Spiritual Gitã

(3rd VOLUME)

Chapters thirteen to eighteen 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 Gitã
(3rd Volume)

ENGLISH TRANSLATION BY :
Smt. Chandrakanta Agarwala
(Humble Disciple of Shree Bhupendranath Sanyal Mahasaya)
207-A, Rash Behari Avenue, Kolkata-700 019
Phone : 91-33-24404812

@ All Rights Reserved

PUBLISHED BY :
Sundeep Agarwala
Chandra Kumar Agarwala & Son (H.U.F.)
207-A, Rash Behari Avenue, Kolkata-700 019
E-mail : lbf@vsnl.net
Phone : 9339876810

PRINTED BY :
Eureka Offset
91A, Baithakkhana Road, Kolkata-700 009

Book also available with :—
DEEPIKA SANGHI
24A, Golf Links, New Delhi-110 003
Phone : 011-24628889

PRICE : Rs. 350/-

KRIYÃ YOGA —

Confinement of breath is the art of kriya-yoga. By its practice the inlaid power or energy of the Lord can be resurrected and felt within the body.

Faithful implementation is the key to success.

TRUE KNOWLEDGE is obtained by the pure mind in which is reflected the soul.

'CIDÃKÃSA' — the mind — void – can be understood by comparing it to the cabbage — If a cabbage is peeled and peeled and peeled — at last nothing remains, thus we can call it a void, or the deceased. Similarly if the mind's (desirous) attitudes are dropped and dropped and dropped, it gets termed as the deceased or the 'void-mind'.

PREFACE

About the beginning at the end —

By the grace of God and Guru, this simple translation of His Gitã seems to have come to an end, but the fruit of Sãdhnã or devoted practice of yoga mentioned herein is endless. May the Lord help me to abide by the practical aspect of it as he has done in this theoretical one, and may I be able to establish in His motto of

'तुल्यनिन्दा स्तुतिर्मौनी संतुष्टो येन केनचित'(Gitã-12/19)

= being equally balanced in defamation or fame, who is always free from contamination, talks less and is ever silent and satisfied.

Nevertheless, I would like to mention the name of dear Krishna who made me aware of what I was aiming at In the beginning only, he said, " Its a Herculean task", and although he did not question my capabilities, still his face was a question mark '(?)'. By the grace of Guru I did not get discouraged, and of course! it was not meant to do so either, rather it became sort of a challenge, but I depended totally on the Lord The task was commenced by His order and is (for now) completed by His blessings. This I am saying not due to humbleness alone, but by my experiences off and on—during the span of nearly two and a-half years that have been the most dedicated, devoted and blessed part of my life that was used in the service of the Lord (by way of this writing) For it I can only say in the words of Meera (the saint-queen) " Karai Karãvai Ããp hi nãm na Ãpno leyai"—

'Although He does everything, yet He does not say so'

The reader of this book is sure to get irritated by repetition of some words like — kriyã, prãnãyãm, prãn, parãvasthã etc. yet it should not be taken as a flaw of language, but a necessity for drilling in our minds the most confidential, spiritual knowledge which is given to us by the 'Yogesvar' Lord Krishna and explained for our benefit by the great spiritual Gurus-Yogirãj Lahiri Mahãsaya and Yogi-Guru Sãnyãl Mahãsaya

Any translation cannot compete with the original due to disparity of language, thought, sentiment and tradition etc. Yet other shortcomings herein can be attributed to my little knowledge and yet others may be due to mistakes in printing etc The patrons of Gitã will kindly excuse these drawbacks.

Still, it is well said that ' the proof of the pudding is in the eating ' This pudding anyway will have to be cooked by the self for the actual experience of it. The recipie has been explained herein as far as possible in writing, but the practical part has to be known from the spiritual master or the Guru and practiced by the self. The smell, sight and taste of this pudding will enchant the mind, please the sight and satisfy the self totally and eternally.

May the Lord bless, encourage and help us to nurture the tree of spirituality which will give us the divine fruit of our unfruitive acts

— Chandra Kanta

A Letter of blessing from Shree Shibendu Lahiri
(Great Grandson of Lahiri Mahasaya)

श्रीमती चन्द्रकान्ताजी को हार्दिक आशीर्वाद । उनके माध्यम से बहुत महत्वपूर्ण कार्य हो रहा है । प्रार्थना है कि यह कार्य सुसम्पन्न हो । उनके अनुवाद-कार्य से जगत् का कल्याण हो ।

समझदारी, समर्पण, अन्तर्यात्रा का आधिक्य हो । लोग क्रिया में रहे, न कि प्रतिक्रिया में ।

जय गुरू ।

शिवेन्दु लाहिड़ी
२१. १०. '९९

सत्य लोक
वाराणसी

(शिवेन्दु लाहिड़ी)

AN APPRECIATION

Bhagavan (LORD) Shri Krishna, that is Shrimannārāyana, the embodiment of all knowledge, energy, power, strength, brilliance and resources tells Arjuna : " I am the spiritual learning among all learnings".

(Adhyatma Vidya Vidyanam)

Yogirāj Shree Shyāmācharan Lāhiri and Yogiguru Shree Bhupendranāth Sānyal have decoded the text of Shrimad-Bhagwat-Gita in spiritual terms at every step—that is every verse all the way from " Dharma Kshetra" to " Sarva Dharma". The symbolism, the metaphor and the Sādhanā — Kriyā unfold the vision that is Ātman (Ātma darshana) as one reads their words.

I am ignorant of Bengali language. But reading the English language translation by Smt. Chandrakanta Agarwala has put me in touch with the spirit that is kootasth emphasized by the Yogirāj and Yogiguru.

As we begin the reading, the content and the verbal cover of Gitā get unveiled. The reading pulsates with Prāna, the breath Divine in the dynamics and dialogues of the war between the " binding" army and " liberating" army. The three volumes of spiritual Gita by Chandrakanta are not merely translations into English of the short notes of Yogirāj and elaborate explanations of Yogiguru, but they are the very three Eyes of Shiva giving spiritual insights.

A great emphasis is placed in the spiritual Sādhanā on good company (Satsanga) and good thoughts (Satshāstra Shravana) in developing a culture of spirituality. Srimad Bhagavad Gitā is that text which provides linkage to that company and thoughts. When we read Gitā with

commentaries of Spiritual masters our quality of understanding gets enhanced and finely inter-tuned.

To understand Gitã we have to know life in all its complexity and variety. That process takes us to the crest of confusions, bewilderments and dilemmas. In one sense life in its rawness is itself a commentary on Gitã. A few people pursue life in that quest boldly and courageously Out of their experience they have been giving humanity their messages in songs, teachings, memoirs, autobiographies and quiet service

Those who have lived the life unbound by the dichotomies (Nirdvanda) rooted in the reality that is complete and whole (Purnam Kootastham) when they write a commentary on Gitã, they make their words the lightening rods to their students and disciples They give a touch of authenticity that is love and life as one They expand the meaning of Gitã in a language which brings to us the meaning of Gitã in terms of the disciplinary experiences of Sãdhanã, the conceptual meanings of the Paths they recommend to their disciples

The ideological and philosophical orientations of the commentators help us to cut through the knots non-violently disentangling from the web of interconnectedness grounding us in life of it's unconditionality.

Gitã is the flow of knowledge and insights of life that is Freedom. As we study Gitã we orient ourselves to a life with discipline without alienating ourselves from freedom, zest for life and joy Our life itself transforms into a life-affirming and life-giving mode We develop a capacity to deal with life and cope with it informed of discrimination, discretion and sensibility We re-root ourself in the pure source of inspiration and potency to enhance the quality of life without exclusion This self-transformation develops a vision that expands continously overcoming narrowness and parochialism (Kripanatva) to reach out to the well-being of all beings (*'Sarva bhuta-hita'*).

I have obtained immense benefit by reading Chandrakanta's work. The Yogiraj's and Yogiguru's grace, blessings and enlightenment flow through her words. Her work is a great contribution towards enabling the seekers of Freedom and peace all over the world.

'Om Tat Sat'
Nay Azadi
Andolan Camp
at Bodh Gaya
Supercyclone :
Rebuilding Orissa
at Bhubaneswar
Feb- March 2, 2000

K.S.Sripade Raju Ph.D
Vice President
Vaishnava Center
for enlightenment
East Lansing, Michigan, USA

CONTENTS

Short notes of Shree Lãhiri Mahasaya are given in italics after the translation of each text and before the elaborate explanation of Shree Sanyal Mahãsaya.

A PRAYER 1

Chapter XIII
CONSCIOUS DISTINCTION BETWEEN NATURE AND MAN (SUPREME) 2

Chapter XIV
THE 3 MODES OF MATERIAL NATURE 103

Chapter XV
YOGA OF THE SUPREME MAN 169

Chapter XVI
THE DIVINE AND DEMONIAC NATURES 226

Chapter XVII
THE THREE FOLD DIVISIONS OF FAITH 268

Chapter XVIII
THE YOGA OF LIBERATION THROUGH RENUNCIATION 315

Summary of the Whole Gita 503
Appendix 560
A Few Words 565
A short life sketch of Shree Lahiri Mahasaya 571
Word Index (Volume III) 591
Subject Index of the 3 volumes 593

A Prayer

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ॥

You are my Mother and my Father
You are my Brother and my Friend
You are my learning and my Earning
You are my all in all – O Lord!

Chapter XIII

The Consciousness of Nature and Man or the Supreme

Text (1)

श्रीभगवान उवाच
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः । १ ।

Shri Bhagavān uvāca
Idam sariram Kaunteya ksetram ity abhidhiyate
Etad yo vetti tam prākuh ksetrajna iti tadvidah. (1)

Translation :

('I am the deliverer of devotees' was told by the Lord in the twelfth chapter, now, how, by which true knowledge they are liberated is being explained.)

Said the Lord — O Kaunteya ! this body is the field (ksetra) of activity for the living soul conditioned in it (by a very negligible or small part of the Lord's energy). One who knows the difference between this 'Ksetrajnah' (by which the 'I' or 'My' are understood) and the body (ksetra) is the true knower. Like a farmer, this embodied soul is the harvest-reaper from this field of the body. (1)

Spiritual explanation :

It is experienced by the kootasth — this body is the field, one who ploughs this, is the ksetrajnah or the kriyā.

Why is the body called the field ? According to Ācārya (Guru) Sankar there can be 3 reasons for it (1) It saves from getting destroyed. (2) But it gets destroyed (3) The being reaps the harvest according to what he sows, similar is the field of the bdoy where good and bad fruits, as per one's deeds have to be enjoyed.

