत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

*Ami ca tvām dhritarāstrasya putrāh
Sarve sahaivāvanipāla sanghaih
Bhismo dronah suta putras tathāsau
Sahāsmdiyair api yodha mukhyaih (26)*

Translation :

(As told, Arjuna is seeing the results of this war in the body of the Lord and speaks about it in the next five texts.)

All the sons of Dhritarāstra along with their allied kings, Bhishma, Drona and Karna with soldiers of both sides and even our great fighters such as Dristadyumna and Shikhandi are entering Your mouth. (26)

Spiritual explanation :

Bhishma, Drona, Karna and other generals and the hundred sons of Dhritarāstra.

Arjuna had thought that after the indriyas and their subjects are nullified, nothing will be left, but even as such, conquering them and liberating the atmā is not an easy job. Now, on seeing the kootasth he is able to understand that he is just a media. The forceful power of the indriyas subsides into that, from which it rises. As the indriyas are not active in deep sleep, so during the parāvasthā when the magnified light presents itself, the mental attitudes just vanish. As long as the experience or true knowledge of the ātmā is not had till then the attachment towards the body and attraction for material subjects of the indriyas exist. All these vanish, when the genuine 'I' or self is realized. Thus they exist as if not existing. All that was seen or heard during the previous stage of parāvasthā, sort of dissolves or enters in it. All who were known as friends or foes—none exist, as all are devoured by the mouth of death in the phase of time. (26)

Text (27)

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्रा दशनान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

*Vaktrāni te tvaramānā visanti
Danstrā-karālāni bhayānikāni
Kecid vilagnā dasanāntaresu
Sandrisyante curnitair uttamāngaih (27)*

Translation :

They all hastily enter your mouth with its frightening teeth. Some are seen crushed between them. (27)

Spiritual explanation :

All are going in You, some get stuck, and crushed.

The future of the being is not known by the common man, but God knows it all. All tenses are similar to Him, as nothing actually exists—so the question of being or not being, 'is, was or will be' does not arise. It is all illusive. As long as the 'self' is separated from the 'whole' or the 'I' exists, till then—time also, cannot be understood as one united form. When Arjuna sees the universal form of the Lord, then too the world exists for him, but it is in the Lord, not outside. Beyond this in and out there is yet much to be known. It is not a state which surpasses time, still it is a position where the past and future gets known.

The suffering which is the result of indulgence in passionate desires, shows the being the right path and he understands these enjoyments as obstructions on the way to liberation of the self. Controlling them is helpful, but the control is possible only by moving away a little, from that which gives rise to passions and anger etc. Unless this is done, the vision does not get lighted. Therefore it is shown here that by the vision or knowledge of the universal, all hindrances like passion, anger, greed etc. get burnt out. Not only these, but even the helpful attitudes— one by one, get dissolved by this heat, their separate entity ceases to exist, as the boat which is not needed after the river is crossed. For achieving liberation, at the start control of inward and outward attitudes has to be practiced or made a natural way of life, but at a later stage they may become a source of ego and entanglement, which will keep us separated from the Lord. These can only be dropped by the grace of God, otherwise holding on, even the good acts will not let us reach that which is beyond all and has to be achieved as such—void of all. Then why are some seen crushed, but entangled in-between the teeth ? Sometimes they help the liberating sādhak by showing that their demonic nature gets crushed and they are unable to cause harm, although they do not get totally absorbed. (27)

Text (28)

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा-
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

*Yathā nadinām bahavo'mbu-vegāh
Samudram evābhimukhā dravanti
Tathā tavāmi nara-loka-virā
Visanti vaktrāni bhivijvalanti (28)*

Translation :

As the rivers flow into the sea, so these great warriors enter your blazing mouths. (28)

Spiritual explanation :

As the rivers enter the sea, so these brave men enter your mouths.

This entering of the warriors into the devouring mouths happens automatically, without anyone making an effort for it, rather helplessly, just like the matter in the river which flows naturally with it. Similarly waves of passions rise in the being's heart and in due time get lost with their hidden desires. Nothing remains, not even the being himself, yet we all know how they trouble the (desirous) person. Let them tempt, but do not get tempted, thus they will not stay for long. They will get lost in the magnified kootasth as the rivers get lost in the sea. (28)

Text (29)

यथा प्रदीप्तं ज्वलनं पतङ्गा-
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

*Yathā pradīptam jvalanam patangā
Visanti nāsāya samriddha vegāh
Tāthaiva nāsāya visanti lokā
Stavāpi vaktrāni samriddha vegāh (29)*

Translation :

(Helpless entry was compared to the flowing matter within the river, now a conscious entry is thus described) All people are rushing into Your mouth just like the moths dash into a blazing light with full speed only to get destroyed. (29)

Spiritual explanation :

As the moth rushes and gets burnt and dies, so all men are entering your mouths and getting burnt and dying.

As the moths enchanted by the light enter it and die, so, the beings attracted by the deadly world, hoping to attain and fulfil their desires, just enter the fire of death in due time. Thus, no matter how strong the passions, in the end they will be destroyed, therefore without worrying for anything, put your mind on your sādhan and rest assured. (29)

Text (30)

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं-
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

*Lelihyase grasamānah samantāl
Lokan samagrān vadnair jvaladbhih
Tejobhir āpurya jagat samagram
Bhāsas tavogrāh pratapanti visno (30)*

Translation :

O Visnu (all pervading) ! You are devouring all people in your flaming mouths and covering the universe with your immensely lighted, scorching rays. (30)

Spiritual explanation :

The tongue licks—all goes in by it, flaming like fire—is your angry form.

All are falling in the fire of your flaming mouths, as if your tongue is pulling all in and enjoying it. Fire is playing on all sides ! Entering this light of the magnificent kootasth, everything absorbs in the flames and a separate form cannot be known. You achieve satisfaction, as it is Your practice to unite all, but this fiery nature of Your's is unbearable for the world any more. All variegated time is devoured, by the fire all is engulfed and made one, seeing this the sādhak's head starts spinning. (30)

Text (31)

आख्याहि मे को भवानुग्ररूपो-
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं-
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

*Ākhyāhi me ko bhavān ugra-rupo
Namostu te deva-vara prasida
Vijnātum icchāmi bhavantam ādyam
Na hi prajānāmi tava pravrittim (31)*

Translation :

O Lord of lords, who are You ? Of such fierce a form ? Please tell me, and be gracious to me. I do not know what Your mission is, but I wish to know and hear from You. (31)

Spiritual explanation :

O Lord, who are You ? Such a fiery form ? I bow to You, the best of all demigods. I want to know the basic truth—how and by whom it all happened and why? I am unable to grasp it well. I was seeing the kootasth—then what happened ?

The sādhak was experiencing and seeing the (atma) nectarine, uncomparable beauty of the light in the kootasth and in it the marked evergreen spreading radiance of Krisna, and was enchanted by it fully. But then—this fierce sight, as if all changed into a storm of fire. Seeing this devouring magnitude of flames the sādhak gets overwhelmed and fearfully forgets the enchanting beauty of what he was visualizing. He wonders whether it is the end of the world which has ablazed such a fire and thus he questions—O fiery form, who are You ? I am not able to understand Your angry form, are You the same, that was my friend, my prān my ātmā ? What is the reason for this change ?

Actually in the beginning a newly experiencing sādhak does get frightened. It is but natural, so one need not get surprised. Yet those who are able to visualize this wheel of time and death (by their practice), do not fear this universal form. (31)

Text (32)

श्रीभगवानुवाच
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो-
लोकान् समाहर्तुम इह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

Shri Bhagavāna uvāca
Kālo'smi loka-ksaya-krit pravriddho
Lokān samāhartum iha pravrittah
Rite'pi tvām na bhavisyanti sarve
Ye'vasthītāh pratyanyikesu yodhāh (32)

Translation :

The blessed Lord said,
I am time-destroyer of the worlds and (as such) have to engulf all the soldiers of both sides as well as the warriors, except you—the pāndavas. Whether you do it or not, they will be slain. (32)

Spiritual explanation :

It is experienced by the kootasth—I am the time of death—engaged in destroying all. 21,600 is the number of times a person breathes in 24 hours. The yogis expand the time of these breaths by making the breath steady in the form of samādhi from the lower rank to the higher one. Then this steady form super-cedes the engulfing time. Engaged in this act are you—thus none except you will be saved—out of all warriors.

Although time has no boundaries yet when it is embodied it is (timed and) counted. Thus embodied in the body it is counted in the form of breath as 21,600 times during the period of day and night Time is the killer of people. Unless this breath is held in, none can be left out. Only the yogis can attain a position which can hold time by holding the breath. At the time of samādhi by obstructing the flow of common breath, the yogi can conquer time (or the time of death particularly, which is known as kāl). At the time of birth all beings get born with a fixed deposit of breath and according to their previous acts, when their credit-account has nil as balance they have to die. By the practice of prānāyām—this time of life increases, because during samadhi this credit of breath is not used up, so the longer the stage of samadhi the longer the life. Thus it is said that the steady samādhi is the 'kāl of kāl' or that which engulfs death itself, that, by which the count of time stops. Excepting those who are involved in such practice, all will have to die. Creation, sustenance and absorption are not only an outer affair, they carry on, in our insides also. Unless they are stopped, we cannot get freed. As long as the breath's inhalation and exhalation exists, till then genuine knowledge is not achieved, and without it how can a being get liberated ? Our present gets lost in the womb of the past, due to the passions which over-power it. So many incidents take place in the past, present and future, but the witness of all, the 'I' remains unchanged. Everything gets destroyed, yet the

inexhaustible (great) 'I' exists. The engaging as well as the non-engaging are absorbed. The earth in water, water by heat or light and similarly the air in the sky and the sky or the atmosphere in basic mother nature and nature absorbs or unites itself with the Supreme Man. Then how is it said that excepting you, none will exist?—Even after all going back to that from which it had come, the most internally situated light-form of life, the 'caitanya' exists. Thus we see that the light of life which is a part of the whole does not destroy. That is why Arjuna is so important (as he is the essence of light) amongst the pāndavas. As of this, they are known as Nar-Nārāyan (Man and God). In this world, one day all will disappear in due time, but the ātmā's knowledge which is received by or born from the powerful energy of the living 'Caitanya' will never come to an end ; by the birth of this spiritual knowledge of the soul or the self, all the rest automatically decreases. Those who, by the practice of yoga, know about this total abolition of the world, the 'mahākāl' and experience it, do not have to face the 'kāl' or time-bound life and death and the frightening vision of annihilation. (32)

Text (33)

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

*Tasmāt tvam uttistha yaso labhasva
Jitvā satrun bhunksva rājyam samridham
Mayaivaite nihatāḥ purvam eva
Nimitta mātram bhava savya sācin (33)*

Translation :

Therefore rise, prepare to fight. After conquering the mighty enemies, without fail—as they are already put to

death by Me, enjoy fame and a flourishing kingdom, O savyasācin (one who can shoot with left hand too) you are just an instrument in this war. (33)

Spiritual explanation. :

Therefore, go on with your acts—you are simply an instrument—all are just as good as dead only.

Body and indriyas are just obstacles in way of sādhanā (practice) Governed by them, the being forms habits and concepts which are contrary to spiritual yoga practice, and it becomes impossible to bring them under self-control as desired, thus nearly every sādhak gets discouraged by them, or disturbed by their tempting senses. Then should we give up hope ? No, if we think it over, we can understand that although they are difficult to overcome, they are not the truth, as is the ātmā. They are of nature and will naturally wear and tear in due course, just like a piece of cloth. All that we have received for our enjoyment etc. can be enjoyed only for a limited period of time, then with the decline of the indriyas they will have to be dropped, or will automatically fade away. Thus do not be governed by their limited power. This power gets decreased by body ailments and even during sleep. By one or two storming strokes of ill luck, many wishes and thoughts get wiped out. They are not meant to stay, they can be compared to the guests who give us company for some time and then go away ; so why fear them or get disheartened by them These disturbing elements are short lived like the body itself, they will end with it (if not earlier). You may say that their concepts are present in the subtle body, but this body too, is not forever, even the causal body is not everlasting, its destruction is caused in due course of time. All gets born in time and is ended in (its) time. Noticing this time of death (or kāl) we can see that even the most uncontrollable gets unarmed and drowned in the ocean of time or lost in the womb of kāl. All will get destroyed even if you do not try to do so. 'Kāl' like the time which

does not stay, lets nobody stay. One who is a child will become young and the young will become old, hence get sick and ultimately die, time waits for none, it keeps changing and devouring all, nothing can be done about it. What is that hidden power (behind nature) that makes the bud bloom into a flower, the seed grow into a tree and the rich made poor or vice versa ; what causes all these changes ? The energy by which all takes place or *kāl* (time) changes to *mahākāl*, is the power of the Lord. Our power is negative without the Lord's, rather its nil. He is the doer of all, thus let's not be proud of anything we do, pride is just a foolish aspect of the mind. It is the Lord who settles all our dues. Nature is activated by the Lord and by it we get born and re-born, but each birth leaves new concepts in the *chitta* (storehouse of the mind) and accordingly our acts are initiated, causing our destiny in due time.

He, the great Lord is the ear of ears, the eye of eyes, the heart of hearts, the mind of minds and the *prān* (life) of *prāns* (of lives), or breath of breaths. Unless He gave this *prān* or breath to us, we would be as good as dead. Nothing would be working in absence of the *ātmā*, even our breath would stop flowing, so what to say of any other *indriyas* or part of the body. Thus He is the all in all. This world's business will come to a halt without the bank of *ātmā*. Therefore one who knows the *ātmā* as the main source of all his *indriyas* and their acts, and drops all self-ego, is the truly intelligent, who, by giving all credit to the ever-faithful, ever-existing *ātmā*, leaves this world without any worries and bindings and thus enjoys everlasting happiness.

We ourselves, cannot master our acts or derive their fruits, it is all set, we are just tools in the master's hands, we need not worry for it. Yet, we cannot help but worry—(this is agreed) The reason for it is the untrue knowledge of the body as the self or 'I', which is generated by the *ātmā* on joining or entering the body. This union or separation need not be analysed by us, it is enough to know that by the *ātmā*'s existence the mind works. Thus the *Mahākāl*

or the Lord tells Arjuna that they are already put to death by Me, you are just an instrument. Do not worry about winning or losing, that is not in your hands, the game is Mine.

By our ego, we imagine ourselves to be the winners or losers, whereas we are just puppets in the hands of the master or *mahākāl*, we can do nothing about it. Then why does the Lord ask him to rise and gain fame etc. ? It is to murder the ego of the being, without which one cannot actually rise. The way to destroy the ego is told by saying that—Rise, prepare to fight, you are not the doer; this endless world goes on performing its acts like puppets in the hands of *Māyā*. It will be understood only by the realization of the self. This realization of Brahman and self is obstructed mainly by our *indriyas* and the *prān* which roams outside. Thus, they will have to be taken care of. So it is said 'uttistha—rise'. Rise where ? Right up to the *sahasrār*. How to do it ? By obstructing the *prān*, all *indriyas* and mind etc. get calmed, therefore controlling the *prān*, all are automatically controlled. Placing the arrow of the mind on the bow of *prānāyām* or breath (flowing in and out), enemies like *Duryodhan*, *Duhsāsan*, *Drona* and *Bhishm* will get defeated. Thus, some attitudes which are binding will die and others will fade away; you, just go on with your acts or *kriyā* ; do not think of victory or defeat—this is the master's teaching. Following his orders you will be able to understand it all—as the play of the *māyā*, thus its resultant effect will be immaterial. By the knowledge of the *ātmā*, the *indriyas* and various attitudes will naturally subside and get calmed. Simply carry on the acts by which the light of the *ātmā* can be seen clearly like the sun in a clear, cloudless sky. As darkness is naturally removed by the dawning sun, so the *indriyas* and their acts are discarded by the rising light of the *ātmā*, but without situating in the *ātmā*, encroaching upon them will not work. As darkness prevails when there is lack of light, so distance from the *ātmā*

encourages the disturbing elements, and due to previous inlaid nature the playful prān joins hands with the tempting indriyas and mind. They can all be naturally calmed, if the prān or breath is made steady. A fixed prān is the ātma, it is the Brahma, which none can influence. When you are engaged in sādhnā and proceeding in it, then know the indriyas as dead. You do your acts for visualizing the Brahm. Your prān will get steady (non-vibrating), Chitta will become void of desires and the indriyas will behave in a very simple natural way, they will become harmless. Knowing the superiority of the ātmā, life will get its worth to the utmost. Strong natural forces cover the ātmā only till success in sādhnā is achieved, but as the sādhak advances in his yoga the coverings get decayed. The sādhak who, practices Kriyā-yoga with valour, and due to it attains fame, is genuinely worthy of it or his good name. Natural good fame is that which is received by the knowledge of the actual truth, lacking this intelligence about the truth, the mind and indriyas cannot get rid of their passions and desires. These attitudes of the mind etc. are caused by false knowledge, as soon as the falsehood is realized, the imagined scenes vanish from sight, thus the connection between the witness and the witnessed (which is false) exists no more. This sort of a superior knowledge which differentiates the common wisdom from the pure knowledge of the MAN is achieved by samādhi. When this knowledge gets firm and beyond doubt then it is called 'Viveka-khyāti' or the fame about which the Lord is speaking here. It has seven stages—(1) Shubhecchā (2) vicāranā (3) tanumānāsī (4) Sattvāpatti (5) asamsaktī (6) padārtha-bhāvini and (7) turyagā. The last is the final beatitude, but nearing the final destination the sādhak is much befooled by many achievements which he gains. He becomes a sort of all knower and feels himself as being contained with all that there is. Such a yogi—just by a wish, can do what he wills. This is the Godly aspect, but such a superior success can also create an interest in something which is not of the ātmā's

(quality). The yogi reaches the final beatitude only when he can naturally give up all sorts of attractions (good or otherwise).

It is said in the 'yoga-darsan vibhutipād'—(philosophy of yoga-in the matter of virtues)—'when total indifference towards even the best of virtues, presents itself then the faulty-seed gets destroyed and 'kaivalya' (final beatitude is gained.—*tadvairāgyādapi doṣabeeja ksaya kaivalyam*).

The Lord is speaking about this fame and flourishing kingdom which is the everlasting liberated position. By it all ceases to exist, the world turns to ashes like a burnt-out seed that none can influence anymore. Even the goddess of nature will not raise its head in the presence of such a sādhak. It is said in the Durgā sapta-shati—

*“Yo mām jayati sangrāme
Yo me darpam vyāpohati
Yo me pratibalo loke
sa me bhartā bhavisyati”*

“Whosoever will conquer me in battle,
take away my pride or ego
and is as strong as me —
will be my master”

In other words—one who becomes the all knower and is indifferent to all, by the power of asceticism, becomes like Siva the Lord, and thus the master of nature or equivalent to God.

The Lord has called Arjuna—"Savyasācin"—which simply means one who can shoot an arrow with both left and right hands with equal efficiency. Yet the word 'Savya' means on the back-side and 'Sac' means to connect. In other words one who can connect himself (or his mind) with the spinal cord just by a wish and take the prān in it is the 'Savyasachi'. This yogic-kriyā is called Omkār-kriyā. Those who are qualified in it, can achieve the liberated position without much difficulty.

It has been already said in the first chapter of the first

volume that the spinal cord is the 'Gāndiva' (Arjuna's bow). Omkār-kriyā is performed by pulling and throwing on left and right sides of the spinal cord. The moolādhār knot and the knot at the heart are pierced by successful yogic-kriyā of the 'Omkār' and the breath is also controlled or won over. By it the sādhak gets fully gratified. Therefore the Lord says that when you are expert in this act, then why do you worry for fame or bother about conquering the enemy ? (33)

Text (34)

द्रोणं च भीष्मं च उपद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतास्त्वं जहि मा व्यथिष्ठा-
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

*Dronam ca bhismam ca jayadratham ca
Karnam tathānyān api yodha virān
Mayā hatāms tvam jahi mā vyatisthā
Yuddhyasva jetāsi rane sapatnān (34)*

Translation :

(Now Arjuna need not worry about the consequences since it is already decided and he cannot change it, thus it is said)—Those for whom you were caring or worrying are already killed by Me, now you need not fear, as you will conquer all enemies like Drona, Bhishma, Jayadrath and Karna. (34)

Spiritual explanation :

Fear,—the daring evil, believing in hear-say, all these are taken away by Me. You are needed to do your acts only—it is thus arranged—with nature.

Fear, obstinacy, evil thoughts or strong temptations all get conquered by your determination in sādhan, thus if you practice your kriyā-acts with full consciousness of the ātmā, then you need not worry for defeating them. Not only they, but nature—on the whole, will become steady by the parāvasthā

which will be gained through kriyā sādhan. You just perform your kriyā-yoga with a controlled and concentrated mind as a regular habit. By it the prān (air) etc. and the mind with indriyas will get steady and calmed. Joining with nature or the body and realizing it as your own, you have forgotten the real self, which is the reason for your fear.

When the mind unites with the steady prān it is released and rises above nature. In such a happy disposition of the prān and freed nature of the mind nothing can be feared. (34)

Text (35)

सञ्जय उवाच
एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्ण-
सगद्रदं भीतभीतः प्रणम्य ॥ ३५ ॥

*Sanjaya uvāca
Etac chrutvā vacanam kesavasya
kritānjalir vepamānah kirīti
Namaskritvā bhuya evāha krisnam
Sagadgadā bhīta-bhītaḥ pranamya (35)*

Translation :

Sanjaya said (to Dhritarāstra)—O king, after hearing these words of the Lord in the last three texts, Arjuna bowing to Krisna with folded hands spoke in a very emotional, but fearful, trembling voice to the Lord. (35)

Spiritual explanation :

It is experienced by the divine sight—hearing all this and experiencing it by the kootasth, the energy of the body bows to the Lord with fear and loving emotion.

It is being said that the sādhak is experiencing by the divine sight—but for a sādhak who is trembling with fear,

is it possible ? Although this sādhak has not reached the stage of Brahm, he is of a standard where he can experience the kootasth by his divine sight and get enlightened by it, lacking this, it would not have been possible. Thus he has been called 'Kiriti' or of a high standard. A sādhak who has risen above the lower ranks or has conquered the lower basics, but is not yet able to situate for all time, in the agyācakra (between the eyebrows), is fearful of dropping down from his position. He is unable to hold the power of the internal air, thus he draws the breath fearfully, but concentrates well on the kootasth as he is talking to the Lord, regardless of his fearful attitude. When one's own condition is doubtful, trembling is there in kṛyā, during the rise of prānāyām. Sweating, trembling, hair rising on end and crying are four stages or conditions of the sādhak. In the second stage of trembling, the kootasth's light can be experienced. Otherwise who could be talked to ? Keeping this lighted aspect in order is known as 'Kritānjali' 'Anjali' is derived from 'anj' which means to get lighted, and sādhan (or acts) to reach a stage where this light can be received is known as 'Kritānjali'. The mental condition of the sādhak at this stage is told in the next texts. (35)

Text (36)

अर्जुन उवाच
स्याने ह्यषीकेश तव प्रकीर्त्या
जगत्प्रहृश्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

Arjuna uvāca
Sthāne hrisikesa tava prakirtyā
Jagat prahrsyaty anurajyate ca
Raksamsi bhitāni diso dravanti
Sarve namasyanti ca siddha sanghāh (36)

Translation :

Said Arjuna

(Arjuna speaks in the next eleven texts)

O Hrisikesa, you are so wonderfully powerful, yet so kind and loving that not only I, but the world becomes joyful upon hearing Your name. Everyone gets attracted to You. Although the perfected beings offer You their respectful homage, the demons are afraid and flee here and there, in all directions. All this is rightly done (so there is nothing to be surprised about). (36)

Spiritual explanation :

The enlightened body says—Sire, protect—fire has surrounded—all directions are ablazed—all perfected beings are praying to You—full of fear.