The being gets shattered by his worldly worries He cannot get cooled and calmed without joining himself with Sādhnā or action In absence of this body no work is possible, even for the sādhnā by which the being can liberate himself — the body is required.

Similar to the farmer the being has to work in this field of his body and reap its harvest. If he is a good farmer he does not have to worry about the fruits of his acts. How does one become a good farmer ? (1) He will have to plough the field well (2) good seeds will have to be sown (3) all the disturbing and destroying elements will have to be got rid of.

If the field is not well ploughed, then even if the seeds are of good quality, the fruit will not be as good, carelessness also will not work and of course a good timely rainfall or blessing of Mother nature is also required, without which the yield will not be up to the mark. Even after all this, if one is not alert, then destroying elements like insects birds etc. will ruin the crop, what to talk of animals or their likewise.

For ploughing a field three are needed — The fields the plough, the animal. In the spiritual field our body is the field, our active-breath is the prān-kriyā or the plough, which will be pulled by the mind-indriyas etc as the animals Ploughing in this manner by the act of prānāyām etc The knowledge of the true self is gained as a fruit of it

Those who are careless in their Sādhan, even after getting

worthy instructions from a worthy master, cannot reap a harvest of good crops such as peace etc. If God's blessings are there due to previous good deeds (may be of other lives too), then they acheive better results after some hard work, but if they are not alert, the fruits of their sādhan will be carried away by thieves such as the indriyas etc. Seeing the sādhak's hard work and concentrated practice by which he may have attained virtues, many people honour and respect him, but if he is not aware and gets carried away by his good fortune, then his worthy crop will be destroyed by the birds or insects of pride and will not be fit enough to be offered to the Lord.

Who is it that does the kriyā ?

The conditioned soul or the active sādhak ?

The embedded soul is also the ksetrajna, and knows that this field of the body is his—only, thus he takes much care of it by keeping it naturally healthy and adorning it in various ways. But the one who is conscious of his real self, gives more attention to those acts that will liberate him from this body and establish him in the true-self. 'Ksetrajnah' is the knower of both the forms — the tied to the body and the liberated from the body.(1)

Text (2)

क्षेत्राज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम । २ ।

Ksetrajnam cāpi mām viddhi sarva-ksetresu bhārata
Ksetra-ksetrajnayor jnānam yattaj jnānam matam mama.(2)

Translation :

After the worldly aspect of the ksetrajna (which was told) now the spiritual aspect of it is said — that ksetrajna is also by Me , as I am atomically present in all bodies in a subtle way. The Shruti says 'tattvam asi' which indicates towards My subtle

presence. The separate knowledge of this 'ksetrajna' and the body as 'ksetra' is highly spoken of by the Lord as being the way to liberation Thus it is said — "Worthwhile are the acts which are not binding (but are releasing) and true is the knowledge which gives 'Mukti' (freedom from birth and death)".(2)

Spiritual explanation :

The ksetrajna which is at the navel-spot is My form only — it can be attained by the Guru's preachings — it is in all bodies.

The body's I and my are known by the ksetrajna and due to it are the feelings of joy and sorrow, but this is not the only knowledge of the ksetrajna; actually that which is in all bodies is the Super soul — God or the ksetrajna. The being who looks sorrowful is not separate from the Lord, he is also of the most happy form of the Lord, but he lacks in knowledge whereas the Super soul has the knowledge of all. Thus, how can the difference between the two be overlooked. Yes, it is there, but it is for the time being due to name and form, it is not the ultimate truth. Says the 'Shruti' — *"Neha nānāsti kincan"* — Many are not existing. Thus if the ksetrajna was not the Lord, then existing as separate in all bodies, the singularity of the Lord would have to be disagreed — which is not what the scriptures or Vedas say, and it is contradictory to experience also. For it is said by SanatKumār in the Sanatsujāteeya adhyātm-sāstra or spiritual text —

" Doso mahānatra vibheda-yoge
hyanādi-yogena bhavanti nityāh
tathāsya nādhikyam- apaiti kincid
anādi-yogena bhavanti punsah " 1-20

— Talking as separate of the united is faulty Due to the Māyā the 'ONE' Lord manifests Himself as many, but if He does not reduce Himself or His abundance, then how is the

being lacking in knowledge and how can he rech back to his original self, has to be talked about. Getting entangled and overcast by the body — its name and form, the being forgets his real self. This is caused by the prān's outward flow which makes him aware of the world outside Says the kathopanisad —

The Super soul contained with all divinities presents Himself as the enjoyer 'ksetrajna' with the power of prān — in the body of the five elements, situated within the heart of the being encaved in the kootasth Those who visualize this power of life see the Brahm.

The Almighty has created the indriyas with an outward sense, therefore the being can grasp the sound etc., but not the soul lying within — " *Parāncı khāni vyatrinat svayambhooh tasmāt parāng-pasyati nāntar-ātman* "

By the acknowledgement of this world the being knows himself as simply the body (or nature), and by this untrue dying aspect—his knowledge of the truth gets overcast When this spell is removed, the truth dawns and the being reaches his eternal form.

Depending on the breath goes on the act of prān and apān or the in and out, up and down breathing process The fixation of these two in the heart by prānāyam at their meeting point— the dwarf form of the Lord is known and it gets understood that all demigods or divinities worship Him *"Sa 'oo prānasya prānah"*—He is the prān of prāns or life of lives, all are alive by His power of breath only. Worshipping this steady prān, the sādhak absorbs in the Brahm Thus it is said in the Shruti— *'Brahm vid Brahmaiva bhavati'*. Knowing the self in this manner, all illusiveness is dropped, the rope is no more imagined as a snake, but is known as a rope only Similarly knowing the true self, the imaginary, illusive being, does not trouble any more

All the trouble gets started by the outward, moving aspect

of the prān, thus to return to one's own self the inward journey has to be done following the way back It has already been said that as long as the breath moves in the irā and pingalā, till then the world does not leave, so for releasing the self, it is necessary to be alert in sādhan and as a result of it performing of kriyā in the susumnā gives rise to a position where the 'Man' appears, and staying in this yogic situation, the world disappears According to the duration of time in this position, which is known as the 'third leg worship' the diversified will get unified; gradually changing the world into the form of one Brahm After it, comes the Supreme Man, to see Him — kriyā should be performed This Supreme Man, the personified form of spiritual happiness, is also the form of the being who is lost in material happiness.

The one who is above the world is also in the world It is written in the Purush-sookta " *Etā-vān-asya mahimā tato jyāyāns-ca purusah, Pādo'sya visvā-bhutani tripādasyā mritam divi* " The prān form of the Lord has three legs irā, pingalā and susumnā, when these three become one within the susumnā, then a steady position or parāvasthā of kriyā is experienced. Staying in this state, it becomes possible to enter the subtle atom of the higher skies, by which all is realized as the Brahm This, the sky of Brahm is the magnified Brahm, in the form of the kootasth's light it becomes the self manifested The magnified Brahm manifests the world — living or unliving. By the power of prān, all are created, thus they are called "prāni" or the living This prān exists in the form of subtle air amongst all This subtle form changes to the solid, thus they can be seen, but by the same air this solid form can be destroyed also Here comes in, the need for the acts of prān-kriyā or acts of air Always thinking of non-subtle objects the mind becomes a nut like it. This materialistic mind is brought back to the subtle by prān-kriyā The prān is the form of 'Rudra' at the navel, which depicts light, brightness,

strength etc.) words are dependant on its power, by the expansion of words the prān becomes palyful, the playful mind is an outcome of the playful prān. It is the one that ties the being to death and to the world. Says the Yajur Veda — *(Marutah) air — when steady is the 'Siva' (or Godly) and* when playful — is the creator mind, which manifests the world. The Vedas pray as such —

" Namaste vāyo, tvameva pratyaksam Brahm-āsi tan-māmavatu"

— Air, you are present as Brahm, I bow to you. Please protect me or curb my flow in the world. The mind, brain, ego, indriyas etc. are all by the greatness of the ātmā, but all these are outward qualities, as the sādhāk progresses in sādhnā, he is able to understand the inner virtues of it. These experiences lead him to experiencing the ātmā as the all pervading, all knowing and the all powerful. The being who thinks of himself as the lacking in (true) knowledge, sheds such thoughts and understands the Lord's Supreme position by the realization of the Supreme Man. This is the experience of the self in the self. By such a visual the sādhak knows no difference in the ksetra and ksetrjna. It is the knowledge.

As of the abovesaid, talking of the Lord as separate is considered faulty by the scriptures. Due to Māyā—the Lord presents Himself as the being. actually the living being is not anything else. The differences of the beings within themselves or with the Lord are only superficial (of name and form), the main base is one only. The Supreme Man or eternal Lord by His power of Māyā or mother nature takes unlimited forms as different beings abiding by nature, but, as soon as the being penetrates the covers of māyā he can understand his real self. Nature or māyā indulges the being in acts and is also the giver of their fruits, but all this is not the lasting truth; it is comparable to the air in the earthen pot which mingles with the air outside as soon as the pot is broken.

It is written in the Nārad panch-rātra — *"āmukter-bhed evam syāt jivasya ca parasya ca, muktasya tu na bhedo 'sti bheda-hetor-abhāvatah"*. — Separate form is only applicable until liberation, after it due to the non-existence of the dividing factor the difference also vanishes .

The mundak-upanisad says — As the river on entering the sea drops its name and form, so the living being by uniting with the Supreme Person, drops or gets free from his separated form or name etc.

The difference between the being and the Brahm is seen because of the body only, but in the parāvasthā of kriyā when the being is free from this adherence to the body and unites with the Supreme then differences cannot exist. Although the beings are numerous and every being is a part of the super soul, yet the unit — whole of this super soul does not decline because of them. The being's form is just like the image seen in the mirror, it is not the actual person. The uncountable reflections that appear by the sunlight, do not in any way cause the sun to increase or decrease. The Almighty presents Himself as many by His illusive māyā, but His manifestation does not effect Him in any way. This māyā does not effect the truly wise person, similar to the person who has awoken from his dream and thus cannot be effected by it.

The place of the navel is the place of the balanced air, this is also the place of the lighted ksetrajna which rules the body. On the brightness of this light, depends the active power of the body, at the time of dying by the laxity of this samān vāyu (the balancing air), the prān vāyu (breath) cannot be held in the body. The power at the navel is the power or light of the kootasth. They both compliment each other. Practical knowledge of it has to be had from the Guru. (2)

Text (3)

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु । ३ ।

Tat ksetram yac ca yādrik ca yad vikāri yatas ca yat
Sa ca yo yat prabhāvas ca tat samāsena me srinu.(3)

Translation :

Taking a form of this body-by nature the defected ego develops in it, therefore to analyse this nature, the body has been termed as ksetra or field. Listen to the description of this field (of the body) in short (1) it is a joint constitution of the living and the unliving (2) it is of a desirous nature (3) it is joint with the indriyas which are of a defecting nature (4) how it is produced by the union of nature and Man (5) its animate and inanimate properties and that ksetrijna (6) its form of the self (7) and the influences of its superiority. (3)

Spiritual explanation :

This body as it is of that which it is, its defected form in the world, — His recurrence in all — the kriyā — always situating in the ātmā — is the undefected, and looking elsewhere is the defected — by it the mind's defection and light of perfection. Listen to all this.

The Lord is now going to speak about the ksetra and ksetrajna. Arjuna is told to listen and understand — carefully. How the body is of an animated nature and how it acts or is activated by its desirous nature which encompasses the knowledge, is to be known — especially. When the ātmā is self-contained then no acts are there or all acts are stopped, nothing exists thus no desires are there either, as in a deep sleep As soon as the mind gets aware, it gets attracted all around, the five indriyas (sense-organs) run towards their respective subjects and under the circumstances all that was

not there, comes alive That which was existent in the unseen, does not get seen immediately First comes the reasoning, then the subtle and then the solidified. These changes will be spoken of by the Lord. The power by which all this takes place is that of the ksetrajna which is to be talked about and analysed. This world exists by the mind and indriyas, which are a defected form of that self — ātmā only If this ātmā did not exist, nothing would exist or get known. As things are in the zone of the sky only, so barring it nothing can be created, thus how can they be seen ? Similarly this world is a creation of nature, but nature is by Him, thus He is all, hence barring Him nothing can exist. Riding on the hroses of the indriyas— the mind wanders endlessly, finding no end to its passionate desires, the being thus becomes a nomad who knows no home How to settle himself and where to find peace is all forgotten. Trying to find a rest-house here and there, he keeps roaming about with fear and distress. How did this forgetfulness occur A great whirlwind rose from the calmness of the bright ātmā one day, and by its greatness the peaceful ocean seemed to get uncalmed and disturbed, thus the waves — like the mind, wandered out and danced their way in all directions, spraying their watery drops in the whole universe. These drops got lost, they forgot their origin and thus ego developed within them.

By this ego, the pride of the body made the self understood as separate from the rest, thus the One got divided into many. As such, by the lack of true knowledge the being immersed into the sea of falsehood. This made the being hungry for all he saw and maddened by his passions, he lost the true reasoning power as to who will enjoy what and why. This became the defected nature.

Alas, when by the grace of God and Guru or when he's had enough of the world he turns to sādhan and looks towards his real self and his actual origin and home In course of time,

realizing the self — he situates in it and as a result, interest in other subjects diminishes.

The state of affairs of the being, is not a hidden matter it can be seen in daily life, attachment to the body is the reason for it. This body is by nature and this nature is that which attracts the being into the world. Those who do kriyā and by its acts reach the advanced stage or parāvasthā, do not have to stay as the defectors any more.(3)

Text (4)

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः । ४ ।

Risibhir bahudhā gitam chandobhir vividhai prithak
Brahma-sutra padais caiva hetumadbhir viniscitaih (4)

Translation :

(This is a summarized explanation of the Brahm and His atomic subtle energy, its connection and appearance in the mortal field of activities with its causes and effects) The same has been described by various sages in various Vedic scriptures etc, more elaborately in a confirmative manner. It has been sung of, as different forms of demigods too The Brahm-Sutra verses narrate its true evidence from introduction to conclusion (viniscitai)

The Brahm is analysed by its form (of the self) and situation. It is a mark of its own and depends on none for its evidence, this is the characteristic mark of Brahm and He is introduced as the eternal, all knowing truth. He is the cause of creation, by Him is the sustenance and due to Him is the annihilation All these are definitive qualities of the Brahm — *'yato vā imāni bhutāni jāvante'* etc (4)

Spiritual explanation :

All the forms of Kāli etc — all these can be seen in this kootasth — they are the sages — in tantra (philosophy) it is evident by the sage Kālika — many verses are seen in the kootasth — various Brahm-sutras are in the spinal cord and within them is the whole world — this too can be seen by kriyā (acts), that which is situated from the base moolādhāra to the Brahmrandhra (head) in the kootasth form is the cause of this body — it is well said in an assurative manner in all scriptures.

Sages like the Vashistha etc have discussed about the ksetra and ksetrajna in many texts. Even in the karm-kānd (Ritualistic Acts) and jnān-kānd of the Vedas this has been talked of. It has also been a subject-matter in Upanisads and Vedānta philosophy. Of course this very subtle atomic-form of Brahm has been analysed by researchers over and again, but alas it cannot be known by analysis only, for it much hard work by way of penance or prānāyām etc. is required. By these acts the subtle nerve is purified and true knowledge is gained by the light of the kootasth which is within all: in this kootasth is seen the Supreme Man, then a colourless light presents itself and concentrating on it, the sādhak absorbs in the Brahm by sādhan or practice. Thus a power is gained by the sādhak, which is the lighted power of Brahm (Gāyatri) — before it the natural sound of Om is heard and even other spiritual sounds follow Then matter which is 'annamaya' (of food) also turns Godly and the prān or air (of life) joins it All the beings live by the prān only and are presented by it, as such, when the prān joins the Brahm then all matter and existence joins it too The knowldege of this is named Veda. To know this the 'Trai' (TRIO) knowledge has to be had, or the kriyā of prān, apān and vyān has to be known and performed By the act of prān and apān, when the breath becomes steady then the true Brahm gets known and the blissful state of kriyā's parāvasthā is reached, by which spiritual

happiness is achieved This is the kriyã of Vyãn and is called the tureeyãvasthã, it is the true knowing of the Veda This is also the Gãyatri which has three legs, the iiã, pingalã and susumnã are meant by it too. When these three or the three worlds become one, then the Brahm-pad(position) is gained. When the air steadies in the head the first leg or position is reached, at the arm the second leg and when the Brahm is visualized all over, then the third leg is reached, thus the air becomes very still. By prãnãyam, when the air gets fixed then a lighted position is availed, this is the immortal place, partaking of it the sãdhak becomes the form of happiness.

In the spiritual explanation is said kãlikã (risi) or sage. Here it stands for the one who appears by the self or is self-born — this is the sky form of the 'chit', the source of energy (the sage kãlikã) — the base of all, yet not attached to any. Many Godlly forms are seen in the kootasth

The 'chund' or verses spoken of, stand for the many white and dark spots seen in the the kootsth, by them sweet musical sounds like that of (veenã) are heard. This source of energy, sage(risi) and the 'chidãkãs' have been analysed in variosu ways by the scriptures

Brahm-sutra (the fine subtle thread existing in the spinal cord), — a position by it is attained when the prãn stays in the susumnã only, leaving the irã and pingala This is the parãvasthã of kriyã, staying in this position everything becomes a form of Brahm. Reaching here the yogi has a confirmed knowledge of Brahm—sutra. This main air, the life giving prãn creates the world by taking the form of nature and the same becomes the form of Brahm when it gets still

By a position in the parãvasthã of kriyã is known —

In the centre of the eyebrows is a lighted thumb-size Man (like a still flame) who stays in the body and protects it or sustains it He in the form of ãtmã exists in the body and He is the Lord God who is the basic cause of this world (Lahiri

Mahãsya's analysis of the vedãnta)

The Brahm-sutra does not exist without the kootasth, and this body cannot stay without the Brahm-sutra Those who have succeeded in their sãdhnã and have crossed all the barriers know this by experience. Those who wander outside only, cannot reach the internal secrets, but those who are always tapping on the inside, become introvert by their acts of sãdhan or practice and thus do not get fooled by the names and forms of the outside, their internal self gets lighted and they experience the eternal truth and happiness (4)

Text (5)

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ।-५ ।

Mahã bhutãny ahankãro buddhir avyaktam eva ca
Indriyãni dasaikãm ca panch chendriya-gocarãh. (5)

Translation :

(The (Self) form of that ksetra is told in two texts) The five natural mahãbhuta—earth water fire air and sky, (their causes) ego and intelligence—bases of knowledge, the unmanifested (or basic nature) the ten indriyas which include the five sense organs— eyes, ears, nose, tougue and skin, and the five work-organs — speech, hands, legs, anus and the generating organs, plus the mind. The five effects of these— such as words (sensations) etc. come in contact by the particular quality of air, sky etc. and thus become the life symptoms and convictions — told as the twenty-four essentials (5)

Spiritual explanation :

That by which the 5 basic natural elements, their subtle forms, and the atomic form of Brahm is known as the Self —

'So'ham Brahm' etc, is the knowledge which is experienced by the kriyã-acts, getting well steady and situated in it, the unmanifested is also experienced or known. As such, by the five sense organs and the five work-organs everything can be observed.

Although the five basic elements are causing factors of the world, yet they all are from the atom of Brahm An aggregate form of these five is seen as a thing As a golden line can be visible in 'Sãlgrãm' stone, so these five basics are separately mingled with the ãtmã. The cause of their existence is the mind which looks elsewhere from the ãtmã due to lack of true sense. This is also the reason for the manifestation of all things. When the mind is absorbed in the ãtmã the manifestation vanishes. By kriyã-acts, when the mind does not deviate, the science of this (false) manifestation becomes evident and it is known as the 'vijnãn pad.' This position of the steady self is the form of Brahm. It is experienced by the practice of kriyã-acts in the very advanced stage of parãvastha of kriyã. By it the Brahm is visualized in everything. Things are many, thus Brahm is endless. In the kootasth is a star, in the star is a cave, entering this cave, in the sky or space there— all things are seen in its atoms as a form of Brahm. Thus it contains all and yet it contains nothing. The concept of this is experienced by the self, rather the 'Me' also does not remain, thus the experience too is not there. All gets united as 'One', this is the cause of all causes, it is known as the 'Avyakta' position or the unmanifested form. Abiding by it is true jnãn or knowledge. This 'One' has no second, it has no religion, yet it has many variegated powers or energies, by them is created variety in the manifestation. Inside the kootasth a variety of all is present, whichever is wished for, can be seen. Although all the indriyas are obstructed here, yet by the power of the kootasth all can be seen or heard, it is also possible to go to far away places or to see all in it, just by resolving for it

All the scenes that are or will be, get reflected on the screen of the kootasth Beyond it the unmanifested is also experienced, this unmanifested form (of parãvasthã) is the base of everything, yet it is just a void, nothing is there. Kootasth is the manifested form of parãvasthã— from it endless forms take place. As the bubbles of water rise on the face of the sea and merge in it, so from the sea of unmanifested Brahm, rises the world and absorbs in it : on becoming active for the formation and creation of His subjects He takes form as the kootasth. It is the Supreme Being's watchful point This too gets non-vigilant in the parãvasthã.(5)

Text (6)

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् । ६ ।

Icchã dvesah sukham duhkham sanghãtas cetanã dhritih
Etat ksetram samãsena savikãram udãhritam. (6)

Translation :

Desire hatred, happiness and distress are signs of the body's awareness and forebearance, they are natural attitudes of the mind, they are not implications of the ãtmã, thus these are within the ksetra or the field of activities. In this way the ksetra (aspect) mentioned in the third text of this chapter has been told here in short. (6)

Spiritual explanation :

Attraction causes desire and not fulfilling the desire causes envy, hatred is the outcome of wishes that are not granted — they cause sorrow By sorrow is death and by death is birth — and being born — should stay for some time. Thus the body with its deviated features, I have told.