Seeing the magnified endless, lighted kootasth, one feels that this is the end—the end of the burning world. Even the sages seen within the kootasth are fearful and are praying with folded hands. At the same time, the sādhak experiences that He is the Hrisikesa (victorious over the indriyas), since this light cannot be lighted unless the indriyas become introvert. No matter how much one gets attracted by this light, the brightness of it is intolerable. Seeing it, a determined belief sets in the mind for spiritual acts of the ātmā and the sādhak gets very pleased and enchanted by it. The perfected beings unite the mind and prān and concentrate on the kootasth, and by this practice achieve a steady sight into it or on You. I understand this, as I see that they are absorbed in their own happy experience and thus they do not even wish to speak or hear. Like deaf and dumb they are lost in the fair of spiritual ānanda or happiness.

To reach this fair the great sādhawks sing hymns to You or speak to each other about their happy (spiritual) experiences, which they gain by following the Guru's teachings. The demonic minded or the wrongly inclined run away when You are remembered, in other words, they cannot tempt the sādhawks anymore.

Thus the sādhawks say, that what was heard previously is being experienced now. (36)

Text (37)

कस्माच्च ते न नमेरन्महात्मन्
 गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
 अनन्त देवेश जगन्निवास
 त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

*Kasmāc ca te na nameran mahātman
 Gariyase brahmano py ādi-kartre
 Ananta devesa jagan-nivāsa
 Tvam aksaram sad-asat tat param yat (37)*

Translation :

(Why the world bows to You—is told)

O great one, O endless one, O Lord of Lords, O universal (Lord). Why should they not pay their homage to You ?—You are the invincible source. You are the cause of all causes, the base of the known world and the unknown nature. You are the inexhaustible. These are reasons more than enough for all to bow to You—there is nothing to be surprised about it. (37)

Spiritual explanation :

You are the eternal Lord—beyond all true and false, You are the refuge of the world, the transcendental manifestation of the kootasth.

You are the great manifestation. You are the refuge of even the Hiranya-garbha—the womb of the universe. Who can explore You ? You are the truth and the untruth, rather beyond it. As far as visibility is there, it is the true form or the created form, and that which is not visible is the causal form of nature or the untrue form, beyond it all is the Godly position. The seen is by the unseen only. This mundane body with the indriyas etc. as the I is known as truth, hidden in the background is the causal

lighted sphere of nature, which is unseen, therefore it is the untrue Beyond it is the Lord (Krisna), all true and untrue aspects rest in Him, and rise from Him. He is the Godly sky of the chitta. These three positions are of Brahm only.

The sustenance of the universe is by the existence of the inexhaustible Lord in it.

The svetāsvar-upanisad says—

*“Samyuktam etat ksaram aksaran ca
 Vyakt-āvyaktam bharate visvam-eesah,
 Anisas-ca-ātmā badhyate bhoktri bhāvāt
 Jnātvā devam mucyate sarvapāsaih”.*

—Lord God holds and maintains this universe—the ending or the unending the known or the unknown . Due to lack of true knowledge the egoistic being, desirous for the fruits of his acts, gets bound by the world and knowing the Brahm by self enlightenment is released from it.

It is further said—

*“Udgeethametat paramam tu Brahm,
 Tasmin-strayam supratisth āksaran-ca,
 Atrāntaram vedavido veditvā,
 Leenā Brahmani tatparā yonimuktāh.”*

—Brahm is completely separate from this diversely manifested world and beyond its false knowledge caused by ignorance. He is the eternal supreme. In Him are situated—the being—as the enjoyer or the endurer ; the world—as the place for receiving the good or bad fruits, and the Lord as the administrator. By understanding the true facts of these in the body or knowing the way to Brahm by sādhan and advancing the self in it the being gets absorbed in Him. Thus he gets rid of repeated births and deaths, and experiencing the inexhaustible he gets liberated. (37)

Text (38)

त्वमादिदेवः पुरुषः पुराण
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

*Tvam ādi devah purusah purānas
Tvam asya visvasya param nidhānam
Vettāsi vedyam ca param ca dhāma
Tvayā tatam visvam ananta rupa (38)*

Translation :

You are the original Godhead the supreme eternal Person You are the only refuge of this manifested world. You are the all knower and the knowable. You are above the material world. This whole universe is pervaded by You. You are the limitless. (For these reasons You are to be prayed to.) (38)

Spiritual explanation :

You are the original God head. The supreme eternal Person, the sanctuary of this cosmic manifestation. You are the knowledge giver You only can know—You are the eternal abode—from You is the universe.

At a time there was nothing, no other light, only You existed, therefore You are the (1) original Godhead. Earth, water, fire, air and sky—are the five elements, without which no life takes birth on any planet. You are the creator of nature and the seed sower in it, thus is born the universe by You—nature is the energy of prān. Beyond the void is the great sky which is the great Prān. The great prān and the great Brahm always have an inseparable connection. From the great prān (nīranjan) spring up all modes of manifestation, it is the cause of all or the causal form, since eternity. This eternal, causal form is analysed in the svetāsvar-upanisad as thus—

*Kim Kāranam Brahm Kutah Smajātāh,
jivām kena kva ca sampratisthāh,
adhusthitāh kena sukhetaresu,
vārtāmahe Brahmvido vyavasthām*

(a) what is the causal Brahm like? Is he the cause as well as the birth giver of the universe? (b) From where are we born? (c) after birth who helps us to live (d) where do we go after death? and (e) by whose power are we governed? (in sorrow and joy)

*Kālah svabhāvo niyatir-yaddricchā
bhūtāni yonih purusa iti chintyā
sanyog esām na tvātma-bhāvā
dātma-pyaneesah sukh-dukh-hetoh*

—is time a big factor of it all? Is it caused by the active power of all nature which heats like the nature of fire? Or do the acts—good and evil take their toll? Or is it just a sudden confluence? Or is it by the five elements or the supreme Man, known as the living being's ātmā? Whether any of these separately or jointly are the basic causes or not, has to be thought over. These are not the basic causes. Behind every cause there has to be a living source. Then is the living being the cause of it? No he is also not, because he is not the God or master and has to depend on his acts, thus he too cannot be the basic cause.

It is further said that when the Rishis (or researching sages) could not reach a final decision they resorted to meditation by which they understood the powerful energy of the great Lord as the cause of it. This energy is covered by satva, rajah and tamah (Godly, manly and demonic) nature, which activates the brain. The incomparable one, the Param ātma or the supreme ātmā which runs the whole show was visualized by the sages. In confirmation of it is said—

*“Sarvabhutesu sarvātman yā saktirparā tava,
Gunāsrāyā namastasyai sāsvatāyai pamesvara,
Ya'teetā, gocarā vācām manasām cāvīsesanā,
jnān-dhyānparicchedyā tām vande devatām parām.”*

O soul of all souls! O supreme God! Your powerful energy above all (nature) is beyond words, beyond sight (of man) but can be known by meditation, we pray and bow to that superior God. 'Deva-ātma-sakti' can also be understood as different stages of the Lord only, Nature, Man and God's own united form situated in the Brahm is the superior most energy which they saw as the cause of it all.

(2) You are the supreme eternal Person—as You exist in the body known as The man and as You are inexhaustible and were always existent, so You are eternal

This body has nine outlets (2 eyes, 2 ears, 2 nostrils 1 mouth the sex organ and the privy organ) thus it gets attracted by and entangled in outward passions.

Whatever was or will be, and whatever is—growing by the (nourishing) grains is all by the Man or paramātmā who is the great liberator too.

(3) You are the final refuge of the world. The whole manifestation of this universe keeps changing or extinguishing, therefore no matter what is taken refuge in, will get destroyed one day, but attaining You—the inexhaustible, there is no destruction. One who achieves the ātma, becomes as the ātma, dropping all other names and forms he exists in the form of ātmā.

(4) The knower—You alone, know Yourself. Whosoever wishes to know You, becomes You only, therefore no one else can know You.

(5) To be known—You are the one worth knowing, besides You, what else is there? Whatever people preach to others is by Your virtue only, If You did not give us the knowledge, we would not be able to explain anything to anyone.

(6) The eternal abode—is the place or position where temptations and ill sense do not have a say. It is the parāvasthā of kriyā with its eternal happiness or param—ānand This has to be experienced by the self.

(7) The all pervading form—The steady prān manifests into limitless forms and names, when it becomes playful. To understand His unlimited plays, it is necessary to research Him in the body (university) itself. (38)

Text (39)

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

*Vāyur yamo'gnir varunah sasānkah
Prajāpatis tvam prapitāmahas ca
Namo namas te' stu sahasra krtvah
Punas ca bhuyo'pi namo namaste (39)*

Translation :

(You are of all Gods—thus sacred for all, I bow to You). You are the form of air etc., the supreme controller, and the grand-father of all. So I bow to You and offer my respectful obeisances unto You a thousand times and yet over and over again. (39)

Spiritual explanation :

Air, yam (the Lord of death) fire, moon, water and the creator—I bow to you a thousand times-again and again.

In the kootasth—air, yam, fire, moon etc. are visible. They can also be seen outside, then the sādhak understands them as Godly virtues of the kootasth only. Actually He is the sun, moon, air, light or energy, He is the golden womb of Brahm, the water and the magnified supreme Person.

You are all that is. I do not understand what to call You, You are the father the mother, the Guru, the friend, the brother and the son. I don't know how to address You, You are seated in the heart as the dearest of all. O many armed, O my dear well-wisher, O my coveted ātmā—in

various forms in all roles, You are presenting Your play. O controller and creator, I wish to pay my respects to You over and over again. This humble aspect is reached by the Omkār kriyā learnt from the Guru, and then the sādhak wishes to perform kriyā over and over again. Actual benefit is derived out of this sort of humbleness. (39)

Text (40)

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं-
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

*Namah purastād atha prsthatas te
Namo'stu te sarvata eva sarva
Ananta-viryāmita-vikramas tvam
Sarvam Samāpnosi tato'si sarvah (40)*

Translation :

(Not being satisfied by the respects paid due to love, affection and fearful emotions), repeated obeisances are being offered from all sides, back and front. To show the all pervasiveness of the Lord He is called the master of limitless power and might. (40)

Spiritual explanation :

Respects to you from the front, from the back—from all sides—O unbounded power—there is no end to the might of the kootasth, it is all pervading ; of all beings, it has limitless scope for expansion.

Bowing to you from the east, from the west, from the north and the south—from all sides. This bowing is the form of Omkār kriyā, which has to be done repeatedly to pierce the knot of the heart. Beings are everywhere, kootasth is every where. So much manifestation in one being. There are limitless beings and limitless kootasths, all put

together, is the magnified kootasth. The sādhak visualizing the kootasth—sees the subtle, lighted sphere expanding and gradually it pervades the whole world. Thus it is limitless, with unbounded power. (40)

Text (41)

सखेति मत्वा प्रसभं यदुक्तं-
हे कृष्णा हे आदव हे सखेति ।
अजानता महिमानं तवेदं-
मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

*Sakheti matvā prasabham yaduktam
He krisna he yādava he sakheti
Ajānatā mahimānam tavedam
Mayā pramādāt pranayena vāpi (41)*

Translation :

(Forgiveness is asked in the next two texts). I have addressed You as O friend ! O Krisna ! O Yādava ! etc. but it was all done due to love or madness, not knowing Your glories, so please pardon me for my ignorance. (41)

Spiritual explanation :

In my madness I first called you 'O friend !' but being ignorant of the fact that You are all pervading, it was done in love.

Actually without madness this body cannot be called 'I' we all are mad, we do not have the sense of anything besides the body, whatever little we know about the ātmā is very unclear. We see the being by our common sight, where do we have the divine sight ? That is why we cannot see the Lord situated in all bodies and address them as my father, my son, my friend etc. due to our madness. Not seeing the truth is the mistake we make. The one who through this body, does all its acts— eats, sleeps,

walks, talks, fulfils the desires of the indriyas, does good and bad acts—who is he ? Am I the great doer of all these acts ? Who is that 'I' ? The body, the indriyas, the mind, the ego—'I' am none of them, 'I' am that in whose absence none of them will exist, that is the actual 'I'.

It is said in the kenopanisad—

'That which is not expressed by words, but words are expressed by it—Know that to be Brahm. People worship that which is grasped by eyes, ears or mind, but that is not Brahm. That which is out of the mind's reach, but the mind is lighted by it ; the eyes cannot see it, but the eys-sight is by it, that is the Brahm. Even in the Gītā the Lord has said—'sooksmattvā-tadvigyeyam' because of its subtle aspect (having no name and form) He is not known (by worldly knowledge). That difficult to know supreme omnipotent Brahm is reflected in the kootasth of everybody. That Paramātmā (soul of all souls) is the only One, nothing else is there. When this truth is realized, then we can understand the true 'I' in ourselves and know that it is similar to the dream in which the dreamer gets frightened by a lion or so and runs, yet in reality only the dreamer ('I') is there, nothing else exists ; likewise—within the genuine 'I' is persented the drama of this limitless world, but nothing except the witnessing Caitanya (ātmā) exists. Our knowledge of the body as self, makes us realize or imagine the ātmā as different in its many names and forms. By kriyā—in its parāvasthā when the true self is experienced, then the dreams will vanish and the body will not be imagined as the real 'I'. In such a case we shall not (be able to) fool ourselves or the 'I' by addressing it differently as per name, relation or friend etc.

Then, it will be well known that—'You are all, You are everyone'. The divine sight will get lighted and the drama of the world will cease. (41)

Text (42)

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्ष-
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

*Yac cāvahāsārtham asatkrito'si
Vihāra-sayyāsana-bhojanesu
Eko'thavāpy acyuta tat-samaksam
Tat ksāmaye tvām aham aprameyam (42)*

Translation :

O inexhaustible I have dishonoured You many times, while relaxing or lying on the same bed or eating together either alone or in front of many friends. Please excuse me for all my offenses. (42)

Spiritual explanation :

*The fun making—whilst lying, sitting, eating, strolling—
O eternal ! You are the one whose virility never drops—none
is like You.*

No matter what I address You as, You never drop from Your own position, You are always the same—blemishless. Not knowing You as what You are, I did and said as per my feelings, but I never for once imagined that You are above all, nothing is even like You. For this fault of mine, O kind Lord, please, will You not forgive this poor, loving devotee of Your's ? (42)

Text (43)

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुरर्गीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो-
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

*Pitāsi lokasya carācarasya
Tvam asya pujyas ca gurus argiyān
Na tvat-samo'sty abhyadhikah kuto'nyo
Loka-traye'py apratima-prabhāva (43)*

Translation :

You are the incomparable, the father of this complete cosmic manifestation. You are greater than the great. Spiritual Guru. None can equal You in the three worlds so how can anyone be better ? (43)

Spiritual explanation :

You are the father or creator of all worlds, all things, living or non living—You can brighten up the whole universe—this I can visualize—You are worthy of worship (worship is done by the power of prān from the base moolādhār to the kootasth—it is learnt from the Guru). None is as You, how can one be more—in the three worlds nothing can be compared to you.

Everything is born of You, You are the father of all, You are also the teacher of all. You give light of knowledge to the worldly and blind beings, showing them the way to liberation. You are worthy of worship, but You are attained by worship done by prān. Actual worship of this type is performed when the energy of the prān is elevated from the moolādhār and kept at the āgyā-cakra—This method of worship has to be learnt from the Guru and practiced for quite some time with devotion, before success is arrived at. The being, forgetting his true self is lost in material happiness. From the ocean of Brahm which is beyond the three material modes of nature, rise various numerous waves; submerging the self (or the chitta) in it and becoming one with it, the superficial waves are felt no more, (but) this is possible only by the parāvasthā of kṛiyā which is gained by the sādhan of prān—known from the Guru, by his blessings. Ultimately this leads to self-realization, this stage of parāvasthā cannot be compared with any—thus what can be better ? It is said in Svetāsvaroṇisad—He, as the tree of the world, manifests it again and again, and He, as time or kāl—as the past, present and future, is above all and different from all. He can be known by the religious or those who want to know Him and hold on to the truth, and He is

the destroyer of the sinful attitudes. The one who is the master of all riches and virtues, the final refuge of the world, nectarine and eternal, knower of all hearts or minds—knowing Him, or experiencing that from where this world keeps rising and falling, the sādhak understands himself as separate from the five elements. The God who is the Lord of all demigods and master of all planets has no body or indriyas (eyes etc.), nothing can be seen which is equal to Him, so naturally nothing is better than Him. (43)

Text (44)

तस्मात्प्रणम्य प्रणिधाय कायं-
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सरवेव सरव्युः
प्रियः प्रियायाहंसि देव सोढुम् ॥ ४४ ॥

*Tasmāt pranamya pranidhāya kāyam
Prasādaye tvām aham isam idyam
Piteva putrasya sakheva sakhyuh
Priyah priyāyārhasi deva sodhum (44)*

Translation :

(Therefore it is said) O Lord of the universe I praise You and worship You, I bow down at Your feet and ask for mercy. Please tolerate the wrongs I might have done and bear with me as a father with son, a friend with friend and a lover with his beloved. (44)

Spiritual explanation :

Therefore I bow to You, with a steady body or self now get pleased as You are the doer.

Now the devotee is preparing for worship. The main offering here is of the self, humbly presenting the self at the feet of the Lord, knowing the self as helpless and miserable. As a son opens his heart to a father, a friend to a friend and a lover to his beloved, so a devoted sādhak presents himself to His Lord and asks for forgiveness and

tries to please Him. Pleasing the Lord is pleasing the ātmā and by pleasing the Guru the Lord gets pleased. The ātmā is the Guru, pleasing which the heart and mind get pleased by its effect. This steady aspect of the mind is the happy position at the Lord's feet. The determined (strong) sādhak only can situate himself permanently in this happy situation. How this steady sādhak bows is thus told—The breath which goes to the sahasrār (thousand petalled lotus) from the navel is made steady in the head by the yogi and thus the sādhan or kriyā performed by bowing the full spinal cord with all its components is that which is (mentioned here) suggested here. By this sādhan, the coiled up power of the kundalini rises. This active power rises from the moolādhār (base) and getting energetic it pierces the āgyā-cakra (in-between the eyebrows)—and touching the feet of the Lord (Visnu) passes to the sahasrār where it unites with Siva and thus the chitta (self) gets separated from the body. By this separation all ties are released and divine peace is gained. This is the 'pranidhāya kāyam' as said in this text.

To similar effect is told by the great Astāvakra to the saint-king Janak—

*Yadi deham prithak kṛtvā
Chiti visrāmya tisthasi,
Adhunaiva sukhi sānto
Bandhu mukto bhavisyasi.*

(44)

Text (45)

*अदृष्टपूर्वं हृषितोस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देवरूपं-
प्रसीद देवेश जगन्निवास ॥ ४५ ॥*

*Adrista-purvam hrisito'smi dristvā
Bhayena ca pravayathitam mano me
Tadeva me darsaya deva rupam
Prasida devesa jagan-nivāsa (45)*

Translation :

(In this way after asking for forgiveness, in the next two texts Arjuna prays)—After seeing Your form as never before, I am gladdened but am troubled with fear. Thus for removing my fear etc. please shower on Me your blessings and show Me Your previous form. O Lord of lords, O abode of the universe. (45)

Spiritual explanation :

It was never seen previously, therefore this form is frightening—so please show Your graceful form as before.

The unseen universal form frightened Arjuna as it was new to him. so he prayed to the Lord—O Lord, please subdue this (magnified) form and show me Your ever attractive form as before (with the flute in hand), it is very dear to me. (45)

Text (46)

*किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥*

*Kiritinam gadinam cakra-hasta
Miccāmi tvām drastum aham tathaiva
Tenaiva rupena catur-bhujena
Sahasrabāho bhava visva-murte (46)*

Translation :

(The form is particularly described here). That form of Your's with Your crowned head Your four arms with club wheel, conch (shell) and lotus (flower)—is what I wish to see. Thus O thousand armed ! absorb Your multiple form and appear to me in the form of Your crowned-four armed person. (By this text it seems as if Arjuna had seen the Lord previously too, with his 'kirit' crown

or helmet etc. What he saw during the universal form was also with 'Kirit' etc. but they were many forms with fire-like angry faces and were not like the happy, pleasing one which he had seen. (Thus here the statement is not contradictory to text number 17 of this chapter.) (46)

Spiritual explanation :

The Universal form was manifested from the four-armed form which preceded it—Please show me that previous form.

After visualizing the manifested form, one naturally wishes to see the one supreme Person, as it is not frightening like the great manifested form, rather it is very soothing and pleasing. It is like seeing the unlimited within the limits of the indriyas and thus all get greatly satisfied by it. This is enjoyed not only by the lovers of beauty, but also by the yogis. Great astonishment overcomes the mind by seeing the unlimited beauty of this unknown form which rises from the Brahm that is above all nature and presents itself in a body form—as if it makes its presence graspable by the mind. It is surprising and pleasing, but not frightful. Seeing it, the sādhak does not have to beg the Lord for mercy, as it is not blazing and unbearable, rather it is adorned by numerous moons spreading their light on His face. One never tires of seeing Him. It is well said—“The beautiful is the infinite represented in the finite form.”

The yogis experiences of this are thus told—in the Bhāgvat (Bhāgvat says) “In the void of the heart, within one's own body the Supreme person has to be meditated upon, as the four-armed, holding conch (shell), wheel, club and lotus in the hands.”

“The thumb-size person stays in the heart of living beings—hidden but always situated.” (Katha-sūti). The yogis can see Krishna in the subtle form situated in the lighted sphere of their hearts. This is not like the glaring light of the magnified kootasth. This is four armed or 'catur (4) bhuj', here bhuj means rounded like the shape of the

bow (it is thus mentioned in the Prakritivād-abhidhān). It does not mean arms. In this lighted round sphere four things are worth knowing.

(1) At first the sādhak hears a deep sounding conch-shell, this is the sound of Pāñchajanya (which means born of five—it is the conch-shell of Krishna). From the base moolādhār to the visuddhākhyā (at the neck), five kinds of sweet sounds are heard at the five cakras. A combined sound of these is indicated by the word conch-shell, which is held by the Lord, rather this sound is a symbolic mark of the lighted sphere of the kootasth.

(2) The second mark is the lighted cakra (Wheel) which at the start keeps revolving like a wheel. This is the lighted sphere of the kootasth. It is the eternal Brahm-cakra—the lighted form of ātmā moves about in this wheel. It is the best of (sun) lights and by the worship of it nectarine wind of breath is gained. and carrying on with this worship—four virtues are obtained in the form of knowledge, peace, fame and liberation. By this kriyā or act the Lord gets seen in the heart within the kootasth. He is known as 'Hari' (one who takes away), He kidnaps all desires and justifies His name. This godly form is the situation of the parāvastha—a form of Visnu—the four armed). It is the actual blessing—(siva-form) thus whatever is wished (if at all) it comes true. Then he is called Brahmā (the creator). Indra, who rules inside the body and outside, is also the kootasth brahm. All demigods are in it, they can all be seen in the kootasth, but one has to situate the self in it for quite a long time. All sorts of lights, then darkness and beyond it is the Supreme Person (the blue-sky-like and the eternal cause), all watch Him aghast. He is the Lord of the universe, all is contained in Him. He is the Brahmā, Visnu and Siva (The creator, maintainer and destroyer).

(3) The third thing of this (round) or arm is the club—which denotes control or ruling-administration.

It is said in the kathopanisad—Governed by Him are the fire, light and sun, the heavenly kingdom, the air or

breath and death.

Existing in all bodies as the kootasth—Brahm, the supreme Man sees that all fruits of acts are duly received by the doer—good or bad, enjoying or suffering.

By the understanding of this, the being gets released from the bindings of this world and becomes the true form.

This Brham is that which has or contains all knowledge, He is the all knower, nothing is left to be obtained after obtaining such a supreme Person, by whose knowledge and Supremacy all is governed. Enlightened by the power and energy of this, the ātmā is situated in the sky of Brahm or in the lighted sphere of the Brahm-randhra (head) and thus it is realized. by steady meditation.

(4) The fourth arm holds the lotus—this denotes peace. As a result of sādhnā, when the advanced stage is achieved, a very peaceful state is reached which is above temptations and fears, it is beyond life and death, sorrow and joy. The lotus is symbolic of these

Steady, untempted indriyas or introvertness of indriyas is yoga—'tām yogamiti manyante sthīrām—indriya—dhāranām.'

At this stage the yogi becomes very self contained and peaceful. It is the superior, retired, calmed stage of peacefulness

The yogi greatly wishes to attain this position, slight introduction or experience of this is had prior to the vision of the universal form and after it the sādhak intensely desires to go back to it. Arjuna's wish to see the four—armed form is an indication towards it (46)

Text (47)

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं-

रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं-

यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

Shri Bhagavān uvāca

Mayā prasannena tavārjunedam

Rupam param darsitam ātma-yogāt

Tejomayam visvam anantam ādyam

Yanme tvad-anyena na drista-purvam (47)

Translation :

(In three texts the Lord pacifies Arjuna)—My dear Arjuna, why do you fear, I happily show you this universal form by My internal potency. No one before you has ever seen this unlimited and glaringly effulgent form. (47)

Spiritual explanation :

It is being experienced by the kootasth—You have been able to see this form by the transcendental yogic-energy of the ātmā, it is superior to all and is shown to you by Me—happily, with its glaring eternal form. You also are (its form) without beginning or end. None has seen this form before you.

This form can be seen only by yoga of the ātmā. It exists in all, but is visible only by ātmā-yoga. By the practice of this yoga the mind unites with the ātmā and then the astonishing, bright form gets lighted, by which is experienced the happiness of the ever happy ātmā. This form is kept under cover by (the nature of) the indriyas and body. As this cover gets purified, so the ātmā's happiness is attained—By the stillness of body, mind and indriyas is known the transcendental ātmā. The ātmā is seen by the ātmā only. The lighted form is visualized only when the prān enters the brahm-nāri (in the susumnā). This is the genuine form of the prān, but its light cannot be experienced until the prān's movement to and fro is obstructed from the outside. This is done by the prān's entry in the brahm-nāri or susumnā. This can be naturally understood by the sādhak who works or acts according to the Guru's teachings. When the universal form is visualized everything gets lighted. In the beginning many forms and names are seen, but in the end only light is visible, nothing but light, similar to the objects that become

invisible once they drop into a fire. Before experiencing this spiritual light one has to forget the self and become a form of light itself. Prior to this stage none has a right to see the universal form. Thus the Lord says that none has previously visualized it. Arjuna depicts the light or fire. When this essence of fire-like light is attracted from all indriyas and consolidated in one particular place ; then the sādhak can possibly see the universal form. Therefore, the ātmā has to be pleased first, without which such a visual is impossible. How to go about it is already told. (47)

Text (48)

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

*Na veda-yajnadhyaynair na dānair
Na ca kriyābhir na tapobhir ugraih
Evaṃ rupah sakya aham nriloke
Drastum tvad-anyaena kuru-pravira (48)*

Translation :

O best of Kurus, no one before has ever seen this universal form of Mine, for neither by study of Vedas, nor by performing sacrifices, nor by any similar activities and neither by any charity can this form be seen. (48)

Spiritual explanation :

The form you saw—was unseen by men, by study of vedas, performing of yajnas and penances or sacrifices and charities or other such acts.

Who is capable of seeing this form ? It is thus told—Those who are satisfied by doing outward acts and performing rituals etc., study many scriptures, perform penance and sacrifice much, meditate and do a lot by way of charity

etc. also, are not fit enough to visualize this form of mine. Then are all these acts completely useless? No, it is not so. These do reward the sādhak by way of fruits according to the acts, but they are not enough for self-realization or for receiving the Lord's blessings. If, lacking the blessings of the Lord, self realization is not had, then all the acts are useless, just tiring hard work. Then what is the way to get the Lord's blessings ? Will we not slacken in our determination if the Lord's blessings are not received ? We need not fear, as the Lord is not unkind to the sādhak who tries. In the Gitā itself the Lord has said 'Yo mām smarati nityasah' (One who remembers Me always). 'Tasyāham sulabhah partha' (I am easily obtained by him) 'dadāmi buddhī-yogam' (I give him the uniting knowledge). He cannot be reached by just asceticism, routine, penance etc., none can obtain Him by the ego of the body or self, to get Him one must forsake pride and ego. If we are proud of our acts and sacrifices we will get rewarded for our hard work, but we shall not have self-realization, which is possible only by His kind blessing and this is received only by total surrender. Now how does one surrender ? When there is none other to depend on, when the mind is not bound by any material desire and thinks only of Him ; so much that he forgets the world, even his own body and stays in a trance, then he is genuinely surrendered. For this achievement the being has to devote his life-prān indriyas—words, all acts etc. to the Lord of total yajnas (or sacrifices).

Such a devoted being gradually surpasses the human nature and becomes godly, thus inside his own body he realizes his bright self which is the most gratifying experience. Later, by sādhnā's power, the mind unites with the steady prān and the being gets situated in the blessed position. Prior to this, by understanding the ātmā as eternal, beyond time and death, all is known as a form of ātmā only. All shapes and forms enter that one and only form and dissolve the self in it ; what remains is the eternal magnificent

light which spreads in all directions—and the sādhak as a witness of the great manifestation. Yet, in this position the sādhak cannot even remember his own name. Thus the gratified witnessing devotee gets absorbed in his great samādhi and loses the self in the form of the great self, uniting with it totally, he surpasses time and reaches the eternal position. Who besides the 'kurupravir' (as Arjun is addressed here) or the greatest of great sādhaks can be capable of seeing Him ? (48)

Text (49)

मा ते व्यथा मा च विमूढभावो-
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं-
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

*Mā te vyathā mā ca vimudh-bhāvo
Dristvā rupam ghoram idring mamedam
Vyapetabhīh prīta-manāh punas tvam
Tadeva me rupam idam prapasya (49)*

Translation :

Your mind is perturbed by seeing this horrible feature of Mine. Now let it frighten you no more, be free and with a peaceful mind get pleased by seeing My form—You desire. (49)

Spiritual explanation :

It is not good for you to fear this form—so, see this manifested form well, without fear

It is natural for the mind to get perturbed by seeing this universal form, but it is not proper. Without passing this stage, none can situate in the fearless eternal high position.

The sādhak has to make himself capable of seeing it with a peaceful mind.

A prayer in the svetāsvar-upanisad says :— 'O Lord

sun, let my mind be united with the Lord by making all indriyas and mind introvert with the help of good sense obtained by sādhnā, so that it becomes capable to experience the manifested light of lights by which I will be able to practice and meditate for achieving spirituality'.

This ātmā is the great master. It is the creator, keeper and destroyer. It is the living being or is situated in the body, it is the means of liberation by which total freedom is gained. By it is initiated the true form of pure self-realization. It is the eternal lighted form which controls all.

That which is the life of the world is prān but that on which the prān depends is without any (name or) form, it is beyond all three natures of suffering. It is above spirituality, it is the parāvasthā or later stage of higher kriyā. Those who know it not, are entangled in the body and its various senses, thus they have to suffer. (49)

Text (50)

संजय उवाच
इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं-
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

*Sanjaya Uvāca
ity arjunam vāsudevas tathoktvā
svakam rupam darsayāmāsa bhuyah
āsvāsyāmāsa ca bhītam enam
bhutvā punah saumya-vapur mahātmā (50)*

Translation :

Sanjaya said to Dhritarāstra—Thus the Lord, speaking to Arjuna, displayed his real four armed form and warded away the fears of Arjuna, by his pleasing personality of Godhead. (50)

Spiritual explanation :

It is being experienced by the divine sight—thus saying the previous peaceful form was displayed

—The four armed form is very dear to the sādhak, the peaceful crowned, lighted figure with conch, club, disc and lotus. These four are guarding features encircling the image of Lord Visnu, which exists in the entire universe, but none can get an idea of it, unless the real truth is known by the pure mind. This image is surrounded by crowning glorious light. The sādhaks stay in a transcendental condition by this four armed image, but those who are worldly as well as engaged in sādhnā have to say, 'O Lord please mitigate this expanse of light, otherwise where will the desiring be able to stay, and without them how will the world carry on its flow? Thus it is prayed to display the form of Krisna, the two armed peaceful figure with the flute that enchants all maidens, or all mental attitudes that tempt us for outward activities. By the sound of His flute everything is forgotten and one becomes introvert then, at last this Krisna (form) destroys Kansa (the wicked king) or the flow of passions by the nectarine flow of vibrations from His divine flute. Beyond it is the four-armed figure which is fit for the still more advanced sādhak. When the mind is cleared of all desirous feelings and totally purified, then the sādhak gets absorbed in the form of Visnu and does not fear the universal form or get perturbed by the wheel of time any more (50)

Text (51)

अर्जुन उवाच
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

Arjuna uvāca

*Dristvedam mānusam rupam tava saumya janārdana
Idānim asmi samvrittah sa-cetāh prakṛitīm gatah (51)*

Translation :

Seeing Krisna in his original form Arjuna said—By seeing this human form, so very beautiful, I am now pacified, and O Lord!! I am restored to my original nature. (51)

Spiritual explanation :

It is experienced by the enlightened body—now by seeing Your human-like-form my mind has gained original consciousness.

Besides the Lord's formless existence, there are three forms which can be seen. One is the universal form which is not to be seen by the common sādhak, yet, fortunately, if it is seen most do not possess the capability to bear it. The second form is that of the Supreme Man, it is a human form and yet it is not, there is no proper way, by which it can be described. For it 'Kabir' the saint poet says—

"Par-Brahm tej ka kaisā hai anumān —
kā vāki shobhā kahaun, dekhan ko parmān."

'How can the beauty of the lighted form of God be told (in words)? It can only be known by true experience—seeing is believing. The glory of the Supreme Brahm is the incomparable. 'Sitting on the golden throne is the kootasth and facing it are seated all the perfected ones.

More is said—

"agam agochar gami nahin, tahān jhalakke jyoti,
tahān Kabirā bandagi pāp-punya nahin dvyoti."

—Kabir says—'This place cannot be gone to, it cannot be seen or known by the indriyas or brain. The mind is not there, so nothing can be thought of—both sinful and pious acts are missing. From such a place the light spreads and Kabir falls at its feet.' Now how to get to it, is thus told by Kabir—

"Jahān pavan nahin sanchara tahān rachi ek geha ;
Achraj ek jo dekhīyā, sendh kaleja deha."

—Make a house where there is no wind. A tunnel made through the body and heart is the astonishing part of it, (thus flow of breath is stopped).

At such a time the breath flows in a subtle manner through the susumnā in the essential parts. Staying in the susumnā like a house it becomes like a home. The surprising thing is that the heart does not pant, but the breath flows internally.

Attaining a position, beyond the material world is thus explained—

Kabir rose above the worldly aspect and staying thus elevated he reached the void. A pull in the throat always existed and he lost all sense of body and mind, he reached the position of 'nirvān' (free from all pains), or by rising to the best—the sādhak situated in the kootasth-Brahm (the void) and stayed by it with a pull in the throat (jālandhar mudrā) day and night. By the intoxication of this, all other interests were lost and 'nirvān' was achieved. One who always stays by the 'jālandhar mudrā' (an internal spiritual act of yoga with a particular position within the throat) should be understood as having reached the position of 'nirvān' Nirvān-without 'vān' or arrow, this arrow is that which keeps piercing all the living beings.

In the words of Kabir himself —

"Unmani lāgi soonya me nisdin rah gala tān
'tan-man ki kachu sudhi nahin, pāyāpada nirvān."

The third form is the two-armed dark beauty of kṛṣṇa with flute in hand, garbed only by yellow—the blue sky-like soothing light of kṛṣṇa, and the sound of his flute!

Again it is said 'rug rug bole Rāmaji, rome-rome rankār—An unceasing sound of the Lord's name or pranava (Om), intoxicates the mind, and hearing it the chitta absorbs in it, forgetting the body and the world. Similar to the little fire that is always kept lighted by the sādhus—keep the mind on the natural fire—moving-breath of the body, (remembering the Lord by it), then you will see that the heart does the remembering—the lips need not move. So is said—

"Hirade Hari Hari hota hai,
mukh ki hājat nahin."

The heart and mind get very pleased by it, and peace is obtained. Arjuna visualized the second form of the supreme Man which is not unbearable, rather it is the all satisfying and fulfilling form of the Lord. (51)

Text (52)

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

Shri Bhagavāna uvāca

Sudarsam idam rupam dristvān asi yanmama

Devā apy asya rupasya nityam darsan-akāṅkshinah (52)

Translation :

My form which you have seen is very difficult to behold. Even the demigods are always desirous of seeing this form which is dear. (52)

Spiritual explanation :

By the kootasth it is experienced—it is very difficult to see in 'this way—that which you have seen is always wished for by the demigods or the yogis—who see.

The 'Purusottam' (Supreme Man) form which Arjuna saw, is not easily visible. Even the godly ones keep longing for it. Those who are high of character and engaged in sādhan are the godly ones, all of such sādhas do not get the power to see this figure. In the totally united form all is one, none exists to call it united, this is only possible in the parāvasthā of kriyā. In the duality stage many forms are visible in the kootasth and gradually they all absorb in the one 'light', thus the united one that exists, is the only witness. The 'Purusottam's' or the supreme Man's form is not totally undualistic, but it is a very special undualistic aspect. Lowering the self slightly from the undualistic position

towards the dualistic aspect is seen the Purusottam or Nārāyan form by the sādhak. This too is a very difficult vision to achieve, many wish to see it, but are not successful. This is a very subtle form to understand. In the far away sky are seen dark rain-clouds, brightened up by lightening, presenting many wondrous pleasing forms (even the Lord), these are real or imaginary? Whatever they are, they are sort of an experience of course. This experience is also somewhat like it. (52)

Text (53)

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवविद्यो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

Nāham vedair na tapasā na dānena na cejyayā
Sakya evam-vidho drastum dristavān asi mām yathā (53)

Translation :

The form which you have seen, cannot be understood by simply studying the vedas, nor by undergoing serious penances, nor by charity and nor by worship or sacrifices. (53)

Spiritual explanation :

By knowing and understanding, by teaching kriyā—doing Omkār kriyā and abiding by the kootasth—(still) none can see this (beautiful) form which you have seen.

Just by knowing, hearing or performing kriyā or understanding the essentials of ātma, or even by staying absorbed in the kootasth one does not visualize this form. A capability for this vision has to be developed, unless special maturity in sādhan is gained this is not possible. This form is (as good as) self realization. By learning scriptures or vedas or by any other rituals, or even by penance—this cannot be experienced. The only way for self-realization is by the particular stage of parāvasthā of kriyā. The bindings

of the heart will have to be pierced and the doubts will have to be cleared by true knowledge, which is not gained as long as desires govern the heart. When is this knowledge gained? When the sādhak sees the Brahm as one with the living ātmā of the self.

‘Only the mental attitudes of the being enable him to experience the ātmā, since it (the ātmā) is enshrined by the mind. It is the leader of the prān and body, as it works as the carrier for these two, by taking them from this mundane body to the other subtle body. Settling intelligently in the chasm of the white lotus of the head it stays in the body which is nourished by the food grains or vice versa. By establishing the heart and mind intelligently with the steady prān in the Brahm-randhra of the head—is understood its eternal form of light. The (determined) patient sādhak, by following the teachings of the Guru makes the prān steady and by it understands the truth about ātmā—its happy and eternal, peaceful form. By the practice of prānāyām the prān of prāns starts flowing in the spiritual nerve susumnā, by it is reached the glaring light of the kootasth. This is the true form of Gāya-tri (hymn) which is compared to the fourth leg or final stage of Brahm. Reaching here all ties are released and man absorbs in the supreme Man. Seeing the subtle-most form of the paramātmā (soul of all souls)—which is all pervading, he becomes part of it only. Thus by regular kriyā practice all desires are dropped, a want-less position is achieved and a position in the Brahm is obtained.

The above is said in the mundak upanisad as follows—

Manomayah prān-sareera-netā

pratishthito anne hridayam sannidhāya

tad-vigyānena paripasyanti dheerā

ānanda-rupam-amritam yadvibhāti (mundak. 2/2/8) (53)

Text (54)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

*Bhaktiyā tvananyayā sanya aham evam-vidho'rjuna
Jñātum drastum ca tattvena pravestum ca parnatapa (54)*

Translation :

My dear Arjuna, only by undivided devotion can I be understood as I am—spiritually, or can also be seen directly as I am in front of you and even be achieved in a united way. (54)

Spiritual explanation :

By undiverted mind or devotion—by forever abiding in the ātmā, believing in the master's words.

—I can be known or this form can be seen—entering the essential five elements by performing kriyā with genuine intentness.

Not knowing the unlimited greatness of the Lord, one can possibly deny His existence. Abiding in the parāvasthā of kriyā, is known the real aspect of Brahm, without which it is not possible to understand Him or His superiority. In the parāvasthā of kriyā when the mind does not wander elsewhere, perfection is reached, this is called 'ananya bhakti' or undivided devotion. Believing and practicing, makes it all naturally understood. When the ātmā is effected by the sentiments of the mind, indriyas, etc., then it takes the form of the living being and when the indriyas with their governing mind absorb in the ātmā and the ātmā in the great ātmā, then they all become a form of the Brahm. The living being stays attached in all things, but the Paramātmā stays in all, yet He is unattached.

In the parāvasthā of kriyā all work is done in its drunken state or trance. The centre of this (disc of the) body is the navel where the balance of the air in the body is maintained, this balanced air is the steady form of Brahm, abiding by it one becomes the master of the self or the

indriyas ; a typical intoxicated feeling sets in, with alive awareness of the living Caitanya—giving spiritual happiness. Thus the very own form of the Lord is known. Inside the kootasth is seen a lighted planet in which the three worlds exist. It is a lighted self-form. In it : first is the light of fire, then the brightness of light and then the glare of the sun. This sort of a divine eye is the Brahm which pervades the universe. An entry into it is possible. There is a cave-like form within the kootasth, many wondrous scenes can be seen inside it, rather all gets visible by entering it. This cave is the resting place, as Brahm is situated here, abiding by Him the sādhak becomes like Him. Then the breath flows internally, the sight fixes on the centre of the eyebrows, prān and apān (breathing process) stays balanced equally and the air flows within the nostrils. This is the undiverted fixed position of the mind which is naturally developed by regular kriyā—practice. Concentrating on the kootasth by the chitta, unity with the Brahm is had and gradually the sādhak becomes like Brahm. When all absorbs in the Brahm, nothing else exists and the incomparable Brahm is experienced. This is known as the final beatitude. It is obtained by always engaging the chitta in the aspect of kriyā (spiritual acts). The one who abides by the 'only kumbhak' yogic act and stays intently in his high, fixed position, although staying in this world is well established in the kaivalya pada, he is the truly liberated. "Nāyamātmā bala-heenena labhyah"—the weak cannot experience the ātmā or know the form of the true self, thus the power of yoga is the actual strength, which should be developed by practice. (54)

Text (55)

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

*Matkarm-krin mat-paramo mad bhaktah sangavartitah
Nirvairah sarva bhutesu yah sa mām eti pāndava (55)*

Thus ends the eleventh chapter of Śrīmad Bhagvad Gītā in the matter of the universal form.

Translation :

(In this text the essence of all scriptures is told) O Arjuna! Those who work for Me or do acts for attaining Me as I am their biggest achievement, are devoted to Me and surrendered to Me. They are not attached to even their very own, and are not enemic towards anyone in the world. They are those who get Me, not anyone, else (55)

The Lord showed His most difficult to see universal form to His surrendered devotee—that form which the demigods too, long to see, and perform many yajñās for.

Spiritual explanation :

Work for Me or do kṛiyā—learnt from the Guru, stay by Me—or in the kootasth— well knowing by seeing and hearing, thus believing in a firm way and not getting tempted by any thing, staying always united with the Brahm, sees all as equal, so no ill-feelings can develop—anyone who situates in this position—reaches Me or stays within the true self by the parāvasthā of kṛiyā.

The essence of all Gītā is preached in this text. The only procedure for total liberation or 'Moksha' is told thus—'matkarmkrit' or the work which is done for Me is 'matkarm' the one who does it is said to be 'matkarmkrit'. The servant works for his master, yet he does not depend on him totally, or for his next life etc. (after death), but My devotee who works for Me, knows Me alone, as his ultimate gain, in this life or in any other, such a devotee is called 'matparama' 'mad-bhaktah'—the one who understands Me as the ātmā of all and is totally surrendered.

'sanga-varjitah'—one who is not wanting, has no desire for anything, is not attached to kith and kin or the nearest and dearest, is the 'sanga-varjit' 'Nirvarah'—the one who has no ill-feeling even towards the one who is bent on doing him much harm is the 'nirvaha'. A devotee of these qualities is the one who obtains Me and attains the highest goal, as nothing less is worthy of him

It has been told previously that I can be truly known by undiverted devotion only. Who is such a devotee ? The one who depends on no other but the Lord, is fully surrendered and loves the Lord for the Lord Himself, always remembering Him lovingly. What does such a devotee have to do ? He has to become 'matkarmakrit.' What is the work for the Lord ? When nothing besides the Lord exists then all work is done for the Lord, but due to this body's ego the being thinks of himself as the doer of all acts. All the acts are of the Lord only, this should be properly understood. Why do we work ? For accomplishing something. For this, the body, mind, indriyas and the ego are needed. Yet if the prān is absent then the body etc. all become useless. Thus it is the prān ultimately by which all is possible, without it nothing can be done. What is the natural act of this prān ? The breathing process taking the breath in and throwing it out, without which life cannot exist, but life is the base of all—all acts. By this life is the mind and heart, their desires and acts. If this life or breath ceases, then the mind and indriyas can work no more, they all become dead. The prān is the life giver, it is the Lord's main power ; or energy of the Paramātmā, thus the work of prān is the work of God. The energy, acting as prān gives life to all beings and activates them; in the absence of it the universe will turn into a lifeless dump.

One who is fully aware of the fact that 'I' or the ātmā is the only thing worth obtaining, surely tries to unite with the Lord, irrespective of other pleasures—even heaven etc None can explore Me by outward material means or by mental imagination. This world's business goes on depending basically on the breath, its incoming and outgoing process, thus to wind up this business the breath will have to be approached Breathing is the act of prān, if prān is His main power, then breath is his active energy. That 'mantra' or sacred word's vibration which purifies the mind or the being is the mantra of breathing (this is also told in the tantra scriptures). Thus to take away the mind from this material world, the breath's help will have to be taken.