Why is this body born and what it is etc. are told to

conclude the subject of ksetra . This world is manifested by a (slight) wish of the Lord. The reason by which this world gets a body, is the same as that by which the individual gets a body. When anything is looked upon wantingly, then a wish for it rises. As such by a deviation of the ātmā from its very own field, it gets known as the wishful mind. If the wish is not granted then appears anger

According to previous concepts—due to collected desires etc. somethings are agreeable to the mind whilst others are not The agreeable subjects give happiness whereas the others can be a cause of sorrow The being's life is just a mode of happiness or sorrow, it goes in trying to collect what one wants and evade what one does not want By this dual aspect rise many waves in the ocean of the world and before one can realize it, the life comes to an end Many hopes are shattered by this death, but wishes do not end, thus for fulfilling them—rebirth is had. After death, by another body—the 'bhog-deha' enjoys or bears the fruits of acts for some days and then gets re-born in this world. Again the cycle starts and it never seems to stop Due to the lack of true sense, this coming and going session goes on, Who can guide to the truth ? Who can tell? What is the cause of it all ? How the being got out of his abode and got lost in this world? He is the ātmā, the ever steady, beyond life and death, all this became a forgotten story as soon as he got into this world. Uniting with the body the being forgot his real self Thinking of the bdoy as his own he thought of himself as a dying commodity. As long as the body is looked upon as the self, till then the fear of birth and death cannot leave and neither will the false hopes or the wishful desires leave . For the momentary happiness of this world the being has sacrificed himself to that which is not the ātmā. He has no other thought, but that of the body; the life giving form of the actual self seems to be nowhere in the picture . Who will make him understand that real happiness is

not that of the body? Who will show him the way to his own home Who will introduce him to the real 'I' ? How will he forget the false 'I' after which he keeps running all the time? 'O' foolish one, this body is not your own 'I', you are that which is beyond the body. Let us see that in the body He is your true genuine self. He is the eternal, unceasing One, who is neither born, nor dies Getting lost and intoxicated, you have wandered away from home, so far away that you do not remember anything about the self. O being! you will have to return home by the same way that you came, there is no other track which will take you to that Brahm from whose reverberating, revered energy, you have appeared—running out like a playful child and lost your way in the dark. The inside was positively bright, whilst the outside is surely dark. Falling from the true position and coming down to earth — 'He' or His power is negated to reach back to the original lighted place of the Lord — the ascent will have to be as the descent was. But who will show the way ? Seeing the being in distress, many become sympathetic, but they are unable to guide. At last, by the Lord's kindness and by good fortune, comes along the saviour as the Gurn and putting the being on the correct track asks him to follow it assuring him that it will take him to his destination. For it, says Kabir — 'do not ask anyone else about it, just go on without fear, listening to the flute (of the Lord — of the one who is within you). In the words of the saint himself — "*Dar nahin kucho, dahar na pucho, bansuri sunat kabirā barhi jai*" Seeing the pacifying peaceful, reassuring face of the kind Guru, the being becomes confident of himself. Again in the words of Kabir — " *Chaltā, vahān chalā jahān nitranjan Rāi*" — (Moving on, the being reaches there — where the Lord is) With great hopes the being advances on the path, but the worldly life's current is flowing opposite, thus it is not easy to back, as it was whilst coming down. The way is quite narrow and winding. it is like

a māze puzzle which brings you back to the previous point and getting out of it seems impossible. Once again, the blessed Guru comes as the guide and a helping hand is reached Says the teacher — Don't fear, go straight ahead, this way— you will cross all the hurdles and reach the road which will be easier to walk on. I will tell you how to cross this road.

This is the art of piercing the knots of the heart (in the spiritual sense). Ride the mind's boat on the river of prān, then you will be able to reach beyond the three-point crossing of the satva, rajah and tamah (the godly manly and demonly) or irā, pingalā and susumnā By the way of (the base) moolādhār to the high-point of āgyācakra and from there to the right (southern) side and then by a push to the left — (northern-side) reaching the starting point quite naturally by the same pressure — is reached the higher point — by the known passage(this way is to be learnt from the Guru). As a mark of reaching there, the heavenly crescent or moon flag of one's own abode is seen — which surprises the being ! Thus all defectors of the body, the indriyas, mind and prān, fall away and drown; then crossing the water-ways, the air-lines will be availed, and from it — no miscreants are able to pull it down or attract it. From these heights, seeing the body, indriyas, mind etc. simply as dried up wood, great satisfaction will be had The doubts — regarding the ksetra and the ksetrjna wil all vanish, and everything will look as if it was a dream. Since these plays of the body etc. do not stay forever, so the scriptures call them untrue. Although this body or its components are not eternal, yet to reach the eternal, the body's help is essential. Therefore the (human) body, the awareness, the patience (by which a steady form is gained due to the practice) are required to acquire the jnān of ātmā or true knowledge of the eternal self.(6)

Text (7)

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः । ७ ।

Amānitvam adambhitvam ahimsā ksāntir ārjavam
Acāryopāsanam saucam sthairyam ātma-vinigrah (7)

Translation :

[In the next 5 texts, besides the abovesaid ksetra the worth knowing ksetrajna is told in detail] — (1) Humility (2) pridelessness (3) nonviolence (4) tolerance (5) simplicity (6) Serving a bonafide spiritual master (7) cleanliness of the outside and inside (8) steadiness and patient devotion for the aimed (9) self-control and renunciation. These are steps taken towards knowing the worth knowing They are mentioned in order upto the 11th text. (7)

Spiritual explanation :

Humility becomes a part of nature by abiding in the parāvasthā. Pride develops by hearing praise of the self— it has to be taken in a balanced way, nonviolence is — not paining anyone, tolerance and simplicity is being simple, considerate, and straight forward, serving a spiritual master is done by practice of kriyā and concentrating on the ātmā in a steady way, thus keeping it in the form of Brahm.

(1) Humility turns to self-praise or thinking much of the self in terms of richness, strength and wisdom etc. Those who abide by the parāvasthā, rise above the body and thus not being conscious of the body, they do not have the pride of the body in any way.

(2) Always bragging about one's self in some way or other — about the family's greatness or the amount of sādhan (acts) which one may be doing etc , they never tire of blowing their own trumpet. Ridding the self from such a nature is being

prideless

(3) Non-violence — being kind towards all living beings, and always being ready to help one in time of need, wishing for the happiness of all — is the best of morals A true adaption of this moral is possible when the ātmā is seen in all and thus all are known as the self. Who can hurt the self ? As such love spreads for all.

(4) Tolerance —being able to forgive even the enemetic — who wishes ill, without having ill feelings for him : similar to a father who does not get angry by his small child's misbehaviour. Forgiving of the unable by the able is termed as real forgiveness.

When a sādhak is patient even after getting no rewards for his hard work, then it is termed as actual tolerance Even bearing all of one's troubles without cribbing is called tolerance. Such tolerant ones are sure to reach the depths of samādhi one fine day.

(5) Simplicity— total absence of cunningness and hypocrisy, not being two-faced and being straight forward Those who have a pure mind and heart, can only be actually simple. Those who have nothing to hide, nothing to extract from anyone, have an open mind and fear no one They are not bothered about what one will think of them, they do not pose for others, but are only busy in pleasing the Lord by their sādhnā. The simpler the person is, the dearer to the Lord he is. A tricky person cannot bluff the Lord, thus he has the remotest of chance to attain Him.

(6) Service to the Guru — being of service to the spiritual master and for attaining knowledge : one must present the self in front of the Guru and according to one's own means — take offerings to him, for presentation to the Lord. This is mentioned in the mundak upanisad—1/2.

Those who are immoral and proud, are not eager for attaining the Lord, thus, do not feel the necessity of

approaching a spiritual master Somehow, if they do reach him, they cannot accept Him fully or offer themselves at his feet Even those who are learned, do not get full benefit if they do not surrender to the Guru, because without proper acts of sādhan the experiences cannot be had. On the other hand, if the teacher or Guru is lacking in Brahm aspect, then too the student will not be fully satisfied. Therefore, before becoming a disciple of anyone— the Guru should be well scrutinized He should be a devoted sādhak, a knower of the truth about Brahm and scriptures. It is instructed by the scriptures that although the Guru may not be wanting of material things, yet the disciple should take offerings, just to make himself learn the art of giving. Learning how to sacrifice, he will become a better sādhak as he will be able to renounce the world in due course and devote himself fully to his practice of sādhan. This sādhan of yoga is actually that by which true worship of Guru is done and which leads to the Brahm The ātmā is the real guru and it accepts nothing of the outside world Only the one who is involved in the acts of the ātmā can stay near it and become dear to the real Guru, thus achieving a steady form of the self he gets absorbed in the ātmā. This is the actual offering at the feet of the Guru or God

(7) Cleanliness — Purity of the body and mind is understood by it Outward cleanliness is of the body—by soap and water etc It also includes partaking of pure food, whereas the inward purity is achieved by control of the lowly nature, such as envy, hate and the like. Some may think that outward cleanliness is just a weakness of the mind, but for purity and development of the inner self, such thoughts should be avoided Due to internal purity achieved in previous lives, inner self of special persons is very pure, thus they may not need the outward marks of purity, but for the common persons it is advisable Thus purity should be observed in life by way

of living-style, food, conversation and company etc Being careless about such matters gives rise to sickness or ill-health and tension etc. Even those who are accustomed to a regulated, religious life, will not be untouched by the effects of uncleaniness, but of course, one must take care not to cross limits in these matters, lest one drifts away from the main issue

(8) Steadiness and patience — Not moving away from the sādhan which has been adopted is known as being steady There are many disturbances on the way of sādhan which hamper its practice from time to time, but one who is of a steady mind carries on with determination, crossing the hurdles on the path : such a mentality is the steady one. This condition of the mind is gained well by the acts of prānāyām and yogic kriyā etc., needless to say that these are done or helped by outward persistence. Abiding by such a steady form, a fixed position of the parāvāsthā is naturally developed. Without the practice of kriyā, it is rather impossible to attain such a position. By kriyā— passions, anger, greed etc. get curbed and come under control, thus they cannot become obstacles on the way to final beatitude, (which is the actual steady form) Many a times a position is not achieved in the parāvāsthā, even after practice of kriyā This should be considered as some ill effect of last births, thus more hard work or attentive kriyā is needed; as a result a firm position in the parāvāsthā will be gained which will not be easily moved It is a misfortune of the being to be not connected with sādhnā as long as a steady form is not gained, but this misfortune can be turned to fortune by the self only Concentrating with belief and devotion, the mind unites with the Brahm The pleasure of this unity is under cover in the self, it does not come to light as other enjoyment forms although they are also by the ātmā But by the unity of the mind with the ātmā, no other passion rises in it. This sort of an absolute unity is the one steady aim of this sādhnā

(9) Self-Control — As long as the attitudes of the mind and Indriyas are not curbed and put on the correct path, till then many obstacles have to be faced on the way of yoga Therefore whilst practicing, it is needed to remove unnecessary material attractions.

True control of the self means to keep the mind absorbed in the ātmā and not letting it run elsewhere. Swami Ramānuja echoes the same words—"*Ātma-svarup-vyatirikta-visayebhyo manaso vivartanam*" Now, how to absorb in the ātmā, establishing in the self is possible only by curbing of the mind (etc.), it cannot be controlled by force. In the beginning to curb the attitudes of the chitta or mind, it should be understood that any pleasure received by the indriyas through worldly material or attachemt is short-lived Then, for natural curbing of the sense-organs yogic acts of prānāyām and (posture or) āsans are required, thus the yogis give them much importance. In the texts of hathyoga etc. 'Svastik and padmāsan etc. postures of various kinds are mentioned, but they are all more for the beginners Although these āsans are not to be negated, yet the actual āsan is said to be 'sthira-sukhāsanam' (by Patanjali) as told in yoga philosophy. The posture should not be uncomfortable, as such an āsan will trouble the mind due to the body's restlessness. In such a case it is not easy to concentrate on the Brham for long The Hath-yoga āsans are taught for the benefits of the body, but if life goes away just for correcting the body, then there will be no time for the ātmā. Thus practicing the one or two exercises to keep the body in order, more attention should be given to the mind, for making it introvert and steady. By this steady form, combined with prānāyām the chitt enters the internal void with the prān and gets free of all mental waves In such a chitt abides the Lord. The Brahm is internally hidden in the hearts of all beings, establishing Himself by a part of His natural power — as He is the Almighty creator of even Nature. Therefore, nearness

to the Lord depends on the introvertness of the self Fixing the playful chitt in the internal self or heart, spiritual ānand and peace can be experienced The Gitã also says —

" Sucau-dese prastisthãpya sthiram-ãsanam-ãtmanh"
(Chapter VI Text XI)

This 'sucau-dese' is the pure heart, the best place for sitting is this heart, here the devotee must place his 'ãsan' By a firm situation on this ãsan, nearness to the Lord is achieved. The fruits of situating on this ãsan are mentioned in the yoga philosophy as — *'Praytna-shaithilya-anant-samãpattibhyãm'* lack of activeness (and interest) of the indriyas towards common acts is called 'Prayatna-shaithilya' (here), and anant-samãpatti is achieved when the chitt is filled with eternal sentiments and it cannot stay just by the non-eternal ones But of course these sentiments are not those of the writer or the poet The ritualistic worshipper's sacred mantras (or words) for purifying the ãsan also indicate towards the fixing of the chitta in the eternal sentiment The base of this mantra stays at the spinal cord, its saint or sage is the power in the spinal cord. By this (ãsan), the air from the feet to the moolãdhãr and to the navel gets steady The power or sentiment which thus rises is compared to the tortoise and is known as the 'koorma' — deity The way a tortoise pulls in all his organs and gets internally situated is the way the mind enters the prãn and the prãn enters the great prãn, this way the ãsan gets perfected and deliverance from heat and cold, happiness and sorrow etc is gained. By this position, the chitt does not get perturbed by anything, suitable or unsuitable The worries of the world are shed by attaining such an ãsan of the Brahm— it is the all time steady place for the sãdhak

Another important thing is the practice of prãnãyãm, by which the prãn comes under control As long as the prãn does not get well steady, till then its real from is not

experienced The heart's binding ties are also opened or freed by the act of prãn The prãn flowing through many fine nerves causes joints and reeds in various places as in a river, this obstructs the flow of the prãn and it revolves here and there As long as these joints are not cleared, till then the being does not get liberated, because the turning passage causes confusion and the destination of freedom is not reached The obstructions on this path will have to be sought, cleared or improvised in a way by which the power of the prãn or the kundlini's energy can travel without delay to its own abode. The aim of yogic sãdhna is to clear the line for the kundalini. By prãnãyãm, due to the separate in-flow and out-flow of the breath, is presented the unobstructed true form of the veiled prãn and thus it gets understood that the 'I' of the self is not different from the main prãn.

The fruit of prãnãyãm is said to be *" dhãranãsu yogyatã manasah"* as per the yoga philosophy, which means that by the concepts of yoga the mind's capabilities are increased At times we get interested in spiritual matters and surprisingly, sometimes we even experience spiritual aspects, but due to the mind's weakness we are not able to form and maintain a concept of the subject Thus all the worth remembering matter is lost in no time, just like bubbles in the water. This forgetfulness de-bars us from eternal bliss Thus it is necessary to evade that which causes such a temperament and (get helped by it to) destroy that which covers the light of the ãtmã. Until and unless this is done, it is not possible to attain the heights of sãdhan. Anyway, just this is not the only bliss of prãnãyãm.

By the experienced, prãnãyãm is told as — *" Chittãdi-sarva-bhãvesu Brahmatvenaiva bhãvanãt, nirodhah sarva-vrittinãm prãnãyamah sa ucyate"* --All attitudes of the chitta can be kept out by the one sentiment of Brahm only (which naturally happens by devotion to Brahm) This

is possible by prānāyām.

As long as this sort of prānāyām does not get naturally understood, till then it is good to imagine the world as of Brahm, but by the manifestation of the prān achieved by prānāyām, it gets easily or naturally understood. The prān contracts when it enters the body, no doubt it gives life to the body, but its expanse gets wasted or used up. By prānāyām, when the attitudes of the prān get controlled, then by the fixed form of prān— is experienced the unending form of prān. This endless existence of the prān is the aspect of Brahm. It is this sky-like prān which exists in all. Such is the prān's expansion or the prānāyām. But it cannot be well understood just by theory or thought, it has to be known by aiming at the vibrating prān which is in the body. By the prān's regular vibrations, unlimited attitudes rise in the mind. By a conscious control of the prān, the mind can be easily handled. It is said that the prān and the mind walk hand in hand, thus by the obstruction of prān, the mind naturally gets harnessed. The sage Vidyāranya muni says in his 'Jivan-mukti vivek'— 'When it is not possible to control strong passions, then the only way out is through the control of the prān. It is written in the Hathyoga-pradipikā —

'Kand-ordhvam kundalini-sakti
Suptā moksāya yoginām
Bandhanāya ca moorhānām
Yastām vetti sa yogavit.'

— The energetic power of the kundalini lies asleep on the upper root base, whoever resurrects it — gets liberated. The foolish who do not do so, get encaged. Those who know the way to awaken this power are the real knowers of yoga.

The prān-air cannot enter the susumnā because its passage is blocked by the coiled-up kundalini power By prānāyām with the rise of the kundalini the entry in susumnā gets possible and the prān-vāyu easily enters it. With this prān moving in the central nerve-susumnā, the sādhak reaches the unmani stage and gets liberated. The mind gets fully negated or absorbed internally by this prān-vāyu's entry into the susumnā, but it is not like the sleeping condition by which it is just lost in sleep for sometime.

It is said in the Aparoksānubhuti —

When no attitudes rise in the heart or mind, then it is known as the flawless condition. This is the Brahm attitude. In this position other aspects are forgotten It is known as the samādhi which is not lacking in knowledge

By the practice of yoga when the prān is obstructed, the attitudes of the mind follow suit and samādhi is attained. Outward matter reflecting on the mind—destroys the collective form of intelligence, but the mind which is in harmony with the soul, does not get reflected by other matter, such a person's intelligence is that of the ātmā, and by this intelligent knowledge is the attitude which is a form of Brahm

It is written in the Yoga-kalpa-drum— 'By achieving the form of that which was aimed for, the mind forgets its self and thus abandons all. This position is told as samādhi — by the saints. (7)

Text (8)

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुः खदोषानुदर्शनम् । ८ ।

Indriyārthesu vairāgyam man-ahankār eva ca
Janm-mrityu-jarā-vyādhi duhkh-dosānudarsanam. (8)

Translation :

Renunciation of the objects of sense pleasure, pridelessness of the false ego, perception of the evils of birth, death, old-age, sickness and sorrow etc (8)

Spiritual explanation :

Not wishing for sense gratification in any way, having no ego of the self, researching the faults and sufferings such as birth, death, old-age and ailments etc

(10) Unattachment to objects of sense gratification— The pleasures of indriyas are of two kinds — seen and unseen Hand in hand with the sense organs the mind enjoys both the seen and the unseen, getting attracted it gets attached and tied Thus by understanding the worthlessness of such pleasures, the desire for them is lost (11) Absence of self-ego. (12) Seeing and discussing the sorrows involved in birth, death, disease and old-age Such as staying in the mother's womb before birth, passing through a small passage at the time of birth and a variety of painful experiences at the time of death, the fear of the prān going out with nothing to depend upon. In a very old age, all the indriyas with the mind and body get weakened, thus it is a very pathetic condition, life in this stage is just meant for bearing pains Considering the distress that is suffered in all the above positions (and more), one gets the inclination to draw away from worldly pleasures as the sorrows are plenty and are unavoidable Understanding this aspect of sorrowful life, an impetus is gained for advancement in spiritual matters, thus it helps in realizing the truth (8)

Text (9)

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु । ९ ।

Asaktiran bhisvangah putra-dāra-grihādisu
Nityam ca sama-chittatvam istānistopapattisu.(9)

Translation :

Detachment from one's very own family or not getting perturbed by their sorrow or happiness Having a balanced mind in both gain or loss, in getting the wanted or the unwanted (9)

Spiritual explanation :

Co-existing with family—but in a detached way, a balanced percept of the mind in both good and bad

(13) Family and home or son and wife etc. are natural objects of affection Thus anything having a connection with them, effects the mind, making the being happy or unhappy according to their joy or sorrow. Keeping the mind balanced in either condition is known as 'anabhisvangah'

(14) Those with genuine knowledge do not have attachment for even their own family or home etc. They do not get over-joyed by their union and nor are they distressed by their separation.