It is similar to the thorn which can be taken out by a similar thing only, like a thorn or a needle. Therefore He has to be reached through the acts of ātmā. Staying by the ātmā in the self, is attained the form of Brahm Prānāyam is that act, by the sādhan of which one can absorb the self in the supreme Brahm. All other acts are unworthy acts, *only the act of prān is the act of ātmā*. This is the 'matkarm' which leads to 'matparam'. Following the Guru's instructions and acting accordingly, by kriyā the kootasth gets enlightened and it becomes possible to abide by it. The 'mat param' position is reached when we can rely on Him and Him alone for all time. Reaching this state the 'sangavarjit' stage is gained and situating as such, nothing else is wished for. Such a wishless person gets free of all attachments and his mind sees all as equal, this is the most simple, purified aspect of the mind, the 'Brahmbhāva' or Godly nature.

People get involved in many rituals for obtaining this and that as fruits of these acts, and create much peacelessness for the self as well as others in the world. This is caused by the desirous aspect of the mind which is also an obstruction on the way to liberation. All ill feelings and bad sense are due to this aspect, entangling the being in sorrow and in happiness, it destroys the balanced feelings of the mind. But, the person with Brahmabhāva or Godly aspect does not know anyone as enemy or friend due to his equality towards all, as he sees everyone including himself as an indifferent part of the Lord only. This is not possible as long as the mind is playful. Those who make the self totally devoted by prān acts, forget even the self, what to say of friends or enemies. They wish for nothing and try only to submerge the self in the personality of Godhead, in this way they turn into His form only. The worshipper becomes situated in the form of the worshipped. This is the 'ananya-saran' position, by which the sādhak experiences the unseen, becoming righteous for final liberation. Thus he is the nirvaira or non-enemetic too, since as long as duality remains till then only, *the differences of friend and foe exist*. Actually

that which can be explained and known by its form is a thing that can be seen, and the one who describes the thing is the witness or the ego of the 'I'. Anything which is other than the 'I', is the thing that is seen. This difference of the witness and the witnessed is imagined by untrue knowledge or by the body's knowledge as self, once the truth about the self is known the untrue knowledge is destroyed and the false notions of the mind disappear. The real truth is that there is nothing besides the ātmā in the world, the one ātmā (by its aspect) as the witness sees the ātmā-itself as the witnessed. In the parāvasthā of kriyā, nothing except the ātmā exists, thus all becomes one only, the many cease to be. Even after getting down from this position the sādhak can understand the witnessed and the witness as one, with such an undual-mentality the sādhak has no ill-will or ill feeling, no attraction or attachment, as he sees all as similar. Thus he is known as the completely non-harming being situated in 'ahimsā' of the highest order, so much is his natural influence that even the ghastly beasts that confront him, drop their killing attitude. A sādhak as above-said, is capable of visualizing the universal form, the form of the Lord (Kṛṣṇa) and the form of the supreme Man who exists everywhere. Advancing further in the parāvasthā—he himself becomes a part of the Brahm.

Great spiritual happiness is had even by the memory of the parāvasthā's actual experience—by going back to the desireless position—situated in incomparable ānand. In the aware position of the mind too, is seen a light of ānand in all beings, which proves that this light exists in all. Knowing all as being lighted by the one Brahm, as a result of parāvasthal, is performed the 'Sukla-pooja' or the worship of light, and in the parāvasthā when nothing except the Brahm is experienced, then is done the 'Kṛṣṇa-pooja' or the worship of Kṛṣṇa ; when the mind absorbs in the Brahm, then the Brahm is seen or (self) experienced but till the mind is wanting the Brahm is not known. The world is similar to the bubbles in water which submerge in the water, just a few moments after they are seen ;

their appearance and disappearance is a momentary phase only. This world that we see is also like it, as long as the prān (air) is existent all are present, but as soon as the prān goes out all get absent. Therefore everything is dependant on the prān, thus by doing the kriyā of prān or yogic acts—(that unite) let us be aware of the prān and merge with the ātmā as a result of it, gradually obtaining the (position with) Brahm. By the mind's awareness of other than Brahma, in the later stage of kriyā's parāvasthā is the creation, without it the world would get annihilated, thus is said—'Sarva Brahm-mayam jagat'. Within the self that is stabilized by kriyā, steady true intellingence which is the parāvasthā of kriyā, is gained : it is the super spiritual knowledge. As long as the prān is in the eyes it is aware, when it is at the neck or throat then it is dreamy, when it is in the heart it is well asleep and by establishing in the head it reaches the 'Tureeya' position or the high spiritual place. As soon as we 'see', the mind goes to the eyes and the scenes are created. Brahmā is the demigod of creation. This mind gets perturbed by its experience—(seeing and haering etc.). At the neck, this position is governed by the sustainer 'Visnu' Staying posted as such, in the end all gets destroyed—this destruction is done by Rudra (the angry Siva). Thus is the creation, sustenance and destruction. Above these is the 'tureeya' position which is in the head, it is the place of eternal Brahm, nothing else exists there. When, the prān's air gets fixed at the heart (by the tureeya stage) then by its fixation all is known as Brahm. These are the four stages of Brahm or the situation in the four places of navel, heart, neck and head where He gets lighted or is lighted. The awareness— when the air of the navel is unsteady, the mind goes astray and the eyes blink, thus the mind gets attracted by many things. By kriyā when the air at the navel is steady then the mind is fixed and the eyes do not blink, this steady form of the being can experience the first leg or part of Brahm. The air that is moving from the heart to the neck causes the being to get charmed by the dream-like sequence he

sees outside and imagines inside. If this air is fixed the dreams stop, both inside and outside. A person with the knowledge of Brahm hardly dreams, it is symbolic of him not to dream. He is profoundly asleep at heart. Above these three airs is the eternal air, which rises to the top, going to the Brahm-randhra it situates as the sky in the parāvasthā. This is the fourth or final leg known as the tureeyā position.

Once the prān rises to this high position and situates there, the tureeyāvasthā is gained, by which the form of Brahm is obtained.

This is the "Sa mām eti" or "he gets Me", as told in this text. (55)

Thus ends the spiritual explanation of the eleventh chapter of Gitā named—

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

Chapter XII

Bhakti Yoga
Devotional Yoga

Text (1)

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमा. ॥ १ ॥

Arjuna uvāca

Evam satata yuktā ye bhaktās tvām paryupāsate

Ye cāpy aksaram avyaktam tesām ke yoga vittamāh (1)

Translation :

(This chapter is aimed at judging the better form of worship : between the one with a form (of the Lord) and the other without a form.)

Arjuna enquires :—

Out of those who offer You all acts and are faithfully devoted to You, always meditate on You knowing You as the universal, all pervading, Almighty Lord, or those who concentrate on Your unmanifested, impersonal eternal form as Brahm, who has a better understanding of yoga (yogavitta) or who is the best ? (so far both have been praised in

the Gītā from time to time Sankarācārya says of it some what like this—from the 2nd chapter (of Gita) to the 10th chapter has been told the worship (or meditation) of the impersonal name and formless eternal Brahm. Then the all virtuous, all powerful all knowing great Lord has been spoken of In the 11th chapter of the universal form has been shown the Godly form of the eternal soul of all souls as the universal form. This has been shown for being worshipped and you have also said after showing it 'matkarmkrit—the worshippers attain Me. Now, for knowing which is better of the two I ask you— (as aforesaid). (1)

Spiritual explanation :

It is known by the enlightened body—In this manner always attached by kriyā and belief in Guru—worshipping the kootasth or doing the yon-mudrā—what it is, is difficult to say, or who is the better yogi ?

Ramānujācārya (another saint teacher) explains 'yogavittamāh' as 'ke svasādhyam prati sheeghra-gāminah?' or who will reach the desired God first ? Now the question arises how to reach the destination sooner ? There are two ways (i) Go on doing kriya practice as per the Guru's teachings. By it the parāvasthā of kriyā or its advanced stage will be gained, this absorbs the sādhak in the Brahm gradually. This kriyā is told as the manifested form of (yogic) worship. Why is it so ? It is thus explained—It is the ātmā which appears in the form of prān and creates the world. It is said in the prasnopanisd—'Sa esa vaisvānaro Visvarupah prāno'gnir-udayate' = 'This all bearing Prān is the Supreme Being's universal form. This prān is the (fire) heat or energy by which all are kept alive.'—(It is thus explained by Sankar). (More for it is said)—'Sa . Eeksān-cakre kasmin-na-aham-utrkrānt utkrānto bhavisyāmi, kasmin vā pratisthite pratisthāsyāmi iti'—The all perfect-Supreme Being gave a thought to that by which He will establish in the body (as self)

and to that by which He will get out of the body. 'Sa prānam-srijat, prān-ācchaddhām kham-vāyur-jyotir-āpah prithivindriyam mañah. Annamannād-veeryamtapo mantrāh karma-lokāh lokesu ca nām ca'—thus thinking it over, the Supreme being created the prān as—a part of the eternal soul from the golden womb of the ātmā. By this prān appeared blessed attitudes—engaging the being in acts, and for enjoying or bearing the fruits of acts, were created the basic elements, on which all things depend. Similarly the sense organs and active organs were created for their respective jobs, their master the mind with its resolutions and doubts was placed in the body and for the protection and sustenance of it all, was created the grain. Then according to the grain that was eaten developed the attitudes for acts and the strength and valour for action. For purification of the energetic beings penance and yajnas or sacrifices were performed and vedas with sacred words were sung. As a result of it all, creation expanded and fame and name were earned. This is the visual scene, of the world, but contrary to it when all these things get absorbed into that from where they were born, then void of all name and form they are known just by the name of the Supreme Man

It is necessary to know this Man. Says the Mundak Upanisad—'Know this ātmā only, leave alone all the rest, this is the bridge (way) to liberation or 'Moksha'. How will this 'Man' get known? 'Ātman esa prāno jāyate'—The prān is born of the ātmā. 'Yathaisā purusec-chāyā etasmin-ne-tad-ātatam mano-kritenāyātyasmin-chareere'— Similar to the shadow that is always (born) with the body is the prān that comes and goes with the ātmā. It is governed by the mental desires or resolving attitudes of the being depending on his acts, and accordingly it comes into the body as a shadow. Everything is based or held by this prān, just as the spokes of a wheel hold it together with the chariot.

A little prayer to the prān reads thus—

'O prān. You are the one that keeps moving in the womb and creating the self—as the parents you take birth. The men as your subjects, offer sacrifices unto you by their eyes and other such indriyas, it is but natural as you stay jointly in all of the body. You are worthy of the offerings as you are the one who bears it all, the others are just a means to it.'

More is said—

'Whatever there is in this world is dependant on the prān. O Pran ! as a mother—protect us and arrange for our good fortune and good sense !

As a king appoints his ministers of states etc., so the Prān appoints other prāns separately in their respective subjects.

Prān appoints the apān at the anus and at the organs of generation. Itself it stays at the eyes, ears, mouth and nose. The samān vāyu (air) is established between the prān and apān at the navel. This samān-air (or prān-vāyu) digests the food. From the heart—by the digestive fire or energy rise seven types of lights or powers towards the head by which sight, taste etc. are experienced. Through the prān are accomplished all acts.

At the heart (lotus) is the soul of the living being. This heart has hundred and one main nerves and in each nerve there are hundred divisions, these are again distributed into seventy-two thousand branches. Coming out like the rays of the sun are these nerves which spread in all parts of the body carrying the vyān-vāyu or air in the whole of the body. Its activity can be felt at the body joints, shoulders, tender spots and at the meeting points of the prān-vāyu (air) and apān-vāyu.

Next is the udān-vāyu, which rises through the śuṣumnā (one nerve out of the hundred and one) and goes from the foot to the head (crossing all of the body) causing the fate of the being by taking him to higher or lower, better or worse destinations according to his pious or sinful acts.

The being, according to the subject in which he is

entangled at the time of his death—goes with that aspect in his chitta to the main prān (life carrying breath or air). This prān by light or energy goes with the udān or carrying up air to the destined planets. If his credit and debit accounts or acts are equally balanced then by his prominent fruits of acts he gets to this earth—the human planet.

It is thus said—

*'Yac chittastenaisa prānam-āyāti
Prānas-tejasā yuktah ;
Saha-ātmanā yathā-sankalpitam
Lokam nayati'.*

By knowing the prān as such—the wise achieve eternity and their subjects or their family tree never dries up *'Ya evam vidvān prānam veda, na hyasya prajā heeyate amrito bhavati'*

Birth or creation of prān by (the great ātmā or the soul of souls) param-ātmā and its abiding in the body according to the good or bad attitudes of the mind and the placing of the five different vāyus in their respective places such as anus or organs of generation etc. as per the master prān—outwardly situated by the (divine) lighted sun etc. and inwardly in the form of spiritual eye etc. Understanding the prān in this way the being becomes immortal.

.....or *Utpattim-āyatim sthānam vibhutvan-caiva panchadhā Adhyātman-caiva prānasya vijnyāy-āmritam-asnute.*

Everything that we see is born of the prān or is experienced by the prān's existence. All prāns are one only—the main prān dividing into many separate parts lives in separate bodies or places with various names and forms. Air in the form of breath is the being's prān. As long as this breath is there the prān is there, till then are the sorrows and joys of the fruitive acts. By the help of the playful prān or the inhaling and exhaling of breath, can be reached the steady prān, because the breath is an outward known aspect of the fixed prān only. Says the taittareeya upanisad—*'Namaste vāyo tvam-eva pratyaksam Brahm-āsi'*.—O vāyu (air) I offer you my respects as you are the visual Brahm-form. When the

power of prān is presented by the air, then only it gets known, thus by making the (air or) breath steady, the godly aspect of air or the great prān (as the Goddess of fortune) can be understood as that by which all exists. This universe is held and maintained by the prān's energy in and out. Prān, apān, vyān, udān and samān—these five are the five forms of the prān only. The breathing process is not to be taken as the common flow of air, as it is the act of prān—which is our life. This body is supported by the five prān-vāyus, which are deviated forms of the main prān only. They are its energy-waves. The great power of the Super prān is the base of nature and it is presented as the powerful demigods too. All things and beings of the universe are like bubbles on the surface of the prān's ocean.

Somewhat similar to the aforesaid, is said in the 'durgā-sapta-shati'—

*'Hetu samast-jagatām trigun-āpi dosair
Na jnyāyase harihar-ādi-bhir apy apārā
Sarv-āsrāyā-akhilam idam jagad ansa-bhuta
Bhavyākritā hi paramā prakritis-tvam-ādyā''.*

You are the tri-form of nature (satva, raja, tama) You are the base of the world, but due to mental impurities you are not well understood, or the basic knowledge about you is not gained. You cannot be surpassed even by the (meditating) demigods. Whatever is there relies on You, this whole universe is a part of Your aggregate form, You are the undistorted prime germ of nature, by which the immortal Lord or the great soul-Paramātmā stays characterized as the living being. Due to the playful prān the world is perceptible to the eyes. When by the effect of sādhan this prān is made still then all indriyās (sense organs) mind or brain get consolidated and become one with their parent—the parā prakriti (spiritual nature of the Lord). This meeting point is the main power house, it is the Brahm.

Whoever manages to abide in the parāvasthā of kriyā (by its practice) can get in touch with that great prān and

by knowing the Brahm, becomes the all knower, who can merge with Him. This stage is achieved by continuous practice of prān-sādhan, it is a closed-in form, where all attitudes of the mind get forsaken and it reaches the ānand or the great happiness by which it gets united with the ātmā Those who engage themselves regularly in the acts of prān, worshipping by it, get close to Him and achieving total devotion become like Him. This is the fruit of the worship of prān which is known to us by way of breath, by it ultimately the sādhak reaches the advanced stage of kriyā and is liberated forever.

The second is the worship of the kootasth—It is the worship of the unseen, which is achieved by the yogis with the help of yonimudrā. The kootasth is within all beings, but in a hidden manner. Similar to the prān or breath it is not attained from outside. It is that which is not seen, yet without it nothing exists. It can't be touched either, it cannot be known by the sense organs as it is above the indriya-aspect, yet it can be experienced—that is the beauty of the kootasth Brahm.

Void of (manly nature) rajoguna, beyond all is situated the Brahm—within the lighted sheath. He is the pure white light, the light of lights, which the knowers of ātmā can realize.

But this kootasth brahm is surrounded and covered, it cannot be seen by the common eyes. A testimony to it is given in the isopanisad as such—

*Hirannmayena pātrena satyaśyāpīhitam mukham,
Tat tvam pusannapāvṛinu satyadharmāya dristaye'*

O Lord ! The way to that truth, the Brahm, is covered by the lighted receptacle, You please remove the covers, by Your worship and religious service to You, I have attained the true religion. You please open the golden gates, so that I may see the truth and You in the form of ātmā.

The lighted form of the Lord is hidden inside the body. By the grace of Guru and sādhan the covers get removed

and the lighted form of the kootasth gets visible.

Now, Arjuna wants to know which is the easier way out of the two. (1)

Text (2)

श्रीभगवानुवाच
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

*Shri Bhagavān uvāca
Mayy āvesya mano ye mām nitya-yuktā upāsate
Sradhhyā parayopetās te me yuktatamā matāh (2)*

Translation :

Said the Lord (out of these the worshippers of the manifested form are better) Those who worship Me as the Almighty, with mind fixed on Me, engaged in My service, having transcendental faith are considered by Me as being perfect (2)

Spiritual explanation :

It is being experienced by the kootasth, the mind goes beyond kriyā (acts)—situating well, worship is performed daily—one who concentrates longer is better.

Here there is much confusion created by scholars about worship of the form and the formless. That which is without a form cannot be worshipped, as for it, what does the mind have to concentrate upon ? Whatever we may call Him, we cannot describe the limitless powers of the eternal. Our reach is only as far as the sense organs take us, thus we (our mind and brain) have their limits. By seeing the sky or the sea we can understand that it is beyond our reach, thus if we cannot fully know—that, which we see how can we understand that great manifestation the Brahm ? Therefore that which is not a subject, how can it be meditated upon ? This is not that which is advised by the Lord or the scriptures. Anything which depends upon

a shape (or something) is not permanent, so meditating on it is faulty and meditating on nothing too, the void will be there. The 'tureeya or highest spiritual position is unreachable and the reachable by the mind and indriyas is the materialistic only. Thus we see that understanding the Brahm is rather impossible. What should be done for it ? Some patient men by their determined wish and regular, (natural) practice or perfected nature visualize the ātmā by restraint of indriyas.

By this we can know that the being has a permanent perfect form, which is present in the being's body as the living ātmā. It cannot be seen by these eyes. Only the one who is of true knowledge, void of passions and has full control of his indriyas can see it.

Purification of the sight has to be done for this, but how ? Whenever the mind is diligently eager for something; then it should be thought of as not just the thing, but Brahm. Practicing in this manner the qualities of the material will cease from the mind and only the existence will be left, thus existence of the real truth will dawn and all that is known will become a part of the Lord or by the Lord. By it the whole world will become a manifestation of the Lord—this is the sādhak's visualization of the universal form.

Yet all these are the outward aspects of it. The sādhak also gets a perception of the actual universal form, like Arjuna (as told in the Gitā) although very fortunate few only, can see it. By daily practice of prānāyām the mind gradually becomes introvert and less playful. The mind's power for sādhan increases and for sometime it can stay above all materialistic aspects. The more the practice, the more the duration of such time and by its increase the indriyas get free of their subjects, and a position is reached where the mind in due course achieves great peace by situating in the introvert position for a long time. Even a situation which is availed by little practice is a peaceful happy position. Thus, for uniting with Him, nothing is better than the parāvasthā of kriyā. Therefore the Lord has spoken of this devoted aspect as that which unites with the Lord

How do we call this a devoted aspect ? The attitudes of the mind always carry it here and there and by it the being's destiny gets formed life after life. Getting influenced by these attitudes the being forgets his true self and keeps running after passionate desires. The seed (or crux) of all this is hidden in the prān, how the breath is effected by any mental attitude is known to all. By the vibrations of the prān, the mind roams about. Concentrating on the breath or by prānāyām the breathing gets balanced and the mind calmed. In this way the mind turns from the passionate desires towards the ātmā. This aspect of the mind is its surrendering devotion. According to this devotion is the vision of the (spiritual) sound and by its light and sound the mind gets filled with ānand, forgetting the world it gets enchanted by the Lord's flute and unites with the steady form of paramātma. Thus, kriyā is the actual spiritual education by which genuine knowledge of the ātmā is gained. All other education cannot give the internal knowledge about the true self. This sādhnā increases the internal strength, by which a desireless position is achieved. On this strength depends the eternal state of the sādhak, staying as such, the sādhak gradually turns to the form of Brahm. (2)

Texts (3) & (4)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

*Ye tu aksaram anirdeesyam avyaktam paryupāsate
Sarvatra-gam acintyam ca kootastham acalam dhruvam (3)
Sanniyam yendriya-grāmam sarvatra sama-buddhayah
Te prāpnuvanti mām eva sarva bhuta hite ratāh (4)*

Translation :

Those who worship the unmanifested, that which is beyond

the perception of the senses, is the all pervading, inconceivable, fixed and eternal, the impersonal form of the Absolute truth—which situates in the kootasth or within the phenomenon of Māyā ; are also engaged in the welfare of all—by controlling the various senses and being equally disposed to everyone, they too achieve Me at last. (3) & (4)

Spiritual explanation :

One who abides by the kootasth always sees it wherever he goes and imagines the Brahm in everything—being still with a free mind. By controlling the senses properly and endlessly—seeing and fixing the mind—he surely achieves Me and engages in welfare of all by teaching kriyā acts—in which his mind is forever involved

All men do not have a similar nature, therefore there has to be a little difference in their ways of achievements, although the aim may be the same. By nature some are sentimental whilst others are not, some are much attracted towards materialism whereas others are less, some have a very wavering nature but some are steady of mind. Some get filled with spiritual happiness by visualizing the Lord everywhere, in every one, but some are bewildered by it, yet others get benumbed. For some it is easy to believe and accept whilst others take time and give thought before believing and accepting. All these concepts are inlaid in the chitta.

By these inlaid concepts or by such practices that take the mind away from fruitive acts and passionate desires etc., the mind gets suitable for the path of true knowledge.

When the yogi is free from acts and undesiring of their fruits then he should control his indriyas and by sacrifice put his mind on the concentrated practice of meditation etc. As long as the mind is regularly disturbed by various, desirous waves, it is not possible to concentrate well, therefore prānāyām's help should be taken. By prānāyām the mind turns introvert and a high meditational position is reached, thus unity with the concentrated upon, is had, but unless

this sort of a unity is well achieved, it does not work, if the practice is stopped in mid-way.