(15) Sam-chittatva — The balanced position of their chitt is maintained in grief and joy. Those who are intoxicated by their kriyā's advanced stage do not have worldly attitudes, thus the subjects or objects of this world are immaterial to them. (9)

Text (10)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि । १० ।

Mayi cānanya yogena bhaktir avyabhicārini
Vivikta-desa-sevittvam aratir jana sansadi. (10)

Translation :

Unalloyed devotion to Me — as the form of Supreme Man, knowing Me as the ātmā of all, resorting to solitary places (where the mind becomes pure, calmed and pleased), detachment from general mass of people is told as the vivakta-desa-sevitva'. (10)

Spiritual explanation :

By staying in the parāvasthā of kriyā all will happen by itself, it is proper not to look wantingly or with attraction towards anything else — looking elsewhere from the ātmā; abiding always by the kriyā of ātmā, the thought of ātmā, concentrating on ātmā. One clothed person amongst the naked is not acceptable. Not getting tempted under any circumstances and not looking at anyone with attraction.

By the 'ananya-yoga' or by the sole unity with Me as the Supreme Man or 'ātmā' (16) bhakti or devotion should be unalloyed. What is sole unity ? Total sacrifice of the invariable self to the Lord is understood by it.

A fixed concept of the intelligent mind, by which is known that the Lord is our greatest solace and none is better than Him, is the sole unity or 'ananya yoga'. The devotion which accompanies this yoga or unity is the unalloyed devotion or 'bhakti' This bhakti is also knowledge of the truth and as such is a means of jnān. Kriyā's parāvasthā is genuine knowledge, but it is gained only—when not a thing is wanted and kriyā is performed with a steady unmoving mind. By this aspect of the mind, nothing disturbs or attracts during kriyā and the concentration is always on the ātmā; if not, then the mind becomes faulty of adultery, but if the sādhak is strong in his belief and knows the Lord as all in all, then he has no charm for anything besides Him. The unalloyed devotion or bhakti is mentioned here as the sole knowledge which is sole unity in the parāvāsthā of kriyā

A unity with the Almighty is felt — no doubt, but it is experienced when the sādhak realizes the (all present) ātmā which exists in all as an atomic form. Why do all people not visualize the ātmā ? It is because the mind of the being is so pre-occupied with its false images that it is busy in collecting them If he manages to get them, he is overjoyed, but if he is unsuccessful in his efforts then he gets heart-broken

Whatever the case may be, the truth is, that it is not the truth, but, alas! at that time the capability of understanding the reality is not there. Therefore the mind keeps swinging from branch to branch or happiness to unhappiness and the being cannot get peace unless he rids himself of his illusive imaginations. Actual release and peace can be obtained by the being in the eternal, happy ātmā, which is the absolute It is void, like the sky, where the mind does not exist, thus what to talk of its notions. The fruit, the enjoyer, the giver and receiver all become immaterial or are rather absent, so there is none to disturb the peaceful happiness. How is this position gained ? With a perpetual consciousness of the ātmā, by acts of kriyā and ātmā's thoughts—the imaginary dark clouds of the mind drift away and by their disappearance appears the soothing dawn of knowledge with its light of the ātmā which fills the being's prān, mind and body. As such no place, person or thing attracts anymore, the mind becomes as peaceful as can be It is a blissful atmosphere ! This is also the parāvāsthā of kriyā. This blissful position can be gained by undeviated practice of kriyā, by a little diversion of the mind the chitta's purity gets spoilt and it is termed as being unchaste. As long as desires cling to the mind, it cannot have sole unity with the ātmā. Therefore it is needed to be perpetually conscious of the ātmā, by act and by thought. The sādhak whose chitta is renunciated, and who tries hard does not take very long to reach the abovesaid position. This is that stage where the world gets forgotten, rather the self too. So it is said 'I do not remember my own name', —such is the position. This is the mind's very chaste state, by which absolute yoga or unity with the ātmā is achieved and as a result unforced love for the Lord is established This is known as pure, steady form of 'bhakti', to attain it is suggested—

(17) 'Vivkta desa sevitva' or living in solitary places

(18) 'Aratir jana sansadi' is detachment from general

mass of people

What is meant by 'vivikta desa'? A place which is naturally pure or purified by sanctification, or holy places and jungles where there is no fear of wild animals etc Living in solitary places the chitta gets favoured by composure — thus a sãdhak is suggested to stay in lonely places at times and put his mind well on his sãdhan with determination. Where there are many people, worldly talks are the subject and they disturb the mind, thus Godly contemplation becomes difficult, due to this the mind cannot concentrate well and gets deprived of the pure state. But, on this earth it is quite difficult to find a genuine place of the kind that is suggested here If there is none other, then too the mind will be there, which is capable of competing with hundred, as far as the question of disturbance arises. Thus as long as the mind is present where is the hope for loneliness ? All the disturbance is caused by the mind's desires for worldly subjects and objects, if these desires are dropped, then by the mind's oneness it is possible to stay in a lonely place The one whose chitta has become confined to the self by kriyã's parãvãsthã, does not get attracted by worldly talks and neither is he able to behave in an attached manner. In the parãvãsthã his mind becomes vacant, this makes him very unsocial, therefore people start to avoid him Staying even on a solitary snow-clad mountain with a distracted mind is not going to help as it does not support to clear the mind of its materialistic concepts. These concepts will some day agitate the brain, and the agitation will cause the being to fall from his divine path Of course, if the place of sãdhan is not suitable, then an appropriate place can be searched out or availed, but mostly the trouble creators are the (disturbed) mind and body, it is not easy to get free of them, and as long as they are our company, our troubles too will stay. True happiness of the chitt is rather impossible in their presence On the contrary the chitt's temporary happy

response is availed by proper outward atmosphere, therefore this has to be taken care of, but it is not the total way out, the hazardous body-indriyas and mind will have to be won over How will this be done ? — By prãnãyãm, by the great sacrificial act of prãnãyãm, the acts of body and indriyas get negated; by their materialistic acts is the propensity of untrue knowledge, thus by the decline of such actions, untrue knowledge deceases, as a result the mind's wandering has to decrease or leave This results in a very sober mind which understands that the works of the body or indriyas are not its own, as such, the false ego or pride has no place to stay Therefore what is required is a well concentrated practice of kriyã, by which a sort of drunken or intoxicated feeling develops, and then the mind is not attracted by outward things. Due to this drunkenness the sãdhak forgets himself as well as the outside Thus alertness is always required for those acts by which the knowledge of ãtmã is gained The kootasth visualization is also termed as spiritual knowledge, but it is not the limit The higher limits appear in the parãvãsthã of kriyã—during it the visuals disappear and the form of the real self is known, by its realization or by its company no other company is desired, and no other thing is wished for. Forsaking the outside company is not that difficult, but forsaking the desires and wishful thoughts of mind — is Doing away with bad company is also not much of a problem, but freeing the self from attachment to one's very own family, house, money etc is not easy and is painful. Yet, the attractions of outside and the attachments from inside—all will have to be cut out Although company of people is not needed, still, keeping company of saints or the like is necessary, at least for the practicing sãdhak, without it the encouragement needed is not had and the progress is hampered The danger of falling back is also there, until one is well fixed and steady (10)

Text (11)

अध्यात्मज्ञाननित्यत्वं तत्तवज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा । ११ ।

Adhyãtm-jnãn-nityatvam tattva-jnãnãrtha-darsanam
Etaj jnãnam iti proktam ajnãnam yad ato' nyathã.(11)

Translation :

The knowledge which is rightful of the ãtmã is the spiritual knowledge or 'adhyatma-jnãn', always adhere and believe in it for the purification (or research) of it all Discuss about the superiority of 'Moksha' or liberation, which is the essence of this knowledge. Twenty main points are told by the sages—Vashistha etc. for the practice of this spiritual knowledge Contradicting them is lack of knowledge, the contrary aspects —such as pride etc. are against the rules of knowledge and so, they should be thrown out. (11)

Spiritual explanation :

Always doing acts of the ãtmã-learnt from the Guru. The essence of this 'jnãn' is known and seen by the kriyã of kootasth. It is called knowledge, turning away from it by other attractions is lack of true knowledge

(19) Adhyãtm-jnãn-nityatva. (20) Tattva-jnãn-ãrthdarsanam—always eagerly trying to gain spiritual knowledge which is gained by holding on to the ãtmã is the real spiritual knowledge, the rest is all false. A determined effort with full consciousness for obtaining the knowledge of ãtmã is the 'adhyãtam-jnãn-nityatvam' Jnãn is of two kinds—one is that of the ãtmã, and the other is that of the body The knowledge which is of the body is not the ever-true, because the body is by nature and nature is always changing, whereas the ãtmã is not change- oriented, thus its knowledge is the actual eternal knowledge. Trying to experience this ãtmã is

believing in the jnãn of the ãtmã. Practicing as per the Guru's instruction, it is understood that the spiritual knowledge by which is gained steady ãnand is incomparable. Thus the greed for all other things is diminished and one becomes eager to perform the acts of ãtmã or kriyã. This is told as ãtma-nisthã. By it, as the essence of knowledge is seen the kootasth. Seeing the kootasth the genuine I gets known. When this kootasth can be seen by you amongst all, then you will not see them as different from the main'I' or yourself. Then you can take it that you have attained knowledge. This knowledge of the kootasth as yourself is enlightened by regular efforts, which are possible only by faithful implementation. It is natural for a subject to get enlightened or discovered by knowledge, whereas it is but natural for it to be kept covered in lack of knowledge. As such—although this knowledge-giving kootasth is in everybody, yet it is undiscovered due to lack of knowledge. The body is that by which this knowledge is kept under cover, thus those who cannot think beyond the body are unable to experiecne the genuine knowledge. By the visualization of the kootasth's light the percept of the body as the self is discarded. Lacking in this true knowledge, things are understood as different from what they actually are. The seed of this false knowledge exists by the unsteady prãn. When the prãn becomes playfully active, then is born the mind with its waves of imagination which create this magical network of the world. In the parãvãsthã of kriyã, when the prãn becomes steady then the mind too, calms its imginary waves and the magical scenes vanish. Thus we see that what we know as truth vanishes in the light of true knowledge. It is the power of Mãyã's illusiveness which makes the impossible turn as possible. Knowing that, which is above the Mãyã (or illusiveness) is the knowledge of Veda. Without the experience of parãvãsthã this knowledge of the Veda does not get fully developed. Being attracted by anything other than the ãtmã,

shows that lack of knowledge is there, and till this is present, ātmā's knowledge does not set in. The way to clear the passage for this jnān is kriyā, without it, the abovesaid experience is not possible. (11)