The kootasth, which is the witnessing self, is unknown to the mind and neither can it be known by it. In the parāvasthā when the mind gets absorbed and loses its self, then the true self is realized, which is beyond the bodily aspect—thus liberation as a result of prānāyām etc. is achieved. As such, we can see that by the worship of the known (form of) prān the formless is also availed. By the common fixed position the eternal fixed position is gained. The common position is not totally void of desires, some thought rises in the mind, it gives rise to some wish and the wish gets fulfilled. This type of a sādhak or one who is in this state is the actual idol worshipper, or the form worshipper. When a more steady position is reached then no waves are present in the mind and by its long-term steadiness even the name and form get forgotten. This is the all sacrificed state above joy and sorrow, gain and loss, giving and receiving—this is the worship of the formless. To make it more clear—

The many things we see in the world are the concentrated forms of our mental imaginations. As long as this unintelligent, (untrue or) uneternal aspect of the chitt exists, till then it cannot actually become introvert, without which a meditational position is not gained. By deep meditation the attitudes of the chitta diminish and a steady fixed position 'Samāpatti' is achieved, which soars sky-high. Thus the untrue aspects of the chitta are washed away and the eternal one rises. Like a mirror, the chitta shows that : which is reflected in it. The above mentioned 'Samāpatti' position is divided into four stages—the 'savitark and nivitark and the savikār and nirvikār. The savitark—when this 'samāpatti' stage gets narrowed down by sound, matter and doubtful knowledge, then it is called 'savitark'. For example, horse is a word which means a particular animal by that name and its descriptive knowledge. All these are independent in their own way, yet by the word horse all three are understood jointly or inseparably. But the true knowledge is completely independent

at the start, unless it is within the grip of word and its meaning or its descriptive knowledge, it seems unable to make itself understood. It is as if to get the knowledge one has to depend on word or meaning. When the yogi is at this stage, it is the samāpatti conflicted with doubts or the savitarkā samāpatti. After it the undoubtful stage known as the 'nivitarkā samāpatti' dawns—.

It is said in yoga-darsan, samādhipād-sutra or decree 42—'Smṛiti-pari-suddhau sva-rupa-soonya-eva-ārtha-mātra-nirbhāsa nivitarkā.' From the savitarka position is reached the nivitark or from the questionable springs or rises the unquestionable—

- (1) The memory gets totally rectified.
- (2) Becomes sort of unaware of the body or its self — form and matter gets negated.
- (3) Only the meditated upon is known.

As long as the memory is not rectified till then the narrow aspect of mind does not get washed away due to the word, matter and its understanding which act as the silt that holds it back. When in the samāpatti stage the word and its meaning gets lost, only the subject of meditation is retentive in the memory, it is the purifying of the mind by the recollection of the truth only. Achieving this stage of clear memory, a sort of formless form of the self overcomes the being and the 'I' as self gets washed away. This is the unquestionable 'nivitarkā' samāpatti. By it the word and its meaning or matter are not a subject of that mind anymore, as he is even unaware of himself, what he knows is only that on which he meditates. For knowing any one subject, three necessary aspects have to be present or understood.

(1) The receiver or the Man by the light of whom are lighted up all. (2) The accepting organs by which all is known—the indriyas mind and brain are denoted by it. (3) That which is taken in, sensed or accepted. Such as sound, touch, beauty or taste, etc.

When the chitt is purified and its attitudes are minimized, it gets an ability to abide by any of the three—above mentioned.

Advancing further, the meditating being becomes the form of the meditated upon. This is the unitedly concentrated form of meditation known as the samāpatti.

In the beginning meditation has to be practiced by depending on some subject sound etc. connected with that which is to be attained. Thus practicing, the distractions will disperse and the sādhak will be left with the name and form of his meditational subjects. It will appear as if the knowledge of that one is being had by the three aspects. By the 'I' all knowledge is understood, thus it will be felt that this I (or ātmā) is that by which all is experienced or presented. In due course of time the aware feeling of meditating also wanes and what remains is just the true existence of that one compound, without any form etc. By this type of meditation it gets understood that whatever is wished for, has no separate existence—it is not anything on its own it is just a percept of knowledge. As a result of this perception of knowledge, true renunciation gets possible as nothing tempts anymore.

Similar to the samāpatti of attainable subjects is the samāpatti of the attaining of subjects. It is also of two kinds—the one with thoughts and the other without them. When the attaining of subjects is ruled by sound and meaning or value and is within the uncertain knowledge's concept, then it is called the 'one with thoughts' or the 'savicārā'. When the memory is cleared and rectified, then only, a formless void is reached, where simply the 'one' remains and all other meanings become meaningless, this is the nirvicārā-state, where thoughts or doubts cease. Thus the attaining of subjects' samāpatti. is more subtle than the subject-samāpatti. It wanes first by way of indriyas or sense-organs and then by the mind and brain, in this way the waning gets completed and total samāpatti is achieved.

The samāpatti connected with the receiver or the man is of the most subtle form, it cannot be compared to any other and neither is it anything which can be known by the sense organs, thus it is known as that which cannot

be known. When the brain or intelligence is totally purified, the existing truth which remains is the natural yoga. At such a time whatever that is, is blemishless and it unites with the image of the ātmā. This is the joint nature of the Lord and his power or nature—the meeting of the Supreme Man with Mother nature. Like it, the sādhak has to achieve the undual form or aspect from the dual one. Mukti or liberation is the right of the one who knows all as Brahm, but just theoretical or verbal acts will not be enough, practical knowledge and experience of it will have to be gained. This is the worship of the undefined, without which perfection is not reached.

How this world manifests from the mind and how it submerges by the meditating chitta into the most subtle form of ātmā has to be understood to understand the worship of the eternal. The formless and the one with form are not separate from each other, they both interact and change from one to the other. When the pure, living one gets touched by the mascara of the impure one, it takes name and form, and when by the effects of purifying sādhan, the mind forgets name and form, it unites with the pure light and gradually advancing with it, absorbs into the most subtle point, thus the Lord's eternal light shines. Establishing here, the selfless being takes form of the void as chitta. This is the totally formless position.

This position can be reached by two methods. Firstly by keeping the mind united with the breath that we know. The second is the spiritual yoga—by which concentrating on the kootasth and entering it is possible. Both give similar results, but the second has more depth to offer as the lighted kootasth and the magnified kootasth have to be pierced and then the main spot is reached, after it, the sound-point and then the thoughtless point have to be passed, thus the void can be availed ; so it is said “always—the kootasth will have to be thought of, then meditate upon the unknown Brahm which gets lighted in the form of kootasth.” When an intoxicated position is reached by it, and the meditator becomes one with his aim, then the chitta with a form

of the ātmā will absorb in the great void. For it, curbing of the indriyas is needed, so that they do not get worldly attracted. The calmed sense organs will result in a purified subtle mind, which will enable its entry into the intelligent void-form of the chit. By it none will be understood as another, all will be a form of the ātmā only. When a sādhak of this status sees that the beings are badly involved and strongly tied down to the world, then feeling sorry for them he teaches them this sādhan by which they can be saved. Staying always in the kootasth, the sādhak has a balanced feeling for all.—His mind and indriyas do not get tempted. He is, thus, a true saintly person. By kriyā his longevity and intelligence increase. He sees a form of the self in the kootasth and abides by it. Fixing in it, many unknown matters get known and unheard sounds get heard. Experiencing the unseen and realizing the unrealized, others should be taught to benefit by it.

By prānāyām—performed well, according to the teachings, the three knots get pierced and the prān enters the susumnā and stays there. This is control of the self, by it, the intelligence gets steady and thus self-realization is achieved. As a result of it all, liberation from life and death is attained and eternal peace is enjoyed.
(3) & (4)

Text (5)

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहबद्भिरवाप्यते ॥ ५ ॥

Kleso'dhikataras tesām avyaktāsakta-cetasām

Avyaktā hi gatiṛ dukham dehavadbhīr avāpyate (5)

Translation :

For those whose minds are attached to the unmanifested, advancement is very troublesome as getting devoted to the impersonal feature of the Supreme is difficult for the embodied beings. (5)

Spiritual explanation :

Anyone who does not abide by the kootasth has to face troubles, because 'He' undefined Brahm is difficult to achieve by the embodied.

Those who are much attracted by the world, cannot put their mind concentratedly on the kootasth, because it is always running after worldly pleasures. It is not that such beings will never succeed, but of course they will have to try hard to make their chitt steady and it will take a long time. For them to enjoy the fruits of sādhan will be more difficult than the ones who are less engulfed in material desires, yet they need not get disheartened, only they must put in stronger work-force. Due to the good concepts of previous lives, some easily forget the body whilst concentrating on the kootasth, for them to approach the undefined Brahm is not very troublesome, but for others who have somehow become interested in this sādhan yet are much disturbed by their uncontrolled senses—do have a tough time in achieving yoga. By the master's blessings little knowledge about the kootasth is gained by them, but their inlaid concepts do not allow them to turn introvert, thus their road to the undefined feature of the Lord is pretty long. The refuge of a playful mind is the steady mind, by absorbing the mind in this fixed mind, the Brahm is approached. This cannot be understood by theory, only the steady sādhan can understand it by regular practice of prānāyām. As such, just by gazing at the eyebrow centre, will be heard the sound of 'Om'. Then the mind enters the light and as introvertness increases, various lights are experienced. Absorbing the mind in the lighted mind—the Brahm is reached and nothing besides the Brahm exists. Situating in this position, trespassers will not enter. This is the parāvasthā of kriyā, a wondrous stage which the sādhan achieves. A clear mirror can only—show a clear image—such is the mirror of the mind too, when it is clear—the self can be realized by it, not otherwise To achieve this clarity—kriyā has to be well practiced, in its advanced stage—firm intelligence, steady, unplayful indriyas

and mind become a part of the being and such a situation is the parāvasthā of kriyā or the Brahm-position. When the air always abides in the head, the being can see the kootasth Brahma lighted as the sky before his eyes, and slowly the higher sky, the greater sky—becomes a universal form of the Brahm. The mind absorbs in it. This is the final beatitude By it all sorrows are ended and eternal happiness is gained.

The weak minded and the passionately desirous cannot control their indriyas or make them introvert easily. By prānāyām when the steady aspect is gained by the mind, the indriyas will turn in, and kootasth will be visualized. Gaining this position the chitt will naturally absorb in the undefined supreme Pretention will not work, worship of the impersonal will have to be done by reaching that stage. For it the 'form' worship has to be performed. Kootasth Brahm is formless, the prān is the form of Brahm. By its worship when the prān gets still then it enters the undefined Brahm and becomes like it Performing kriyā with devotion the prān and apān get obstructed, thus do your acts well as per the Guru Worship of the prān with (love and) devotion will make it still and in the still prān will be seen the eternal happy aspect of Brahm. (5)

Text (6)

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

*Ye tu sarvāni karmāni mayi san nyasya matparāh
Ananye naiva yogena mām dhyāyanta upāsate (6)*

Translation :

My devotees are delivered by Me, from the ocean of this world with little effort only—(this is explained in the next two texts).

One who worships Me, giving up all activities unto Me and being devoted to Me without deviation, always meditating upon Me with a fixed mind— (6)

Spiritual explanation :

Whosoever, that offers Me all acts with their fruits—knowing how to act for Me—learning it from the Guru—meditates without a deviated mind, sitting in samādhi worships Me by 1728 prānāyāms—

It has been told that not abiding by the kootasth is a cause of distress, and the formless Brahm that is gained with much pains by the egoistic of the body has to be rich in its fruits, thus the enlightened body experiences that whosoever does kriyā without a deviated mind can concentrate easily on the ātmā. By kriyā in the parāvasthā of kriyā when the mind joins the ātmā, all fruits of acts are dropped, because the ātmā is above them. Thus, those who do 1728 prānāyāms daily, their chitt becomes fixed in meditation and the fruit of it is even better than the visualizing of the kootasth. The mind's wishes and resolves are reduced as the fixation of the chitt develops. Gradually the chitt gets so fixed on the ātmā that all other aspects are denied by it. By doing such practice of kriyā daily, steady form of chitt is gained naturally and the Brahm is attained by it. If the sādhak follows the teachings of the Guru with concentration, then he can reach his goal, but if the mind is deviated then it is difficult to achieve. The unmoving chitt gets fixed or joined with the ātmā, just by regular practice of kriyā, like the milk that sets in the form of curd by adding a little of it to the milk. As the liquid milk changes to the settled curd, so the being changes to the form of Brahm in the parāvasthā of kriyā. (6)

Text (7)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

*Tesāmaham samuddhartā mṛityu-saṁsāra-sāgarāt
Bhavāmi na cirāt pārtha mayy āvesita-cetasām (7)*

Translation :

O Pārtha, I am the swift deliverer of such worshippers from the ocean of birth and death. (7)

Spiritual explanation :

I lift him from the ocean of death, steady him and put him on the head—in due time; soon he becomes My form—whosoever abides in the parāvasthā of kriyā.

Brahm is like the peaceful ocean which seems to have no beginning or end. Like the endless waves that appear on the face of the uncalm ocean—appear the name and form adorned waves of life and death on the ocean of Brahm. As the waves of the sea may appear different from it, but are truly not different, so, the name and form world is also not separate from the Brahm. As the waves rise from the sea and fall into the sea, so the beings and the world appear from the Brahm and absorb back into it only. They have no separate existence. By the One, wishing to manifest in many, starts this play of the world. This wish of Brahm gives rise to the vibration of prān, which is the womb of the world. By its activity the mind is born and by it are also the five prāns that flow as breath. Many silent concepts of the prān get aroused by the in and out flowing breath and take the form of the mind. This prān is the Māyā (illusive energy) of the Brahm, by its playfulness the world is born. The life giving power of this prān is by the Lord. He is both, half male and half female—(Ardha-nārisvar) Lord and Master of all. From Him, by His wish (the golden egg-Brahmā) or His universal power of the mind is created the world. In an individual form this mind or the living chaitanya in it, bears all the good and bad fruits in the form of the being. Actually this living being and the all pervading Lord God are one only. The discrimination is illusive, which vanishes when truth is realized by gaining knowledge. Knowledge cannot be had as long as the prān is unsteady or impure. The unsteady prān flows as breath giving rise to the unstable

wandering mind, by which the being gets tied down with desires. As long as such is the mind's play, the waves of birth and death will not cease. The Kathopanīśad says—*'mrityoh sa mrityum-āpnoti ya iha nāneva pasyati'*—the life that is in the body is also existent in God*. That one exists in all. Whoever imagines it as separate in all, has to die, this death that keeps trembling us, is caused by such thoughts of the mind. The prān's impurities are those that effect the mind and cause its fears. If the prān is made pure and steady, the mind will become the same. How to do it ?

The mind gets tied by its resolutions or desires, getting rid of them, it will get freed. If you want to advance on this path of freedom, steady yourself on this path and abide regularly in the parāvasthā of kriyā, by it the mind will automatically become introvert. Gradually nearness to Brahm will be achieved and an 'unmani' or intoxicated stage will appear. Until the brain surrenders totally, the parāvasthā is not gained, thus kriyā practice should be carried on, till the parāvasthā is reached, which is the position of Brahm. In the parāvasthā the prān entangles with the ātmā, it is the stage of obstructed samādhi. The ātmā is a living form, which also exists in the tree etc., by kriyā's parāvasthā the world becomes known as being consistent of Brahm, because such a person always stays in the eternal Brahm—once he fixes himself in the advanced stage of kriyā's parāvasthā, he sees Brahm in all. Now, how to obtain this parāvasthā of kriyā ? The air which goes from the heart to the Brahm-randhra (a hole in the head) is named prān. Stationing this prān in the Brahm-randhra is known as the parāvasthā of kriyā. This act has to be practiced after learning it from the Guru.

*'Ordhvam prānam-unnayaty apānam pratyagsyati,
Madhye-vāmanam-āseenam visve-devā upāsate'*
(Kathopanīśad)

* That which is invariably antecedent to the Supreme Person, is not otherwise constituted

The way to realize the ātmā is told as thus—(in the Kathopanīśad)—“In the midst of the highest point and the lowest point is the (heart or) mind. This mind pervades all indriyas as Brahm. If this mind situates in the self then it absorbs in the Brahm, thus the doer and his components—the organs all get negated. In the parāvasthā the eternal Brahm is the doer.” He can walk in absence of legs, work without hands, see and hear without eyes or ears. He has endless qualities and is present all over, thus He is the Supreme Man or the Lord and Master of the universe who rules it.

“Leaving the upper air and coming down to the lower one is known as apān, taking this breath from the front to the back into the spinal cord is done by the mind, the one—situated in this mind which is in the parāvasthā of kriyā, is worshipped by all sādhas or demigods.” This subtle one stays in the void of the heart's lotus by the steady breath and all indriyas adore it, thus even if unwilling he is bestowed with super sight and super hearing by which all gets known.

By the practice of yoga—those who get totally surrendered and devoted and are busy in their acts of kriyā, achieve the parāvasthā without much difficulty and naturally visualize the Supreme Man, yet others see the form of Siva in the kootasth. Both these lead to the same goal. “Light and sky are complimentary to each other, rather they are dependent on each other. Both are equally powerful, thus in the parāvasthā of kriyā and in the kootasth—Brahm is experienced in the same manner. (7)

Text (8)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्व न संशयः ॥ ८ ॥

*Mayy eva mana ādhatsva mayi buddhim nivesaya
Nivasisyasi mayy eva ata urdhvam na sansayah (8)*

Translation :

(Because it is like this, so it is said)—

Fix your mind upon Me, engage all your intelligence in Me. Thus, blessed by Me and knowledge, you will doubtlessly always live in Me— (after dying). (8)

Spiritual explanation :

Put your mind upon Me by fixing the intelligence permanently in the parāvasthā of kriyā—thus staying always, the being will surely become My form—he will surely rise or abide on top of the head—without a doubt

As long as the mind is doubtful, till then Brahm cannot be entered into. The mind compared to the Brahm is mundane, whereas the Brahm is very subtle thus how can it enter into it? The only way is to make the mind subtle. The mind's subtlety depends on its vacancy or its being void of desires etc. By prānāyām the mind goes from element to element, concentrating on them and forgetting the material world. In this way, gradually it becomes clear and subtle, thus it loses itself and attains parāvasthā. It can be compared to the vast ocean which is calm and peaceful in absence of the waves, void of passionate waves the subtle or atomic mind absorbs in the ātmā with the chitta. This is the meditational position which gets deeper and deeper, changing to the samādhi state by which the mind enters the steady mind—as said 'mayy eva mana ādhatsva' (in this text), beyond it is the intelligence or the fixed nature of the mind, which also has to be permanently deposited with Him, by it all worldly matters are got rid of, even the self and its acts of meditation etc. become egoless. The mind enters the great void and within it, it gets mingled, this is what is meant by saying "buddhim nivesaya". It is the united form with the ātmā. All sights, sounds, thoughts demigods or their forms get extinct in the Brahm, one's own body seems not to exist. it is as if the body is flowing on the river of Brahm like bubbles of water, and gradually the bubbles become one with the water, thus nothing but the Brahm exists

As long as the prān does not situate in the sahasrār in the head, this state is not reached. Thus always stay with the ātmā's thoughts and try to steady the prān by following the Guru's teachings which will lead you naturally, to the destination. You only have to get a passport for entry into the ātmā which is availed by a steady mind with fixed intelligence. This pass will clear all check-posts and none will cause any trouble. Prān roams in the body as a form of ātmā, making it steady is the intelligence—which appears when the prān leaves the irā, pingalā (nerves) and stays in the susumnā. By it is reached the Brahm and all is known as Brahm, thus all gets extinct and all that remains is the Brahm or the One. This can be achieved by the parāvasthā of kriyā, but just talking about it will not do, it will have to be experienced in the self, by the self. (8)

Text (9)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

*Ath cittam samādhātum na shaknosi mayi sthiram
Abhyāsa-yogena tato mām icchāptum dhananjaya (9)*

Translation :

(In case one is unable to fix the mind upon the Lord, then an easier way is thus told.) If you cannot worship Me without deviation of mind, then repeatedly pull the chitt away from the material world and practice (Yoga) concentrating on Me, by which you will develop a wish for gaining Me. (9)

Spiritual explanation :

Anyway, if you cannot steady the mind and fix it on Me, then practice more of kriyā-yoga.

It is not easy to concentrate the mind and by it fix the intelligence upon the Lord, all are not capable of it.

Those with such a wandering aspect of mind, better take the help of some other method, which is the practice of yoga. By this practice the mind has to move on the particular points or cakras of the spinal cord. This develops concentration and it becomes easier to fix the mind on the Lord. Says thus the yoga philosophy—'*tatra sthita u yatnao' bhyasah*'. Practice of this yoga is done for attaining the parāvasthā of kriyā, which is similar to the self-form as a witness of the self. Unless this stage is reached, none can realize the self or the Supreme Lord. Such a great achievement has to be worked for. Trying thus, a time arrives when the mind becomes steady and does not wish to move from its position, but this fixed state does not always stay, yet do not get discouraged. Reaching near the destination, one may fall back, but go on as per the Guru's teachings, trying to bring it back whenever the decline is there. In this way, the goal will be nearer each time and the mind will be able to enter it easily. It will become so natural and simple, that just by a wish the chitta will acquire a position in it, dropping all other aspects. At such a time, even if the practice is stopped no harm will be done.

In favour of determined practice it is said in the yoga philosophy—

"Sa tu deergha-kāl-nairantarya-satkārāsevito drirha-bhumih" —'Long-term practice done regularly with devotion and surrender gives a strong base.'

Knowledge is not easily gained without patient practice. If it was not so, why the Lord would say—'*bahunām janmanāmante jnanvānmām prapadyate*' (Gītā)—It takes many lives to achieve knowledge (or the real truth) and attain Me. Without hard work and practice done with asceticism etc. a determined stand is not gained, this too has to be performed regularly for a long period. Those who expect quick results must pay attention to the above said words of the Lord and of the yoga philosophy. The Lord also says 'Sarvesu kālesu' (always—for all time) remembering Him, one can reach the

heights of knowledge—the spiritual form of tureeyāvasthā. Gradually by proper practice the attitudes of the chitta get obstructed or are kept out and thus it becomes of a super atomic nature, by this nature of the (4th level) chitta—the 'sattāpātti' position is gained. Which is a position or situation in the Brahm. The great Lāhiri Mahāsaya speaks of it as 'getting caught'. The flow of parāvasthā of kriyā starts from here. Sattā (the existence) is the ātmā by which is the whole world, attaining this true form of the Brahm is known as 'sattāpatti'. Thus one can well imagine that for it one must work hard by way of determined practice.

Says kabir, the saint-poet—'*nis din Hari dhyāye binā, mile na durlabh yoga*'—'Difficult to achieve yoga (unity) is not had without daily practice', done day and night. At another place he says, '*Lambā marag door ghar, vikat pantha bahu bhār*'—the road is long (and unknown), it is quite hazardous and a load is on the head', then how will the Lord be reached?

—The wise who practices as said, with devotion and surrender reaches the Brahm. (9)

Text (10)

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

Abhyāse'py asamartho'si mat-karma-paramo bhava Madartham api karmāni kurvan siddhim avāpsyasi (10)

Translation :

If you cannot practice such regulations then work for Me, sacrifice and worship by way of outer acts. Sing hymns to Me. Remembering Me thus, you still can attain liberation. (10)

Spiritual explanation :

If you do not have the will-power or the circumstances by way of time etc., then engage in unfruitive deeds, working

for Me—thus, you will drop material wants. This is the stage of perfection.

Practicing as per the 9th text the prān will enter the susumnā and the aim will fix at the kootasth. It is easier for the one who has previous lives' firm conception of sādhan, but for the one who is not so fortunate, a way out, is being mentioned in this text. He will also have to try doing the act known as 'matkarm' or acting for Me. This is the prān-act (breathing Process), being attentive of it—the prān will become steady and lead to final beatitude, even if the being is engaged in all other acts. Although these sādhanaks do not give much time exclusively for sādhan, yet if they can concentrate always on the prān or their breath, then they will get perfected and become successful. The all-time attention, on the spiritual aspect of the prān will take them to the ātmā in due course of time, of course they must also give some time for the inhalation and exhalation acts of prānāyām. With this, if the light of the heart and the word or sound of Om can be concentrated upon then various sounds will be heard in the self. Gradually hearing them will lead to visualizing a subtle point, and seeing this point the mind will slowly absorb in it. This is (termed as) the divine place of the Lord's feet. Although the method told in this text is easier than the previously mentioned one, still here too practice is involved, but it is not that highly concentrated a practice. Little regular practice also creates a habit which is not to be forsaken, this results in making the mind steady and one starts enjoying it. Such a willing involvement leads to the eternal and the prān becomes one with Him.

As the air carrying the smell—passes the flowers and enters the nostrils of the being, so the chitta of a yogi surpasses all material and enters the ātmā.

'Matkarm' is also analysed as worshipping by ritualistic methods, fasting on auspicious days and singing the Lord's

names and hymns, these done for the Lord can also liberate the being, as by devoted pious acts the mind will gradually get purified and knowledge will be gained. Yet this too is not well done unless concentration and purity of the inner-self are present, in the absence of these the worship can just be termed as a show of acts, which does not help to purify the prān or the self. But for the one who absorbs himself in it, emotionally surrendering to the Lord, it is worth it. Still, this is also a result of devoted practice, without which the acts do not get offered truly to the Lord, for these type of acts remembering the Lord is necessary, this is not as easily done as said. The Lord's thoughts arise in a pure chitta and a pure chitta is the result of the likewise prān. The prān gets purified by taking it into the central nerve—the susumnā, this entry into the susumna is availed by the prān when it becomes steady. The prān is made steady by prānāyām quite easily. Caitanya or life is presented in the form of prān, whilst prān is that, which lights up all. The mind and intelligence exist by the light of prān only. By the prān are all indriyās too. It is the prān that purifies all, or keeps them all, by the way of nature. Thus we see that unless the prān is purified by prānāyām, the acts done, do not seem to be done for the Lord, although they are said to be so. Therefore, working for the love of God, or for any other form of worship, prānāyām should be performed for self purification and for rectification of the memory. Until the chitta is purified, asceticism is out of question (in the true sense), without which real knowledge is not gained and the chitta is not purified without concentrated attention on the prān. Thus worshipping the prān, it gets more and more steady and pure and by it all other things are gradually forsaken. This is the perfected stage, where nothing is wished for and nothing is wanted. (10)

Text (11)

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

*Athaitad apy asakto'si kartum madyogam āsritah
Sarva-karma phala tyāgam tatah kuru yatātmavān (11)*

Translation :

Anyway if you are unable to be in this consciousness too, then try to give up all fruits of your acts and work as per your duty, leaving the results to the Lord, be self situated (11)

Spiritual explanation :

However, if you can't be totally confined to this even, then do all sorts of acts, but do not be wishful of their fruits, work with a control of the self (samādhi)-holding the self within the self by meditation etc.

Now both these things—working without being wishful of the fruits of work and control of the self, are quite difficult to abide by. Achieving such a wishless mental condition and a selfless self is not possible just by saying it, or thinking of doing it. For it again sādhnā has to be taken help of Abiding by anything for long (dhārnā) or meditating on it for quite some time is only possible if the chitt is purified, this naturally happens if the prān is purified by sādhnā or practice. The impure chitt will get pained or troubled in various ways and as long as this is the state of the chitta, the self cannot come under control. For this, it is necessary to curb the chitta repeatedly and draw it away from sense pleasures by prānāyām. In this way pratyāhār, dhārnā, dhyān and samādhi will be availed by which genuine self-control will naturally appear. The one who can go into the state of dhārnā, dhyān, or samādhi just by wishing for it, is said to be the victorious over the self. In absence of this practical sādhnā, the knowledge gained is not experienced, thus it is only superficial, which can be read or said, but it does not enlighten the inner

self. Due to this lack of light, the mind can lose track, but where the light of true knowledge is kindled, there is no such fear. These holders of knowledge attain the advance-stage of kriyā's parāvasthā or establishing in the parāvasthā they can perform all sorts of tasks without getting involved in the fruits. Therefore to be able to work in this manner, where the fruits are not wished for, but the duty is well performed, it is needed to make the self capable of it by meditation etc. It does not mean that such perfected beings are always in samādhi, they come down from it to the different stages and go up again, but it becomes their nature to do whatever they do, with an unselfish aspect of the mind.

Let us discuss about how fruits of work can be sacrificed. All work depends on the doer. If we understand that the Lord is the refuge of all and all depend on Him, then we can say that He is the doer of all, but this has to be a very true concept of the mind in all conditions. By such a conception all work gets offered to the Lord or in the ātmā. Once again, without a controlled chitta it will not truly be known that the Lord is the refuge of all and that everything exists by Him. By prān—the energy of that one Brahm—is lighted up every thing in the world, thus unless this energy is known or researched, it is difficult to understand (in the real sense) how He, is the refuge of all. As long as this is not understood, we shall be the doers of our acts and the fruits will also not leave us alone. The energetic powerful wire of the Brahm—stationed in the spinal cord will not be even imagined by a chitt which is always busy in the material world and as a result our connection with the Lord will not be understood (as the master of all acts), because of this all good and bad fruits of acts will also have to be borne and for this the cycle of life and death will continue.

The prān will be thought of only when we get a little introduction of the Lord as that by whom all acts, or rather the prān itself exists. By giving it a thought, the acts by

which the prān can be made steady will become a matter of interest and thus they will be practiced, this way the main source of all acts, the form of the true self or 'I' will be understood as separate from the body or its components, the indriyas etc. Thus the dependence on all that was depended upon will cease and the mind will unite with the true 'I', by this union all acts and their fruits will be forsaken.

To achieve it all in a practical way, start with good, saintly company and likewise ideas and thoughts. Try to get rid of the untruth and always be eager to understand the truth by the help of all senses. The practice of yogic meditation etc. will be helpful and ultimately lead to the knowledge of the true 'I', by which acts and their fruits will naturally get absorbed.

Only by samādhi it can be truly known that nothing except the Brahm exists. A troubled chitt naturally has a troubled mind and in such a case genuine knowledge of the truth is impossible. Thus the way to the real 'One' has to be cleared by purifying the mind or the chitta—the inner self.

Samādhi is the way out, but samādhi itself is very difficult to attain, it is not easily availed. A good guideline for the mind is to make it think that only 'The One' is the truth, the many that seem to be are not real, but this becomes hard to believe as long as the mind is not purified. First it has to be rectified by prānāyām, then riding on the prān with the clear chitt an entry into the susumnā leads to the sahasrār where the great 'One' is united with. By the genuine experience thus gained nothing else is wished for. This total renunciation of the mind blesses the sādhak by joining it with the Brahm. Of it, says Kabir—

*'Man lagā unmani sun, gagan panhucha jāya
Chānd binā chāndni tahūn, alakh Niranjan rāya.'*

—When the mind is set on the spiritual One, then the void-high-sky of Brahm can be reached, where there is no moon, yet there is moonlight. The (kootasth) or the

Supreme Brahm stays at a place, which is thus lighted. More is said by Kabir—

*'Boond samāna sindhu main
So jāne saba koyā
Sindhu samānā boond main
Boojhe birlā koyā.'*

Saint kabir says that all know that a drop can enter the sea, but the sea can enter a drop is known by a very few. In the advanced stage of kriyā when the parāvasthā is reached, concentrating on the 'bindu' or dot, it is said to be as if—the sea is contained in the drop. In this bindu are contained endless worlds, this is known by very few, highly advanced sadhaks.

Again he says—

'Ek samāna sakal main, sakal samāna tāhi'—The 'One' has entered all, and all have entered that 'One'. (Kabir)

The one ātmā stays in all. In the kootasth in the parāvasthā of kriyā in the atom of Brahm, this whole universe is connected by the atom of Brahm and in one atom of Brahm are the three worlds. The sādhak who can enter this atom of Brahm, nothing is left unknown to him.

In the previous text it is said that if you are unable to perform difficult practice, concentrate on the prān, as it is an act which is naturally performed and thus is unfruitive, so it will lead you to the desireless position. Then it is said that if you are not able to do this too, then curbing the indriyas, surrender unto Me offering Me the fruits of acts.

This does not seem to be easier than the previously mentioned acts, then what is meant by speaking thus? Actually, it is easy for those who have seen the universal form. Here what is said is not for easier ways of meditation etc. but the ways for getting better situated in higher positions. It is made more clear by the next text. The one who has reached the position of visualizing the universal form, can take himself to the highest position by following the ways mentioned here according to his suitability and circumstances.

It is quite natural for a king or a poor man, a family man or a renunciated person can have some practical difficulties of different nature in their course of sādhan, thus different angles of sādhan have been clarified, by which the sādhan can easily avail the heights of perfection. (11)

Text (12)

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

*Sreyo hi jñānam abhyāsāj jñānād dhyānam vsisyate
Dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram (12)*

Translation :

If you cannot do this practice, lacking a proper knowledge of it, then engage in the cultivation of knowledge. Better than knowledge however, is meditation (The Shruti says—('After it, meditating with concentration, with the indriyas under self control, self realization is had') and better than meditation is the renunciation of the fruits of action. By this sacrifice, worldly attachments are negated and as a result peace of mind and thus liberation is attained. (12)

Spiritual explanation :

It is better to do 1728 prānāyāms, in place of yonimudrā, better than it is to do kriyā always without wishing for its fruits, and still better is the parāvasthā of kriyā in which it is understood that 'I am nothing and mine is nothing'

Anyone who is ignorant but wishes to reach the Lord will follow some direction, thus he manages to get hold of a Guru, and the Guru blesses him and shows him the way, but he does not think of him as a very suitable sādhan, still somehow the disciple does a little sādhan for namesake only, yet it is not totally wasted. Once in a while his mind gets steady and he may see a light, but it is not understood as being the truth which should be aimed for, because of an undetermined mind. The doubtful mind goes

here and there in search of fruits, or for pleasing the deities he goes to temples etc. or on pilgrimages. His passions do not leave him and neither is he eager to drop them, thus rituals are performed just for a show of religiousness. The reality is realized by him at times, but habits are not easily forsaken. Better than him is the wise one, who has an idea of the ātmā by studying about it and knows the relation of it with the mind and the mind's relation with the body. When such a person gets eager to know about the ātmā or rather to realize it, then he puts his mind intently on this confidential subject. From all sides he tries to gain knowledge of the ātmā, reads of it, talks of it with the wise and according to their guidance meditates on it. He is always aware of the fact that Brahm is all in all, but at the same time he is not satisfied. Then what to do for gaining knowledge about the very subtle ātmā. Although yoga unites with this true self, but how to witness it? Here starts a research on the witnessing of the actual witness. Thinking it over, it is somewhat understood that the Brahm or the ātmā is the life and light and is the witness of all. By the guru's blessings is known the ātmā's energy the prān, by whose power the mind thinks, the senses work, the loved ones exist (or) rather everything exists. But, the master says—This is only a fraction of that Great One, to know Him, one has to go into deep meditation. There is no instrument by which he can be known, yet those who are engaged in proper sādhan as per the Guru's teachings, can experience Him in the form of spiritual happiness. There is no language by which it can be told, no words are capable to express or define it and no brain can grasp it. Actual unity with Him is achieved when He is witnessed in the self as the self. But, as long as this unity is not established, how can He be recognized and where can he be found? It is said in the samādhipād of the yoga philosophy—In the separated condition the (seeing) witness is concealed in a concise form of the same. The upanisad also says—'Yadā dvaitam iva bhavati tadā itar

itaram pasyati.'—When this united ātmā is understood as dual personality, it is seen by the being as a form of the witness and also as a form of that which is being witnessed. Then who or what is presented by the many different attitudes of the chitta ? The waves of the chitt, are like the waves of the sea that keep rising and falling but ultimately they belong to the one sea, or the one ātmā. Thinking with a clear mind, it can be understood. Thus it is said—“Yā devi sarva bhutesu vritti rupena sansthitā.”—Prān is the power of Brahm, it is the Mother of the world, that presents its various forms in various ways, none can be born without it. Separating from these various forms or sights it becomes the onlooker. Although this is said to be an unthoughtful aspect of it, yet it is also an aspect of the same 'One'. It is the great Goddess and the great demon or the illusive one, in absence of which this world's play would stop. The true self is concealed by the illusive knowledge, but if it was a separate covering which concealed the ātmā, then it would never leave and the being would not get liberated, but he does, since it is one and the same, the difference being only of knowing the truth and not knowing it. Therefore one who is lacking in knowledge to-day, can become the wise tomorrow, or the unliberated can get liberated to-morrow.

So far we have discussed the knowledge concerning ātmā, now we shall see how meditation is better than knowledge. When the mind is free of material desires and resolves then it can get absorbed in meditation. By knowledge the united form of ātmā can be known, but a situation in it is not had. Although much may be seen in the kootasth and it may be understood as the self, yet a total renunciation of the mind is not possible. Then what is the benefit of it ? By it, seeing and knowing the self, doubts are cleared and the world is understood as a form of the Brahm which exists similarly in all. Practicing the acts taught by the guru—this knowledge is gained by the sādhanak, thus a particular aspect of the mind and body presents its self which is

known as yoni-mudrā. Unless this mudrā and the spiritual mantra or word are known, the mantra cannot be perfected or enlivened, which is known as making it chaitanya or come to life. This is the sādhanā which is performed by its knowledge to gain knowledge, and is superior than the sādhanā which is done ignorantly, but, it also depends on kriyā-yoga.

That sacrifice and self-education by which godly contemplation is made possible is known as kriyā-yoga (or such acts of yoga). Āgya-cakra is the place or the centre point in between the eyebrows in the forehead which is known as tapoloka. The ātmā is visualized at this point known as āgyā-cakra, it is called place of penance or tapoloka, because sacrificing the self or concentrating on it always—leads to Godly contemplation. For it, kriyā-yoga has to be practiced, by the help of which the act of penance and research of the ātmā is performed. For its perfection 1728 prānyāms have to be done and practiced. This act leads to making the mind desireless and gradually an obstructed (from the world) state of mind is achieved. This state of meditation is superior to the visualizing state of the yonimudrā, because here the mind becomes frictionless and this steady mind reaches the selfless position in course of time.

This is a steady-position, but it is not of a very firm nature, can drop from its status by some sort of disturbance or temptation, therefore still higher position is that, where, all fruits are naturally sacrificed and an intoxicated (sort of) state is achieved by engaging always in kriyā ; along with it outward actions are performed irrespective of their fruits, no strain is left on the mind by their success or failure. When this nature of the mind gets more deeply established, then the parāvasthā of kriyā is attained. This is a state where the 'I' and 'My' cease to exist. This is the totally renounced position which in no time leads to peace, of course this position is gained by the wise, meditating ones, but it can be availed even by the not so wise, if they put their mind on their acts of kriyā.

By it, the mind will become steady and obstructed, thus, doing the unfruitive acts of *kriyā* yoga, the fruits of acts are sacrificed and as a result peace is also obtained.

Many can think that the Lord has explained in the 9th, 10th and 11th texts easier ways of attaining the desired position respectively, but the easier method seems to be giving the highest reward. Thus, is the last mentioned way the easiest? If not, then why is it said 'if you can't do that, then do this' and so on?

Actually sacrificing the fruits is not easy and neither is it the lowest of acts. *Maṅ* wants peace, but peace is not got without sacrifice. As long as our mind is not desire-free, it cannot be peaceful, it will be running after what it wants, but sorrow which is not wanted is the outcome of most desires and peacelessness is united with it. *Maṅ* joins himself to that which he sees; not knowing that it is not the actual truth. We know that peace is the most needed and coveted thing in the world, but it is not easily attained. For it, the disturbing elements that are the cause of all sorrow etc. have to be forsaken. This can only be done by realizing the truth and the false. It will have to be understood that whatever is seen is a false notion of the mind. The *ātmā* being sympathetic towards the mind, lets it pass as a play of the imaginative mind. This play is enacted by the joint venture of the being's actions caused by the scenes he sees and as a result of his actions he has to bear the good and bad fruits of his acts. The best way to stop this play is by the act of *prān*. It has been previously told that *prān* is the power of *ātmā*, it is the one which gets influenced by the scenes when it is playful, if this *prān* can be calmed (by *kriyā*-yoga), the mind will automatically come under control and by it only, the acts and play of the world will subside. Naturally the fruits will get sacrificed. In the *prān* is inlaid the seed of desires, by its play the seed germinates and springs forth as the passionate mind. The mind which depends on the *prān*—gets naturally curbed if the *prān* stops its play and the

steady *prān* unites with *ātmā*, dropping worldly acts and fruits. Such a united *sādhak* attains peace. In this peaceful position nothing but the *kootasth* exists as the witness, this sort of an undual aspect is only possible by a meditational *chitt* which sacrifices all. This is the *parāvasthā* of *kriyā*, it is the superior most fruit of liberation. Since it is achieved by meditation, we see that meditation is superior, yet the *parāvasthā* is of a more peaceful state, thus as a fruit of it the *parāvasthā* is better. This is the state where the 'I' or 'My' aspect of the mind is lost thus the doer and his acts cannot exist and the play too is ended. This position is gained by a regular daily practice of *kriyā* done with devotion. By *kriyā*, the meditational state is reached, therefore the act (*kriyā*) which takes to the heights of meditation is worthy of praise, by all. The position of meditation is better because at the time of *kriyā*, the mind keeps disturbing it, as a result of which *kriyā* is not as satisfying as meditation which is free of mental disturbances by the control of mind—made possible by the *kriyā*-acts of *prān*. During meditation spiritual happiness is also gained and being void of fruitive acts too, it is termed as superior than *kriyā*-acts. When a deep meditational stage is reached, the *parāvasthā* is achieved, where the *chitt* being free from all desires unites with the aimed 'One'.

Now to say it more briefly :

(1) Put your mind on Me with your intelligence.—this is advised by the Lord.

When the *sādhak* becomes worriless by surrendering totally to the *ātmā* with heart and mind then he is said to have progressed in *sādhanā*. An undoubting mind believing in the existence of God has nothing to fear. His strong character and determined aspect of *chitta* in meditation, never gets dimmed by worldly matters.

Thus the people bow to him.

Surrendering totally with mind and heart is actually not possible without the *parāvasthā* of *kriyā*, where all aspects of the *chitta* are calmed. It is not that such a person cannot

do any worldly acts, but whatever he does, is done without attachment. Those who are situated in the advanced stage of *kriyā* have a pure *chitta* which is inlaid with subtle powers, but it is void of the common concepts of this and that religion, this meditational *chitta* is free of worldly impurities, such a *chitta* is the outcome of *samādhi*, it does not have varied attitudes, it is always in that one Godly aspect, by which everything else is dismissed, this One allows no worldly matter to enter. Thus the *chitta* gets suitable for final beatitude known as 'Kaivalya-avasthā'. At this stage the intelligence gets so unitedly 'One' with the Lord that it can be said 'I do not remember my own name'. Such a superior *sādhakā's* steady *prān* situated eternally in the *sahasrār* and uniting with the *ātmā* absorbs in it. For it, the Lord has said— "ata urdhvam mayy eva nivasisyasi" text (8) ch. 12—"by *sādhnā* situating the self in the *sahasrār* (*urdhvam*) the *sādhak* attains the superior—most position and unites with Me

(2) It is said that if you cannot steady the *chitta* thus, then do more and more of *kriyā* practice with concentration. This will help in making the *prān* steady and take you to the stage of *parāvasthā*. When this is well established, gradually the abovesaid position will be availed.

(3) If this is not done due to lack of time or by other reasons, then too do not get discouraged. Concentrate and do a little practice, always being aware of the everflowing breath which is the *prān*. This can be perpetually aimed at, in all conditions. Always putting the consciousness on it, the mind will get steady and slowly the outer world will decline, even your own name will be forgotten. This will result in a desireless state of mind. You will go on with your duties without a wish for good or bad. Thus dropping all fruits the mind will not get tied down. You will easily cross the ocean of the world; may be you do not attain yogic virtues like the abovesaid *sādhaks* but the main aim of life will be achieved. You will become happy in your *Ātmā*.

(4) The abovesaid *sādhak* can at last become a perfected *yogi* by his steady, concentrated state of mind. But those

who are unable to do even such practice, for them the Lord says 'Control your attitudes of the *chitta*, sacrifice fruit of acts and surrender unto Me.' By the sacrifice of fruits, even little of *sādhnā* gives much of success. Such a person can steady the mind easily. By it, the spiritual sound rises and the *chitta* absorbs in it, thus controlling the *indriyās* and obstructing the mind.

After reaching a position somewhat for visualizing the universal form, one can choose any one of the above said ways of *sādhnā*, according to his own situation and by it he can attain God. But, unless such a position is reached, none of these methods can be easily perfected. It is not easy to control the *chitta* and perform acts with a desireless mind, this sort of a sacrifice is availed in *samādhi* by which great peace is obtained. For such a peace *yogis* practice *pratyāhār*, *dhārnā*, *dhyān* and *samādhi*. By the best of *prānāyāms*—12 result in *pratyāhār*, 144 in *dhārnā*, 1728 in meditation and 20,736 in *samādhi*. *Kootasth* is known by *yoni-mudrā*, light is seen and various spiritual experiences are had, but the mind's peace is a more coveted thing, without which self-realization is not had and the heart does not get satisfied. Peace can be experienced when the *prān* is fixed by *prānāyam*. Thus, practicing *prānāyam* is more beneficial than *yoni-mudrā* but the quality of *prānāyam* must be good. Good *prānāyām* is normally done 80 times in an hour, medium quality of *prānāyam* is done 100 times in an hour, the third standard is of 120 to 150 *prānāyāms* to the hour and the fourth class is of 175 to 200 or even more. *Pratyāhār*—is attained by 12 *prānāyāms* of the best quality. By *pratyāhār* the *indriyās* get drawn in, their ties with their respective subjects—beauty, taste etc. get released. By *prānāyām* as the *prān* gets more and more steady, so the *chitta* gets more and more introvert and with it the *indriyas* follow suit. This is supposed to be the best way to control the *indriyas*.

Dhārnā—After *pratyāhār*, doing 144 good *prānāyāms* cause *dhārnā*. *Dhārnā* is being able to establish the *chitta* on the aimed subject. By nature the mind cannot hold on to one

thing for long, but when it is able to do so then it is called dhārnā. During prānāyam the spiritual points have to be concentrated upon repeatedly. Doing as such, gradually the chitta gets 'stationed' at these places and the indriyas get released from their desired subjects. This is actual 'dhārnā'. Unless prānāyam is well practiced the chitta cannot situate at these cakras, by the dhārnā of these points, spiritual virtues are gained.