Text (12)

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते । १२ ।

Jneyam yat tat pravaksyāmi yaj jnātvā mritum asnute
Anādi mat param brahma na sat tan nā asad ucyate.(12)

Translation :

I am telling you that which is gained by these practices. The fruit of knowledge is told to encourage the listener. What is that by knowing which liberation is achieved? It is the Supreme Brahm which has no beginning, it is eternal and immortal . It is the formless Supreme Brahm which is of Me(Visnu—the Lord) What is that Brahm—It is neither true nor false. It surpasses words, thus true or false cannot be quoted. (True or false is conceived by the mind or the indriyas, but Brahm is above them, or beyond the mind's reach—it needs nothing to rely on). (12)

Spiritual explanation :

That which is worth knowing—is the Kootasth Brahm—I declare it well—by knowing which, My position is reached—It is without a beginning, or the time —when that intoxicated feeling will set in—is not pre-known in the parāvāsthā; then the 'I' of the self gets negated, it becomes the Brahm, beyond all — immovable like the North Star—as such, true or untrue is not there or the witness and the witnessed both are missing.

Kootasth's Brahm is the one to be known—by knowing it, death can be surpassed. Since the body dies but the kootasth

does not, so by its knowledge the game of life and death comes to a halt and eternity is gained. This way it seems like something common which should be known, but it is not that which can be known simply by seeing with the eyes etc For it, the Taitteeriya Shruti Says —

'Yato vāco nivartante, aprāpya manasā saha' —meaning that it is beyond word and mind Thus it is not connected with the perception of the indriyas in any way At that time of the kootasth realization, the 'I' of the self is missing, thus in this state the scene and the viewer both are non-existent.

Yet, it does not mean that if it cannot be grasped by the indriyas and known or told by them as the truth, it does not exist A flash of it is reflected by the intelligence. Advancing further when the intelligence becomes negated, the intelligent is also not there, but (the true) He is present Such an existence of the state of being is the one to be known. It is said in Rigveda(10)— "*Nāsadāsinno sadāsittadānim nāsodra jo no vyom paro yadit*" Before the manifestation of the world there was nothing as untrue, void or vacant, true or expressed. That by which anything is known, that —body or organ —nothing can express the Brahm It cannot be known until the mind, indriyas and intelligence are sacrificed. Similar to the endless, depth of the deep ocean which cannot be seen from (the top of) its surface (through the water), but can be imagined or thought of, is the immortal ever-true Paramātmā (soul of all souls) which cannot be experienced due to the ever flowing waves of the mind-body and indriyas, but an idea of it can be formed It is known only when the ego of the intelligence is dropped and the knower holds on to the knowledge in such a way that he becomes the form of the known This position is of sole unity, thus none is there to witness it Stepping down from this position, by the aware intelligence is still experienced the light of the ātmā, but if the intelligence is not of the pure and steady kind then this lighted form too cannot be the 'visual'

of such a mind Therefore, those who wish to get introduced to the ātmā have to drive their indriyas and mind with intelligence into the depth of steadiness The prān's playfulness will not stop unless it is controlled, thus it has to be the first one to be approached By the kriyā acts of prān the mind and intelligence will get handled Then, by the imagination-free, set intelligence is known the ātmā—it is the Kootasth Brahm or the reflection of the ātmā within it, the intelligence works only upto here; after this it gets absorbed along with the knower and nothing exists as the knower or that to be known. This is the position which is indicated by the pāravasthā of kriyā, it is that stage by which the I and my do not exist, yet what exists is the eternal truth without which nothing can exist. Experiencing the ever-green aspect of it is reached the eternal position, and deliverance from the hands of birth and death is attained forever

As all adjectives are of a noun, so the world — known or unknown, expressed or unexpressed is by the eternal ātmā which is beyond true or untrue As long as this known or unknown, true or untrue aspect is present, till then the witness and the witnessed are also there, beyond it, in the parāvasthā the paramātmā is established in no particular form but in His Own Magnificence— here is the absence of the witness and the witnessed. When there is something to see, then the viewer is imagined, it is a very peculiar position where the viewer and the view all are lost, yet there is no lack of that Supreme Existence This can be truly known by those who experience it

Says the Shruti—

"Asteetyeva-opalabdhavyastattva-bhaven cobhayoh,
Asteetyeva-opalabdhasya tattva-bhavah praseedati."

The form and name, graspable by the indriyas and a nameless and formless aspect ungraspable by the indriyas, or beyond it all, the ātmā truly exists This truth should be

achieved in a determined way. By experience of the ātmā; its eternal living aspect is enlightened within the intelligent being (12)

Text (13)

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति । १३ ।

Sarvatah pāni pādam tat sarwato'ksisiro mukham
Sarvatah srutimal loke sarvam āvritya tisthati. (13)

Translation:

The Supersoul is everywhere. his hands legs, eyes, faces and ears exist all over. (Thus he is the receptacle of all).(13)

Spiritual explanation:

In that position it is possible to go wherever wished—by the (divine) intoxication— which always exists, all wished for is mentally availed or seen, it is possible to go to distant places—all can be experienced—tasted—the percentage of mixture in all things can be known due to the Brahm form which he attains at that time — Brahm is hidden in all, yet he sits in one place

The very personal form of powerful Brahm is not understandable, therefore by his surface-powers we try to understand Him. By it we know that Brahm's creative power is endless and limitless At the base of all power is the Lord's living energy, if it was not so, nothing would be presented as it is By Him everything is active in the field of activity, all works organs hands, legs etc.and all sense organs eyes,ears and the rest are capable to work by His presence only, as their existence itself depends on Him The indriyas of all beings are established by Him and work by His force of energy Thus

in a way it is He, Who sees and hears through all, but the mind joined with the ego becomes the doer and the organs are its instruments of work The field of activity is sensed by the mind through these receivers and the understanding of concerned subjects creates pride As of this, the way out is to snub these organs and make them less effective on the mind By the practice of kriyā— this can be achieved, since by it the visual manifestations will not be effective, because the ātmā would be known as separate from it all Coming down from it to a lower level of consciousness, a form of existence is felt, by which He is known as being omnipresent, with hands, legs, face etc.— all over, knowing a thing, is not other than its knowledge When there was nothing, then too there was a particular feeling and due to it, all things were intermingled, but when the thought of separateness occured, then by it, all things appeared in their divided forms. When the knowledge is of Brahm then whatever is presented by the manifestation of its active energy is actually not separate or other than Him, and when they are known as different, then too they are just a pastime of the mind

This thing, which is omnipresent with hands-legs, eyes and ears etc., can be still better understood (in its more subtle form) by the intelligence or power of yoga Brahm exists in all, it is not effected by place or time, Thus, when the yogi attains a steady position and an aspect of the Brahm, then simply by a resolution of the mind he can do whatever he wishes He can hear and see far away things and know the qualities of things—good or bad This is possible because Brahm is omnipresent and the yogi is in the brahm aspect For such, this, that and all places are the same When diversification is seen, then too, it should be understood as the establishment of the Lord only A good practice of kriyā results in the parāvāsthā of kriyā, and the way a yogi of such a position looks at the world, he knows it as being of he Lord, by the

Lord and with the Lord's presence all over Seeing thus—the omnipresence of God is not difficult to understand By kriyā, the sādhak gets close to the Lord, kriyā is the education, which is had to reach near the Lord, and kriyā's education is by its practice. Practice is that which makes perfect and this perfection is that by which unity with the Lord becomes possible It is a condition when the breath's movements cannot be felt, but the breath moves internally, if it did not then life would end. This stage of yoga is called yoga dhārnā the way a magnet pulls a piece of iron and sticks to it, is the way a sādhāk unities with the Lord. At the commencement of this stage, no other work is possible, but later, staying as it is—the yogi can do all acts. For achieving this position it is necessary to be perpetually involved in kriyā By it will be understood----how the mind and prān stick with the Paramātmā and lock out the world. The mind can be playfully active during kriyā but during parāvāsthā, no thoughts exits and thus no mind It is the intoxicated position of bhakti(Godly love), meditation and yoga By this sort of a —'Upavās' or (fast) sacrifice, nearness to the Lord is attained and due to the curbed, steady position of the breath, no outside matter is taken in Thus rises the most uncommon spiritual knowledge The mind gets absorbed in that, from which all is born and experiences the united divinity of the Lord The Lord is the abundance of true, eternal happiness 'Sat-chit-ānand'—the nectar of which can be enjoyed day after day without ever getting stale. In the pārāvasthā of kriyā, in its deeply intoxicated stage is experienced the ānand (divine happiness), which the mind or heart does not wish to leave, it is by the uncomparable self enlightened form which gets lighted on its own. With this, all gets absorbed in the Brahm, thus the separated ego of the proud 'I' also does not remain, as such the I which has absorbed in the Brahm becomes all -present Therefore it is capable of receiving, seeing hearing or tasting etc in all places at all times by its

many indriyas which are spread all over The yogi in this position can know and do everything He can help his devotees, he can accept offerings from distant places and know the smell of the flower or the taste of the fruit offered, but this condition develops on its own, it cannot be forcefully attained

By the air getting steady the prãn gets steady Steady form of air is present all over, thus the sãdhak can touch anyone he wishes to,but that person does not feel the touch The Brahm is always in touch with everything, but none can feel him. By knowing the Brahm, the form of brahm is attained and as the subtle atoms of Brahm are omnipresent, so omnipresence is also gained By these atoms entering the vast sky—anything wished for can be done But there is no place for a wish, since, nothing but the Brahm is there The selfish I does not exist, so who will wish, and for what?

How will this unity in diversity be attained ? *"tada Visnoh paramam padam sadã pasyanti surayah diveeva chaksurãtatam"*—those who are deities, or those who always perform kriyã can always see the kootasth or the feet of the Lord

A sky-like faculty of the eye is seen during the yoni-mudrã—which the deities or sages always see In an atom of that eye the three worlds exist One of the worlds in it, is the planet earth and in it am I and in me is everything. I am in the multitude and the multitude is in me, rather the multitude is one whole Brahm.