Dhyān—is achieved by 1728 good quality prānāyams. During dhārnā the chitta gets caught at aimed points, but it keeps changing its place from one to the other. In the meditational or dhyān stage only one is aimed at, thus the chitta becomes very peaceful and forgets even the self. When dhārnā gets deeply situated, then it is called dhyān. Samādhi—20,736 prānāyams lead to samādhi. By deep, rather very deep state of meditation the chitta takes the form of that which it meditates upon. He forgets the self, uniting with the aimed one. Without achieving the state of samādhi, it is not possible to have self realization, says the shruti—"Samāhito bhutvā atmanyevātmanām pasyet"—absorbed in the (deep) self, with a fixed chitta, the ātmā is experienced in the self. (12)

Text (13)

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

*Advestā sarva bhūtānām maitrah karuna eva ca
Nirmamo nirahankārah sama-dukhah sukhah ksami (13)*

Translation :

(Religious order dear to the Lord is told in 8 texts) It is said for all living beings—seeing all as equal, the one who is not envious (towards the superior in any way) is friendly with all the beings of same level and sympathetic towards the poor or needy, is free from false ego and

equal in both happiness and distress is always ready to forgive by nature. (13)

Spiritual explanation :

Does not envy anyone—how does the intoxicated envy? Sees all as the self in the form of kootasth and does that which progresses in kriyā. By abiding in the parāvasthā, ego is lost and as a result 'I am nothing and mine is nothing is understood, by its intoxication happiness and distress are similar, if anyone says something, he pardons them and does not care, taking it just like the creaking of a door he neglects it.

From this text to the end of the chapter are told the qualities that develop in a God-devoted and a knowledgeable person. These two are actually not different from each other, as loving the Lord and knowing the truth about Him or the ātmā have same results and they both are very dear and near to the Lord, they are like the Lord's own (ātmā) thus they are marked by similar qualities, yet they can differ in opinions due to the individualistic formation of the chitta, which moulds the same qualities differently. It is not possible to obtain Godly knowledge without devotion and neither is it possible for a truly devoted and surrendered (bhakta) person not to gain this knowledge.

Anyway we shall call these the characteristic marks of a 'bhakta' as the Lord has used this word

(1) He envies none, as by the acts for Godly contemplation (kriyā) he stays in his own intoxicated state, thus his mind is at a level where he can hardly be grieved, as such he is not bothered about what others are doing or saying, so anger is out of question, therefore he never busies himself for punishing others.

(2) When he is not in his intoxicated state, then too he sees all in the Lord's aspect of the kootasth, so he is loving and affectionate towards all, even the enemies, because he knows them also as a part of the Lord only. Due to this mentality, he is always ready to help others

without feeling that he is obliging them, because to him all are his only.

(3) He is sympathetic towards all ; when he sits in samādhi then people consider him as a burden on their head, a good for nothing person who is just whiling away his time, but these people lacking in knowledge (about it) do not know how much good this type of a Godly-involved, peacefully contained (in the self) calm yogi can do to the worldly people. From him spread out rays that cool the chitta of others who are suffering and give strength to those who have a weak mind. He washes away the sins of others and shows them the correct ways by which they can rise step by step and reach their destination. To the wanting, he distributes the medicine which eliminates the troubles of this world forever.

(4) He is called 'nirmanā' which means that he has no attachment or attraction for anything. Anything of the world cannot tempt him, as he is always in the advanced stage of kriyā or its parāvasthā. Thus he can truly say 'I am none and mine is none'. When he steps down from this state, he understands all worldly relations as the chitta's imaginations and stays free of attachments. But this does not mean that he is cruel. Commonly people are only attached to their very own, but he is equal for all, because he does not take the body as the true self. He treats all as equal and guides all as if they are his very own.

(5) He is not proud (nirahankār). He does not have the ego of the self. Knowing the body as the self is the lack of knowledge. He is knowledgeable of the fact that he is the ātmā and also sees all as a form of ātmā, therefore not being separate, he has no individual ego, hence there is no pride.

(6) He is equal in happiness and distress—concentrating on the kootasth, he is lost in it, as thus, he feels no joy in happiness or distress in sorrow. He is engrossed in the experience of that 'One'. On a lower level the yogi takes the sorrows and joys for granted, understanding them to

be the fruits of previous deeds he lets them pass as a dream—enduring with patience.

(7) He is ksami (forgiving)—If anyone disrespects him without a cause, then too, he forgives, taking it as his nature by which he is bound, just like an old creaking door, the sound of which has to be borne. In this way passing it off he overlooks it and bears it. (13)

Text (14)

सन्तुष्टः सततं योगी यत्तात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

*Santustah satatam yogi yatātmā drirha niscayah
Mayi arpit mano buddhiryo mad bhaktah sa me priyah (14)*

Translation :

One who is always satisfied in gain or loss and is engaged devotedly in yoga with a determined intelligence and mind surrendered unto Me, is dear to Me. (14)

Spiritual explanation :

Always—satisfied mind—abiding in the parāvastha of kriyā naturally—because he is caught by a determined ātmā—since to Me, he has surrendered the mind made steady by kriyā, thus he does not get attracted by outside material—reaching this position naturally, surrenders with a fixed brain. This state is automatically obtained by belief in the Master's words. He is dear to Me—who knows nothing besides this.

(8-9) The devotees endowed with the above said qualities are dear to Me. Anyone who thinks of Me, loves Me and wants Me is My 'Bhakta'. My devotees can follow various kinds of ways for their worship. Some try to gain knowledge by discussion etc. Some are yogis, others remember Me by mantra—or spiritual words and names, yet others worship by offerings and hymns or devoted songs, Although the Lord is in all of us, yet none can see Him without worship. It is somewhat like this—Milk is in the cow's body, and

butter or 'ghee (melted butter) is in the milk, yet it does not nourish the body of the cow or help it in any way. When the milk is taken out and made into butter by proper acts, then it can be used for nourishment or medicine etc. Similarly God exists in all, yet without the proper acts of worship he does not remove the being's sorrows or nourish his mind. By scriptures and thoughtful thinking we can understand a little about God, but we cannot actually know or attain Him, thus proper worship by which the mind turns introvert has to be done. As long as the mind is not intelligently involved with the Lord it will keep wandering in other things. Therefore a determined mind fixed on Him alone has to be offered to Him for attaining Him and the peace which is obtained by being near to Him. But the mind is like the bee which roams from flower to flower in search of honey, so how can it be fixed? The mind is by the prān and the prān's energetic power is the breath, which always is playful, thus all those who depend on it—the indriyas, mind, body etc. become likewise. If by the sādhanā or act of yoga, this breath and prān can be made steady, then the indriyas and mind will become steady—similar to the snake which if struck on the head cannot lift it up any more.

(10) Mahātmā—or the one who has control over his body, indriyas, etc.—material desires have to be sacrificed for it.

(11) Determination—One who has a determined resolution, at least where his ātmā is concerned, is said to be of a firm determination. (Sankar) The one who identifies his ātmā with the Brahm knows not the body as the self, but the eternal ātmā, (which is beyond worldly grief and attachments) as the self—is of a truly determined nature. Due to the pride of the body the ātmā seems to be entangled in material aspects, but the 'bhakta' has no such ego, as such—sense pleasures do not madden him. He is situated in his ātmā by his true, firm knowledge, catching on to the Lord and totally depending on Him even in the worst possible times.

(12) 'Mayi arpit mano buddhi'—He is a yogi, thus his mind and intelligence cannot be stuck to matter for long. All of Him is offered to the Lord, he does not look at anything with a tempted eye. His concentrated chitt abides in the parāvasthā of kriyā in a balanced way, preparing the self for final beatitude. This too cannot be done forcefully, but the position is naturally achieved by the blessings of the Guru or the Lord. In this way, offering all to Brahm, he knows and understands nothing but the ātmā. One who is so much attracted towards the ātmā and loves it in this manner, is the qualified bhakta who is most dear to the Lord.

When the Lord says "Samo'ham sarva bhutesuh na me dvesyo'sti na priyah" (ch. 9, text 29 Gītā)—'I am equal to all, I envy none and nor am I partial to anyone', then how is anyone dear or not dear to Him? Actually, the Lord becomes faulty of partialism if one is dear and another is undear to Him, since the ātmā is 'the all in all', so how can it be like that? Being dear to this (ātmā or) self is abiding with it. The sādhanaks who do not reach the united position (with Brahm) in the parāvasthā but are sādhanaks to whom the ātmā is dear, it seems that they are also dear to the ātmā—similar to the mirror which identifies itself with the on-looker or the picture that is reflected in it. The form-worshippers are effected by this feeling of dear or undear but the worshippers of the formless have more of an equally balanced aspect of mind. The bhakta (loving devotee) is situated in the self, thus he knows that the Lord is in Him, but the one who is not devoted, does not even understand the existence of ātmā, the Lord's eternal, living-happy form exists in all beings, good or bad, but since the devotee's inner self gets purified, his Godly qualities come to the surface and spread around him, thus it is understood that he is enjoying special favours of the Lord, not knowing—that the Lord is equally present in all, ready to give all the favours (imagined) to everyone who takes the trouble of purifying the inner self. There is no disparity in the kingdom of the Lord. (14)

Text (15)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामिर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

*Yasmān nodvijate loko lokān nodvijate ca yah
Harsāmarsa bhayodvegair mukto yah sa ca me priyah (15)*

Translation :

He for whom or by whom no one is put into trouble or difficulty and who is not disturbed by anxiety, who is steady in (success or) happiness and distress (or failure) is dear to me. (15)

Spiritual explanation :

One by whom none is pained or put in difficulty; sorrow and joy, fear and anxiety are no more his aspects of mind. Due to the spiritual happiness or intoxication in which this liberated person stays, by the parāvasthā of kriyā, he becomes a dear one of the self.

(13 - 14) Seeing all as equal, the balanced mind does not jump for joy or get distressed by sorrow. Lacking in duality he takes none as enemy or friend, killer or protector. Seeing his ever happy, self-satisfied face, even those with killer instincts leave their deadly nature and take him as their friend, thus by him nobody gets distressed or pained. At the sight of such a saint even the sinners get calmed and a ray of hope is seen by them (for themselves). The acts of this saintly person are so unselfish and for the true benefit of all, that seeing him people get overwhelmed. He is known as Godly, so hardly one gets displeased with him. A good example of such a person is the Godly Nityānand, seeing whose likewise qualities such as bearing for others and delivering them, yet intoxicated by his own Godly anand, the demonic Jagai-Madhāi could not stop surrendering unto him. The great sinners understand the qualities of such a liberated person, but the proud and the envious, who cannot see the rise of others, deprive themselves from the blessings of such great ones.

(15-18) The sages in the parāvasthā are not over excited about their own success and neither are they envious of the success of others. Due to their own spiritual ānand, in which they are lost, they do not get bothered about material happiness or sorrow, they are always free of tension or fear and thus are very calm. They find their pleasure and heart's satisfaction in their ātmā and so do not wish for any material desires to be fulfilled and neither do they depend on worldly relations for love etc. It is said in the yoga philosophy—"Visesa-darsin ātma-bhāva-bhāvanā-vinivrittih" (kaivalyapād)—One who can discriminate distinctly, the eternal from the uneternal—is the knowing yogi who becomes totally selfless, discarding all the worries for the self—understood as the body. He is not worried about maintaining himself or his family, any aspect of the chitta does not trouble him, as he is void of the egoistic self and vice versa. As long as the reflections of the chitta do not disappear, no matter how much one tries (by learning, preaching, hard work, jumping or crying) it is not possible to gain full knowledge of the truth or the eternal and neither is it possible to be a surrendered 'bhakta' or devotee or a fully renounced person. Pātanjali compares the chitta of a person who is worldly to the river which flows towards (the sea of) passion laden with desires and the chitta of a truly knowing person laden with knowledge of truth, advances towards the depth of 'kaivalyapad' (final beatitude). This is the result of self realization, thus such a being does not get effected by worldly uneternal aspects of the mind—like envy, fear, joy or tension etc. For this position the sādhsaks keep trying all their lives and they know that if God can be attained, then body, mind and indriyas all will achieve the ultimate goal, otherwise all are just a useless burden. "Parmārath parteet me yaha tan rahe ki jāya"—Kabir In achieving the true goal, it does not matter whether this body exists or not.

Again says kabir—"Bhakti duār hai sānkarā, man airāvat ho rahā, kis bidh paithā jāya"—The mind is (swollen) like

an elephant, thus how can it enter the narrow passage of subtle bhakti (Godly love).

This mind which is stuffed with many wants and resolutions and thinks much of its self due to its ego, cannot swim across the river of knowledge and reach the shore, therefore the sādhak should drop these burdens from his shoulders and grasping the feet of the Guru enter the river of knowledge which will lead to bhakti, love and selflessness.

Once more to quote from kabir—

"Timir gayee ravi dekhate
Kumati gayee guru jñān
Satya gayee ek lobhate
Bhakti gayee abhmān"

Darkness is removed by the rise of the sun, wrong notions are cleared by the teachings of the Guru, truth's dignity is lost by greed, and bhakti (God's love) is lost by pride. (15)

Text (16)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्ययः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

*Anapeksha sucir daksa udāseeno gata-vyathah
Sarvārambha parityāgi yo madbhaktah sa me priyah (16)*

Translation :

(More is said of the devotee) One who is not dependent even on the ordinary course of activities or is not greedy for anything anyhow and he, who is pure in and out, expert in acts or void of laziness, impartial and without cares, free from sorrow (or painful mentality) and who does not strive for results is dear to Me as My devotee (16)

Spiritual explanation :

Does not look elsewhere—does not wish or hope for anything else—always, abides by the Brahm—being expert

in all sorts of acts, sees the kootasth in the parāvasthā of kriyā—better than all other acts. Gets free from all pains—troubling the mind ; situating in the Brahm by its natural intoxication all wants are forsaken and thus all fruitive acts are automatically renounced, staying in parāvasthā he enjoys that ānand beyond which there is no greater happiness. This is received by the blessings of the Guru—being devoted to the act of the self or ātmā.

(19) The real devotee does not strive for results, only the greedily attached looks wantingly at others ; even if he worships the Lord it is for some gain. In his practice of yoga too he is greedy for attaining virtues, through which also, he plans or dreams of material gains by having disciples who will fetch him all he may want.

Kabir says that the difference between a true devotee and a pretender is like the earth and the sky. The devoted thinks of the Lord whilst the pretender who just poses to be a devotee, thinks of worldly profits by acting as a bhakta. In the words of saint kabir himself—

'Bhakti bhekha barā antarā
jaise dharani akās
bhakta jo sumirai rām ko bhekha jagat ki āsa.'

As long as true knowledge does not penetrate the mind or it is not experienced in the parāuasthā of kriyā, till then the heart does not attain peace. The one who tries to copy the devotee who prospers, does not succeed in the end because his devotion is just superficial. Says kabir, for this—

'Kabirā jñān na bedhiyā, hridaya nahin jurāya, dekh dekh bhagti kare, rang naheen thaharāya.'

—The colour, of such devotion is not fast although it may look good.

(20) Being uneager for even that which is available, yet not envious of anyone in any way, being pure of heart and mind is the cleanliness of the inner self, that is necessary, by which the 'I' or mine, and 'you' or your's are no more

an-aspect of the mind—but this genuine knowledge is impossible without the parāvasthā of kriyā.

(21) The outward purity is of the body by which pure and retentive food habits should also be understood along with the outer cleanliness of the body.

(22) The godly are expert in their acts. They are never lazy and do not avoid their duty, meditating on one God they have great capability of concentration, thus they can do all sorts of acts (well or) expertly. They are not distracted by worldly matter, so they can achieve their goal.

(23) they are not partial, as they are indifferent. They rise above the gunas or material nature, beyond sinful or pious acts. Their prān rises to the sahasrār, thus they are established at a higher level and their mind gets absorbed in the two-petalled lotus (at the forehead).

(24) They are known as 'Gatavyath'—at this stage the sādhak does not get pained by anything. The sādhak whose prān rises to the sahasrār and gets absorbed in it, is the liberated person, who is not effected by poisonous fruits of acts and neither is he tied by their roots, thus he is not in the narrow sphere of the worldly knowledge, he expands beyond it.

(25) 'Sarvārambha parityāgi' (this text) Here the word 'ārambha' stands for the beginning of acts which are done for their fruits, whether on this planet or on any other. Those who are not connected with such acts, are the ones who have sacrificed acts. Commonly man is much engaged in useless acts due to his desirous mind, but in the parāvasthā of kriyā, being intoxicated by its ānand, the beginning or the end, all gets lost, thus, since the mind is not wishfully engaged in anything, all is automatically renounced. The yogis of this status go on working naturally without striving for results, just like nails or hair grow on the body without the being doing anything for them to grow. Nothing is started or planned or wished for but the acts are done most naturally, if they are to be done, without any greed for fruitive results. (16)

Text (17)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

*Yo na hrsyati na dvesti na socati na kāṅksati
Subhāsubha parityāgi bhakti mānyah sa me priyah (17)*

Translation :

One who grasps neither pleasure nor grief, who neither laments nor desires and who renounces both auspicious or inauspicious, pious or sinful things by nature is very dear to Me. (17)

Spiritual explanation :

Situating in the parāvasthā he is neither pleased nor grieved by anything—neither does he desire—by this intoxicated situation all is automatically sacrificed—good or bad. Knowing this sort of kriyā (acts) from the Guru, by them he is happy in the ātmā or self.

(26-27) Commonly man is effected by pleasure, envy grief etc. as the circumstances appear, but the sādhak who takes the prān above the eyebrows and establishes himself in the self by the parāvasthā of kriyā does not get impressed or troubled by riches or problems, (28) and neither does he get into the clutches of sorrow, as he has a knowledge or experience of the ātmā. Only those who are lacking in this true knowledge get affected by different circumstances. The common being is much attached and attracted by the world, so he gets involved in fruitive acts and as a result has to face or bear the good or bad, dear or undear fruits of his acts. Due to these changing aspects he keeps moving from auspicious to inauspicious, sometimes grasping this and sometimes disregarding that, thus his body and mind etc. are never at rest ; whereas for the knowledgeable person none is dear or undear, he does not need any material from outside to make him happy, he hardly has any mental

connection with the body and indriyas, therefore nothing is beneficial or harmful to him. He cannot be brought down from his fixed, high position by things that are material, because they are immaterial to him, all his passions and desires are dismissed at this stage (29) and there is no room for new ones to spring up or grow. The most desirous thing is to establish the self eternally in the true, happy form or aspect of the Lord. When this is achieved, nothing else can be wished for. It is the most satisfying, peaceful state of mind where nothing can disturb it

(30 - 31) By such a devotee any act that results in re-birth cannot be performed—thus he is free of all sinful or pious concepts, auspicious and inauspicious both are sacrificed, he does not have to act for desires or desire for acts. Such a surrendered devotee is always a self situated person and is very dear to the Lord. How is one dear? Anything that seems close to the prān is the dear one. The ātmā is the closest to the ātmā, thus it can be said to be the dearest to the ātmā. Anyone who is established in the ātmā can experience this closeness. This, of course is possible by the practice of kṛiyā which leads to the parāvasthā, cleanses the mind and heart—thus purifying the inner-self in which rises the spiritual ānand of the ever pure ātmā.

Those who have been favoured by the Guru and have learnt this sādhnā, can, by its practice know that the (true) self is dear to the (real) self. (17)

Text (18)

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

*Samah satrau ca mitre ca tathā mānāpamānyoh
Sitosna sukh-duhkheshu Samah sanga vivarjitah (18)*

Translation :

One who is equal to friends and enemies. Who is equiposed in honour and dishonour, heat and cold, happiness and distress and who is not attached (18)

Spiritual explanation :

Staying lost in the parāvasthā like a drunk, he knows no friend or enemy—feels no honour or dishonour, heat, cold, joy, sorrow all are the same to him, does not get attracted by anything.

(32-35) The yogi situated in the pāravasthā does not get effected by anything material, neither bodily nor mentally, because he is like a drunken man, lost in himself. When he comes out of this state, then too, he does not get impressed or troubled by anything, he knows that all that is in the world is resulted by our own acts and everyone acts according to his nature.

The 'I' or ātmā is above all good or bad, it has no concern with its honour or dishonour. It is rightly said that 'beauty lies in the eyes of the beholder' thus whatever is said is only the idea of the spectator, it cannot effect the ātmā in any way.

One who does not blame anyone for anything and takes everything very naturally, knowing that none, but only our acts are responsible for what we get, is the one who knows and understands. He is dear to the Lord.(18)

Text (19)

तुल्यनिन्दास्तुतिमानी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

*Tulya-nindā-stutir mauni santusto yena kenacit
Aniketah sthira-matir bhaktimān me priyo narah (19)*

Translation :

Being equally balanced in defamation or fame, who is always free from contamination, talks less or is always silent and satisfied, doesn't care for residing in one place, is fixed in his knowledge and engaged in devotional acts, is dear to Me. (19)

Spiritual explanation :

Considering both good or bad criticism of the self as equal, and giving such talks no importance—hardly wishes to speak, satisfied with that which is and whatever will be, stays not in the house but in the Brahm—knowing that the mind will automatically get fixed by the parāvasthā of kriyā—learns it from the master and establishes well in it and becomes a loved one of the Lord.

(36) Such a sādhak is not flattered by praise and neither is he vexed by envious talks. The yogi treats fame and defame as an untouchable thing, only those who desire get troubled by undesirous things, but the yogi in parāvasthā is devoid of all desires, thus he is untouched by talks of any kind. When he is in a lower stage of yogic situation, then too he passes it off as immaterial, as he is situated in the depths of peace, thus the material waves on the surface do not distract him. For him any worldly gain is no gain because he is sitting on the throne of the eternal kingdom after which nothing is left to be gained. No temptation is strong enough to bring him down from there. (37) He is always meditating on the Brahm, thus he hardly speaks, none ever sees him wasting time in useless talks, rather he does not wish to speak. (38) He is always satisfied, whatever little comes by his way is enough to satisfy him.

(39) He is not attached to the house like common men. Whether he stays in a hut or a palace, he just takes it as a nesting place, which he treats like an inn, where passers-by keep coming and going. Such a saintly person

does not get attached to any person, place or thing, be it his own family, riches, property or any other wealth.

Similar to the sleeping baby who goes back to sleep after his feed not bothering about the world is the yogi who goes back to his meditational aspect, no matter how much he is pulled towards the world. Therefore it is said 'Aniketah' he does not stay in the house. Although bodily he is very much there, his actual abode is the Brahm, he needs no other place. (40) He has a fixed knowledge. Due to concentration on Brahm, the mind gets obstructed from the outside world and becomes steady, this happens naturally in the parāvasthā of kriyā. Practicing such acts of kriyā, by which an incomparable stage is gained, one becomes dear to the self (Lord or ātmā). Gradually practicing—as per the guru of course, the sādhak becomes a form of the ātmā himself. Then the love of the loved 'One' and the ānand of it is well experienced. The ātmā's form is not known without the parāvasthā of kriyā thus all should practice this act. Due to the ātmā, this and that is known to be dear, but it is an illusion only, yet ātmā is knowledge and knowledge is ātmā ; when, in the parāvasthā of kriyā nothing except the spiritual happiness exists, then the ātmā is known to be the dearest of all. All worldly things are thought to be dear, because of the ātmā only, in its absence who can feel what ? Thus we see that it is just a feeling, the truth is only the ātmā. Not realizing that it is all lighted up by the ātmā's light, many stay ignorantly in the dark hole. By the practice of kriyā we aim at the ātmā which is the life of all and understand it as our dear one. This is the ātmā's becoming dear to the ātmā. As long as the mind is playful the ātmā cannot be aimed at, and without it the ātmā is not understood to be the dear one. By the pran's play, the mind gets playful, but they both are made steady by kriyā yoga which acts on the prān and the prān controls the mind. When the mind is absorbed or made introvert then the ātmā situates

in the ātmā. This is a stage where the body is forgotten, as such bodily joy or sorrow etc. cease to trouble or attract in any way. Thus the yogi can constantly have a fixed mind. (19)

Text (20)

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धाघाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

*Ye tu dharmyāmritam-idam yathoktam paryupāsate
Shradadhānā matparamā bhaktāste'teeva me priyāh (20)*

Thus ends the twelfth chapter of Srimad Bhagvad Gītā in the matter of devotional yoga.

Translation :

(The aforesaid is concluded with its fruits) Those who follow this eternal path with devotion and faith, completely engaging themselves in it, are truly devoted to Me and I am their only supreme goal. Such loving ones are very, very dear to Me (20)

Spiritual explanation :

This way of religion or the kriyā (acts) which are done without any wish, will take you to eternity—anyone who acts thus and places himself at a high level—by abiding in the Brahm (concept) and knowing the ātmā to be the supreme, gets to believe in kriyā (yoga), by learning it from the Guru—stays well established in spiritual happiness by the understanding of this supreme goal in the self—more so by self analysis

—Mentioned from the 13th to the 20th texts of this chapter are the saintly qualities which (by nature) appear in the saints. Abiding by these qualities is the true sacred religion which leads to a selfless, wishless state of the

person which takes him to eternity. The moral qualities referred herein cannot be achieved by ritualistic worship or offerings made by way of flowers, candles etc., they come naturally to the Godly devoted 'bhaktas or those who love God for His sake. Their body, indriyas (or senses) prān, mind and intelligence become pure and balanced, otherwise they cannot be what they become. Always satisfied, unjealous, treating all as equal, undisturbed by sorrow or happiness, yet always ready to do good or help others; but ready to sacrifice all good or bad and be forever a yogi. Unless these qualities appear fully in a being, he cannot be a liberated person. These qualities have to be achieved by sādhnā, in due course they become the nature of the sādhanak and then he reaches the perfected stage. Grieved by the miseries of this world, when the being wishes strongly to get himself rid of them, by seeing the living die and suffer due to illness or passions, the mind and heart get disturbed and fill with fear, then he wishes to get liberated from it all. This wish leads the being from the untrue path to the true one. The mind is that which initiates the person. This mind (and heart) are alive due to the prān only, thus unless the prān is controlled, the gates to liberation will not be opened. It is said in the scriptures—

'Na muktir-bhajanād homād-upavāsa satair api, Brahmai vāhanuti jñātvā mukto bhavati dehabhrit'—Liberation (from suffering) cannot be gained by rituals like fire-offerings fasts etc., no matter how much, (or how many times) the body is pained by them, realizing the self and knowing that 'I am Brahm' is the successful way to liberation. But just saying verbally that 'I am Brahm' or talking about it over and over again will not work, if that was the case, then all theoretical knowledge holders of the scriptures would have attained liberation, seeing their attachment towards material, one can well understand that it cannot be their cup of tea. Seeing and understanding gives knowledge, but

simply verbal talks are not good enough to give real knowledge. Discussions do not satisfy the mind, thus imaginative attitudes never end, nevertheless life may come to an end. We feel very gratified, when emotionally we cry for the Lord or sing and dance with love for Him, but no sooner the act is ended, our passion for worldly material raises its head. Why does this happen or what is the reason for this? The answer is that the curtain covering our knowledge is not yet, fully removed, therefore the chitta is not completely obstructed from the material world and neither is it totally concentrated on the 'one' Lord. Pātanjali (authority on yoga) says— '*Dhyānheyāstad-vrittayah*' :—

Sorrow and attachment that cause grief are reduced by meditation. Concentrating on the Lord with effortful practice of kriyā-yoga decreases these sentiments and ultimately roots them out, obstructing their growth. Mostly the hearts and minds of the worldly people are impure and covered with doubts fear etc. thus they keep wandering here and there for the sake of satisfying the desires of the indriyas. But alas ! they do not know what is real satisfaction or happiness, so they simply waste their life in search of it. The ignorant can dash their heads on the mirror for uniting or reaching the reflection they see in it, but they will not succeed even if they give their life. This mirror does not have an entry gate, it has just a covering image. Similarly, thousands of pleasing things may be reflections of the ātmā, but reaching it or even exploring it, with the help of these is not possible, rather they only present themselves as hurdles on the way to the true path. Anyway, their attraction is such that the chasing around never ends, the reason for this is lack of true knowledge and not knowing the true path which can guide to the ātmā. The ātmā is a form of true, living consciousness, which is filled with spiritual happiness, it is kept covered by darkness, which is the dust accumulated on the mirror of the chitta. Due to this dirt, our light of knowledge does not shine. How our knowledge can be increased by removing this dirt is told by the sages as thus :— '*Yogāngānusthānād-ashuddhi-ksaye*

jnāndiptirāvivek-khyāte.'—By performing proper kriyā-yoga systematically, the impurities are cleansed and thus true light of knowledge is kindled. This dirt, being removed by yogic acts, specially by prānāyām done with regularity, punctuality, proper āsan (posture) etc. makes the light shine brighter and then the true form of prān gets enlightened. Within this, the sādhak (yogi) can see the peaceful ātmā and being able to attain a position in it, the living being gets forever gratified. I am separate from the body and indriyas (sense organs) is understood in the parāvasthā or later stage of kriyā, which is attained by the acts of kriyā-yoga-like prānāyām etc. This is realized by the pure knowledge without which the 'I' is not ready to accept the self as different from the body or its organs. Such an understanding is the outcome of the experience which is had in the parāvasthā of kriyā, gained as a result of prānāyām. This gives rise to divine, spiritual knowledge. All this can be achieved as a result of the fruits of sādhan or yogic practice done properly. Due to our previous acts (of life or lives) the door to liberation is bolted, but by the kriyā of prānāyām it gets opened or released. When prānāyām is practiced without deviation, with a pure mind, then the basic prān that lies asleep in the form of 'kula-kundalini' coiled up at the moolādhār (base of the spine)—rises. As long as it is asleep we have the outward knowledge but when it rises and goes up via the susumnā (nerve) to the sahasrār, then it vibrates the internal knowledge and obstructs the material knowledge. This power of true prān, or 'shakti' uniting with the Siva or Lord in the sahasrār is the only way to absolute knowledge and although knowledge is a way to liberation, yet true understanding of it, is not possible without conquering the prān and chitta. Establishing this knowledge is only possible when the prān enters the central nerve susumnā ; unless this is done, talking about spiritual knowledge is just high-fetched talk or false pride.

It is said in the Goraksa-samhitā—

*'Brahm randhre mano datvā ksanārdham yadi tisthati,
Sarva-pāp-vinirmukta sa yāti paramām gatim.'*

Even for a split moment—if one is able to keep the mind without deviation in the Brahm-randhra (little hole in the head) then such a sādhak will get free from all sins and achieve a very high stage.

On the other hand one whose prān and chitta are not steady and established, even if he acts according to the scriptures, he cannot attain knowledge of the ātmā and thus he is not fit for liberation. By worship, singing hymns etc and being regularly conscious of the Lord, a pure natural characteristic develops which leads to Godly devotion and faith in the Lord. This is genuine worship. As long as the mind is engaged with other thoughts and worries, till then, it cannot be naturally involved with the Lord and thus regular God-consciousness is not possible : It is said—

'Satat-abhyās-yuktastu nirālambo yadā bhavet, tallayalleeyate nāntarguna-dosa-vivarjitah.' When the mind gets steady and thoughtless by regular yoga-practice, then, when it gets absorbed internally and is free of all good or bad, the yogi unites with the Lord or the Paramātmā

By the visual experience of the Brahm, all doubts and queries of the yogi come to an end. The chitt reaches such a level of concentration that it cannot even feel anything else. For spreading, praising and raising the true form of religion, such devotees preach to those who are naturally interested, they even arrange for the uplifting of genuine seekers of true knowledge or ātma-jñān. Due to their chitta being well balanced, they do not get influenced by sorrow or happiness. Their natural attitude does not chase away sorrow and neither does it wish for happiness.

The chitta of a doubtless yogi is very steady, when it is well established and firm, the yogi becomes desireless. The mind has a roaming nature, thus as long as it is playful, nothing worth the name can be practiced. We may follow various paths and try to put our mind into them, but if the mind is wavering, success cannot be had easily. The prān makes the mind unsteady, although it happens quite naturally and effortlessly, as it keeps moving in and out without anyone making it do so. This act of prān is the

process of breathing, concentrating on it the prān's vibrations diminish and with this the mind gets absorbed. This absorbed mind and steady prān lead to the eternal stage of the ātmā—when the hurdles of mind and prān are crossed and conquered, then nothing obstructs the way.

Thus we see that the one who practices the kriyā-yoga of ātmā takes his prān to the sahasrār (thousand petalled lotus) and steadies it there, by it he realizes the highest stage. Believing in the Guru's words and practicing with determination, the sādhak yogi reaches the Brahm and uniting with it, he enjoys the divine happiness by which he is gratified forever. Therefore wishing to attain knowledge of Brahm, O Sādhak ! go on with full force and practice the kriyā or acts which you have learnt from your Guru, this is sure to take you to the eternal and make you worthy of Brahmānand. (20)

A revised summary of the twelfth chapter—The Brahm is told in two ways—one is 'nirguna' and the other is 'saguna'. 'Nirguna' cannot be worshipped. As a result of sādhan, once in a while a few out of many sādhak's attain this form of 'nirgun' Brahm. They too, cannot describe Him as it is not possible to be told in words, He can only be experienced and the ānand of it felt, but none has the language to describe it.

'Sagun' is worshipped. This is only a part of Brahm. This worship is of two kinds—(1) worship of the unseen kootasth and (2) worship of the told form which is of many kinds depending on the rights of the worshipper.

The life giving Caitanya which resides in the world is covered by numerous forms and has uncountable names. Any worship which is conducted by making these forms a base is 'Sagun' or with body, although it is not seen. Just as one same thing, does not change simply by giving it separate names (due to variety in form) etc. as the basics are the same, similarly the 'Chaitanya' which is the base of this world's life is a lighted form—a light only—unparalleled

light. It cannot change or be given another form or name, therefore it is called the 'kootasth' (which is deeply established). This centrally placed in the sphere of the sun is the Lord which manifests as the world. He is present in every being as the kootasth, a light—the Supreme man or 'Narayan'—the size of a thumb and the same is present in the whole world. Those who have visualized the magnified form of the kootasth know that all forms and names of this universe enter that light and become a form of light only. Therefore the Person in this light is the One to be worshipped ; although there are many forms with as many names in this world, yet they are all based on and depend upon the Supreme 'Narayan' or Man—the kootasth.

The Man is the 'Purush' or prān of the world. it is so called because of its life-power—'Chaitanya' and due to its various powers it is also the powerful Goddess or Mother. It is this that is worshipped by the brahmins as 'Gāyatri'.

This light of the kootasth is present in all, yet it is not seen by all, thus it is known as the unseen 'avyakt' or untold ; since it does not change, it is the 'kootasth' or the deeply inlaid. Knowers of Veda call it the eternal Brahm.

He is as the light of the sun, which is lighted by its own light, none can see it just by thinking, therefore it is beyond thought, it lights in its self, but it is not possible to be seen by impure mind or brain. When the prān is taken up through the susumnā by yogic power, then the lighted form of the Supreme Person is realized. This has been told in the eighth chapter of Gītā. This Supreme Man is the being's liberator that should be worshipped.

When the steady chitta becomes void of matter and form, the Lord in it appears as formless, but it is not the last truth. Beyond the endless formless is experienced the pleasing form, it is not illusive, it is the eternal, living-truth, which is seen very rarely by the very rare ones, who are the liberated ones—stationed according to their status. The stage above this cannot be explained or understood.

Many imagine that the yogis in samādhi cannot experience anything, thus there is no ānand in it, but the truth is that the spiritual ānand which they receive cannot be compared to anything of this world.

Worship of the form is done in many ways. Many forms present themselves to the perfected sādhas and later they get worshipped by the people, making the act of worship easier for them. We should know that all these are not just imaginations, the yogis experience these forms during their meditation. Yet worshipping just for name-sake, it all seems lifeless. This is not due to the fault in the image, but it depends on the sādha's sentiment. By effortful worship these lifeless statues are initiated by prān or life and at times sādhas can get gratified by devotion to them. Repetition of sacred words and mantras, meditating on the form of the statue, singing hymns and praises are among the ways of image-worship.

In a way all this is also a worship of the power of prān, therefore the presented form of prān is the best form of worship. Breath is the known form of prān which exists in the body, this breath has to be initiated by the sacred mantra and made 'Chaitanya'. On the breath depends the life or material existence of the being. By the worship of this presented breath—form of prān, the sādha can reach the unseen, steady prān, then his sacred mantra becomes 'Chaitanya'. This sort of worship never goes waste, all can reach perfection by its practice. Forty signs of a devotee are mentioned in this chapter-twelve, they can be developed in all, by sādhanā. These qualities are much needed for the sake of liberation. As a result of sādhan, one by one these signs of the saintly person can be noticed in the being who practices sādhan. They become a nature of the perfected sādha.

What all, should be done by a devoted person needs to be mentioned here once—(1) Those who worship not the untold, but the told should follow the preachings of their Guru and practice kriyā with an undeviated mind, by which they will be able to establish within the ātmā without

much delay, in other words they will rise above the material knowledge of this dying world or body etc. When the prān establishes or steadies in the head, the parāvasthā will dawn and the world will be obstructed. For it, the prān will have to be taken up to the head or the sahasrār by a steady form of Kumbhak (kriyā) : as a result the sādhak will become free of repeated births and deaths. (2) By daily practice of 12 to 14 hours, by doing or practicing 1728 prānāyāms—the prān soon pierces the tiro (trikuti) where the 3 nerves unite and reaches the sahasrār. If unable to do such forceful practice, do as much as possible and concentrate on the prān or breath. Perform all acts, but do not forget your breath, this will make the chitta steady and keep it away from passionate roaming around. Such a practice will make the chitta capable of working whilst in the parāvasthā. (3) If working in the parāvasthā is not possible, then by regulated practice of the above sādhan, the attitude of the mind will change and drop other acts naturally. Yet those who do not develop such an attitude should practice kriyā-yoga along with a regulated life. This will help in making the prān steady and with it the mind will follow suit and thus get absorbed internally. Staying intoxicated by the parāvasthā, it is difficult to perform other acts, as the force needed for them is lacking. By practicing kriyā-yoga, as a result of it, the mind proceeds towards meditation.

The sādhak who abide by such practice, soon develop the qualities mentioned in the last text of the eleventh chapter of Gitā—

*Matkarm-krin-matparamo mad-bhaktah sang-varjitah
Nirvairah sarva-bhutesu yah sa māmeti pāndava*

(1) The sādhak has no pride or ego for what he does, neither does he jump for joy or cry for sorrow over them, because for him all is known to be initiated by the Lord.

(2) The sādhak knows that genuine beatitude is not possible if one looks away from the ātmā, understanding this, he is determined in his acts of sādhan and depends

totally on the Lord only.

(3) A devoted bhakta (God loving) of this type is the one who can be unattached elsewhere. Being much attracted towards the world, the being does all his work for the benefit of the self, but getting involved in Godly acts, gradually the attraction for material world lessens and all the work done, seems to be impelled by or instigated by the Lord, thus he does not bother about good or bad fruits of the acts.

(4) He (the bhakta) is not enemic towards any, because he sees the ātmā (or self) every where. As such, naturally the aim is for the actual benefit of all—visualizing the ātmā in everyone.

Angerlessness, forgiveness and happiness—divine, are significant qualities of a saintly person. These characteristics develop only when one is well established in the ātmā's knowledge, unless all are seen as equal and all acts are offered to the Lord a firm conviction is not gained. Yet anger and forgiveness have to be administered for destruction of evil and protection of good, to maintain law and order Prahād, the devoted bhakta said to his grandson Bali—

*Na shreyah satatam tejo.
Na nityam shreyasi ksamā*

—Neither showing your power, nor forgiving, are always beneficial, only circumstances should decide what to do when.

The life of a sādhak should be like a sage, without it a strong character is not formed. If the indriyas of a person are tempted as soon as material is presented, then that person is far away from reaching the Lord. Unless the mind is consolidated and the self is conquered, it is not possible to win over the indriyas. Belief in the Lord is necessary, but it is not got by force. For it, company of saintly people is very helpful. It creates an interest in scriptures etc. and a will to understand God according to Guru and holy texts, by putting the mind on them. Practice of regular kriyā, meditation etc. helps to steady the prān,

mind and brain. As this happens, it becomes possible to get an understanding of the spiritual happiness by becoming righteous of it. If one has to work and do material worldly acts, then he has to work, but he should be very careful of not letting the mind or the self—get attracted by it. Although without the parāvasthā of kriyā, a proper sense of all as equal is not possible, yet knowing that the same ātmā is present in all, one does become kind and understanding, if not more. Keep the life regulated, do not speak much, always remember the Lord—concentrating on the breath. Do not hate or envy anyone, not even your enemy, know that the one ātmā exists in all, be eager to help those in need. This is the eternal religion, following which a saintly life can be led. Ultimately, this leads to loving God and a loving devotee is born.

The sādhanā of an unpeaceful mind and a characterless person does not bear fruit, therefore always try to keep the indriyas, mind and body pure. Without the formation of character, true knowledge is not gained from the scriptures. Trust and knowledge give birth to determined devoted effort. Untiring, adoring, religious or holy efforts give satisfaction of all sorts, thus the chitta does not get attracted towards material. Such an undisturbed chitta enters the high, divine resort and experiencing the great knowledge of the all-abiding ātmā, the sādhak has nothing more to accomplish.

Thus ends the spiritual explanation of the twelfth chapter of Gītā named—

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

INDEX

adhi	— over and above (used as a prefix)
adhibhoot	— the highest being, the all pervading (the) Supreme Sprit. through which sacrifices are performed
adhiyagya or adhiyajna	— causing or effecting sacrifice, principal sacrifice
ādyāskati	— the first source of power
āgyā-cakra	— two petalled lotus in-between the eye-brows in the forehead
akarm	— unworthy acts
aksar	— that which never diminishes or lessens
anāhat	— the unvibrated sound
ānanda	— spiritual happiness
anumā	— sort of spiritual success
apān	— a form of air, one of life's five vital breaths
āsan or āsana	— posture or rug etc. for sitting
asmitā	— unexpanded
ātmā	— soul
beej	— seed
hindu	— spot or point
bhakti	— love for God or total devotion
Brahm	— God (from Him all is manifested and into Him all is absorbed)
Brahm-Lok	— Godly planet
brahmagya	— knower of the Brahm
brahmarandhra	— an aperture in the crown of the head, the highest point of spiritual meditation.
chaitanya	— the living spirit
chakras or cakras	— the spiritual wheels, circles or points in the spinal column also called 'padma' or lotus
chetra	— field (body)
chetrajna	— knower of the field
chid, chit, chitta or chitt	— a store-house of attitudes of the mind and heart
cidākās	— void of the mind or its high spiritual position

danda	— a rod (carried by the worldly renounced)
devayān	— Godly way of going up (after death)
dhām	— abode
dhārma	— those acts which should be abided by, commonly called religion
dhārnā	— steady abstraction of mind, holding the breath suspended
durg	— fort
ekākshar	— is 'ॐ' = 'Om' (the sacred syllable) also called pranava
gāyatri	— a form of worship by sacred words
ghee	— melted butter
gunas	— qualities - refers to modes of material nature
guru	— teacher (spiritual as here)
homa or hom	— sacrificing in fire (yagna)
Hrisikesa	— master of indriyas (name of the Lord)
indriyas	— sense-organs (eyes, ears, nose, mouth, etc)
irā	— a fine nerve (for breath)
jalandhar mudrā	— a special yogic (posture or) mudrā, done by yogis of a higher stage
jayadratha	— evil force (was in the army of Kauravas)
jnān, jnyān, gyān	— knowledge (refers to spiritual)
kaivalya	— absolute isolation (beatitude)
kāl	— time also fate
kalā	— art
karna and vikarna	— belief and disbelief
karsan	— attracts
kootasth	— deeply nested — in hiding, encaved, the spiritual eye at the agyā-cakra
kṛpa or Krip	— blessing (name of a Guru)
kriyā	— the act (refers to yogic-here)
kundalini	— the coiled up spiritual power at the base of the spine
kuntibhoj	— happiness
linga	— gender, sex-organ
lok or lokā	— planet
loka-sangrah	— a mass of people
mahābhoota	— primary substances
mahā-kāl	— Siva the Lord in his character as the destroyer
māyā	— illusive image
moksha	— liberation (free of wordly pains)

mudrā	— posture
mukti	— liberation
nād	— a nasal sound represented by 'ॐ' 'Aum' in yogic philosophy
naiskarma	— exemption from acts or their consequences
nāri	— nerve (refers to the very spiritual ones)
niranjan	— blemishless (God)
nirguna	— without form or natural qualities
nirvān	— eternally free from all pains
nirvikalp	— which is not disturbed
Om or Aum	— the most sacred syllable
Omkār	— the first spiritual sound of 'Om' 'ॐ'
pancha	— five
panchāgni	— (5 kinds of lights or) fire, the sun, the moon, light and kootasth
param	— the very great
parāvasthā	— later or advanced stage
paramātma	— soul of all souls — God
parvikalp	— beyond destruction
parvyom	— the higher skies — beyond
pind	— offering for the ancestors
pingalā	— the name of a fine nerve
pitrī	— the ancestors
prānāyām	— a way of yogic breathing
pratyāhār	— control over the (sense)-organs
Prayāg	— known today as Allahābād (it is a city)
preta	— the spirit after death
rajasik	— (nature) of man
rajo	— of earthly qualities
roop	— form or beauty
sādhak	— one who practices
sādhanā	— that which is practiced
sahasrār	— the thousand petalled spiritual lotus— highest placed in the head — a seat of Guru or Siva
samādhi	— deep position of meditation
Samān-vāyu	— balanced air which is stationed at the navel and balances the wind or life-air in the body
sānkhya	— a way of yoga
sanmāsa	— six months
sanyās	— renunciation

sanyāsi	— renunciated
sātvik	— of godly nature
savikalp	— broken, could be moved
Shri or Sri	
or Shree	— denotes honour used as a prefix to names
Shrikrishna	— the Lord (also in the kootasth)
shwetāshwa-yukta- ratha	— white-horsed chariot, spiritual meaning of it is white light
siddha	— the perfected sādhak
siddhi	— perfection
sthitadhi	— established in a high stage of spirituality
sumati	— good sense
susumnā	— a very fine subtle nerve in the centre of the spinal cord, useful for yogic practice
tāmasik	— nature, of lower quality
tapasyā	— penance
tāra	— one who releases from pain and sorrow
tra	— three
trigunāteet	— beyond the three modes of nature
udān-vāyu	— one of the 5 vital breaths, which rises up through the throat and enters the head
unmani	— an elevated stage of trance in yoga
uttam	— of a good standard
vāyu	— air-wind or life's breath
veena	— musical string instrument
venu	— flute — musical instrument with holes
vikalp	— disturbance
virāt	— magnified
vishoka or visoka	— sorrowless
Vishnu	— that which is present in every atom — the Lord
vyān-vāyu	— one of life's 5 vital breaths in the body which is diffused through the whole body
vyom	— sky
yajna	— religious act of sacrificing (in the fire)
Yamraj	— God of death (by the Lord)
yoga	— a specific way of spiritual science (as herein)
yogabhyas	— practice of yoga
yoni-mudrā	— a special yogic act for spiritual vision
yuga	— millenium