In this way one who experiences the Brahm—as the Unified, but all pervading, all prevailing totality becomes the form of Brahm himself and thus is the 'Soham'—I am 'that' which is in every I as the Unit, in every covered space as space of the vast space it is different from the proud egoistic I of the body

That 'I" is beyond all display, at that point, all illusion is cleared forever This 'Soham' is not of an elucidatory nature,

one has to achieve the form and become 'Soham'. If one tries to understand it, then the subject and the knower are in the dual seperated from which is not 'Soham'. It is actually not in the scope of indriyas—sight, word or mind. When in a playful mood—unlimited 'I', or Mãyã rises separately from this Universal I, then starts the illusory image. At the beginning of the world all gets manifest from this egoistic I or Mãyã It is also called the power or energy of the prãn. Says the Kathopanisad—

"Yadidam kinch jagatsarvam prãn ejati nih-sritum"

All this material manifestation of the world is presented or gets born by the powerful prãn vibrations of the Brahm. When this powerful prãn or the great Mãyã lies asleep within the Brahm, then it is the inactive energy, this steady fixed position is of the Brahm or soul of all Souls By slight sportiveness of this power rises the thought of 'I am' (aham asmi), but so far there is no sign of the world's manifestation in it, later, similar to the awakening from the sleepy condition rises the ego of the self from the deep power-enriched womb of energy which is activated by a little movement within the steady position (of the Brahm) This egoistic I is the golden womb and it is the creator of the world. From it appear the endless beings and worlds of the uiverse. This is the manifested creation of the egoistic 'I'. At the end of the world, this limitless universe terminates and is affixed to the form of this I—the diversified becomes the Unified Therefore, it can be understood that basically it is the 'One' only, and not the many. this 'I' is the centre-point of all the endless names, and knowing it is the end of all knowledge. By it is known how He as the one is also as the many—'Sarvatah pãni pãdam tat sarvato ksisiro mukham' as told in this text (13)

Text (14)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च । १४ ।

Sarvendriya- gunābhāsam sarvendriya-vivarjitam
Asaktam sarva-bhric caiva nirgunam guna bhoktri ca (14)

Translation:

He is the source of all senses, by Him are they and their acts, He is without the indriyas or sense organs, still He does all and is the maintainer of all, He is unattached. He is free of all modes of nature, yet He nourishes the godly nature and is the master of all modes of nature (14)

Spiritual explanation:

He is the sense or light of all senses—such as sight of the eyes, sound of the ears, smell of the nose,taste of the tongue, touch of the skin—all" senses are by Him– they are a form of Him only. This is experienced one by one by the yogis who practice according to the teachings of the guru Unattained stays that by which all is attained such as—seeing, hearing, eating, touching, smelling etc Not getting specially attracted towards anything—He nourishes all, feeds all and eats His own food too —He is unattached or unattracted towards any mode of meterial nature—or His is that position which is attained by making the air steady , He is also the enjoyer of all modes of nature.

The indriyas are in a way--gateway to knowledge, but they grasp the knowledge only if the ātmā is contained in the body. The body and senses are imagined as a form of the ātmā, due to its inhabiting the body They themselves are not living, but the living 'Caitanya' rides on them The One—who is all perveding activates the indriyas differently by knowledge of sight, sound, smell, taste and touch etc These senses cannot

be felt by the organs in absence of Him -the ātmā It can be doubted that if the Lord is without these sense organs, how will He hear our prayers, or see us etc., but it need not be doubted, as nothing bars Him from anything. This is difficult or not possible to understand as it is, from the outward explanation, but the yogis get an understanding of it, when by sādhan the air (in the body) gets steady Then, it can be known how He—who is above all qualities (gunas) enjoys all qualities It is understood that all the indriyas and their senses cannot work without the power of the ātmā. it is nothing, but it is everything Ruling over all in this way, He is known as Indra or the best of all Although He is the only One, yet He presents Himself in many forms. Staying by the kootasth for long, one who always concentrates on it, can see everything in it At first, light spreads all round like the peacock's wings, after it, within the void is seen a dark circle. Beyond it—is the Supreme Person, Who is seen by all sages, yogis, saints and deities. When there is nothing, then it is the great void and when the world is presented, then He is the Lord of the Universe or Jagannāth In Him exist all planets He is the giver, the receiver, the all pervading Great Lord The one who cannot see this eye of the kootasth is blind. He is blinded by ignorance and enchanted by 'me and my' ; One way to get out of this hypnotism is-- kriyā (yoga), by which jagannāth or the great Lord can be visualized Getting His touch is also possible by true devotion Then in the parāvasthā of kriyā, by its intoxication the nectar of eternity is tasted, by drinking it the Brahm is attained, thus the world gets known as a form of Brahm only The Supreme Person is beyond the kootasth which is in this body He is the Supreme sky-form which is all pervading. Since He is al pervading, so I am also in it When this 'I' deceases, then there is none to express the 'I', all is thus united and nothing is wished for, because the receiver, the giver and the object all become One This stage surpasses the

irā, pingalā and susumnā and sets in, on its own by the fixation of air caused by prānāyām (14)

Text (15)

वहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् । १५ ।

Bahir antas ca bhutānām acaram caram eva ca
Sooksmatvāt tad avijneyam durastham cānti ke ca tat. (15)

Translation:

The Supreme exists both internally and externally (like gold in full-gold ornaments) in the moving and the nonmoving (as water in waves). Being as such too, He is beyond the perception of the senses or common knowledge, due to His very subtle form. He is far-far away for the ignorant because He is above natural modes and cannot be availed by them, but for the wise He is eternal and all-present Regarding this, it is said in the Eesh-Shruti—He walks but He does not go, He is far, but is near, He is situated in the material world and is present beyond it too (15)

Spiritual explanation :

The kriyā-yogis see Him inside and, outside—in the moving and the not moving. By the knowledge of Brahm it gets known, all can see it—inside the house and outside of it. The atom of Brahm is very subtle—thus it cannot be known in a particular form. You are at a distance and You are the internal too

He exists inside and outside of all things, this inside-outside aspect is because of the body,otherwise it is immaterial Yet these two aspects are unavoidable as long as the materialistic sense of body and indriyas exists One aspect in graspable by the senses whilst the other is not Till the achievement of

genuine knowledge, both aspects remain, but when by the parāvasthā of kriyā—inside and outside are known as the same, then they cease to exist—the one whose inside and outside become understood as one, is the devoted saint with knowledge.Such saints too possess the indriyas and their acts are done accordingly, but these saints do not get enchanted or attracted by wordly desires. They see the wholesome aggregate One in the variegated many, thus in their sight the truth is only the Brahm, the rest—moving or not moving all cease to exist. It is our mind, which, being ignorant imagines the world instead of the one Brahm, like the ignorant child who imagines things and gets afraid of the dark. This outward sight is created by the playfulness of the mind, which sees the rope as the serpent. Still whatever may be imagined, the truth is the truth, Brahm does not change by the creation of the world in it, or by it. This manifestation has become our daily part of life, and this wordly sight will not stop until these imagined scenes keep appearing. To put a stop to it, sādhnā should be done. We can know the material things by our senses but the spiritual ones are not known by them, as they are very subtle. All existence is by Him, thus whatever is there—inside or outside is not other than Brahm. What enlightens the inner self, is also the light of the outside. The outward things which are known by separate names and forms are also perceived by Him, it is as if He has improvised the organs for this purpose. The being's form is a collective body of the organs. Through the sense organs the being himself gets to know the material things, but he is actually living by the 'Caitanya' Brahm only. Thus, the Brahm is present all over, so the question of inside and outside puzzle gets solved and the imaginary covers too are removed. By removing these covers the yogi can see even distant things, what to say of the near ones, his hearing power also increases similarly. All around, in front or at the back, high up or low down, near or far, are seen equally by him. Since the atom of

Brahm is very-very subtle, the mind cannot enter it—if it is not minutely subtle. For the one who enters the atom of brahm nothing is far or near, because Brahm is omnipresent. Even whilst performing kriyā, as long as a well determind stage is not reached, diversity does not go. By the well advanced stage of parāvasthā— a firm belief of Brahm as the 'One' and the 'only' is established This becomes an all time experience and a sort of moonlight is always visible A subtle form of air keeps flowing in the susumnā, a sort of a dawn is experienced and by the light of this day-break all can be seen. Those who reach the very advanced stage of kriyā—at first by attaining the kootasth (the third-eye) they become Godly (or form of Siva), then, when the kootasth becomes a steady position, a Vishnu form is gained. All those who are effortful in their sādhan, can reach this stage. If one puts in efforts and bears common hardships of the material world for his practice of kriyā, then the Kundalini or coiled up power—asleep at the moolādhār (base of the spine) rises and the passionate desires of the heart get completely knocked out, releasing the yogi from their grasp.

Although the Brahm is the one truth, yet the mind's thoughts present the One as many moving and unmoving forms. In absence of the mind nothing is present, therefore, first the mind has to be negated. By kriyā, when the mind becomes subtle, the imaginative thoughts decease, and with it are drowned all other things. What remains, if at all; is absorbed in the ātmā, thus by the absence of indriyas and their senses, the unit of ātmā is experienced and understood by syllogistic reasoning—beyond the theory of all knowledge (15)

Text (16)

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च । १६ ।

Avibhaktam ca bhutesu vibhaktam iva ca sthitam
Bhuta-bhartri ca taj-jneyam grasisnu prabhavisnu ca. (16)

Translation :

Although the Supersoul which appears to be divided. is the same in all as the germinative cause, yet it is established differently by nature of performance. Similar to the bubbles of water in the sea which are not separate from the water yet are different in nature due to the performance of the waves—is the living being in the body (known as 'ksetrajna') the supersoul or paramātmā. this paramātmā is the worth knowing, He is the maintainer of all, the annihilator of all and the 'One' born differently—during creation. (16)

Spiritual explanation :

Although in the living and nonliving is the one Brahm—yet He establishes differently—He is the cause—the maintainer, the destroyer and the creator.

The Brahm is a Singular Person. There is nothing that can be compared to Him—so who or what can be as Him or part of Him ? He is established differently in separate bodies, just as fire is present in all pieces of wood, yet though it is the same, it lights up separately. The Lord within separate bodies seems different, the various forms and names are of the body, not of the basic soul which exists as the sky and is similarly present all over. Due to the bodies, by the birth and death of the body the soul seems to live and die with it, although it is the eternal.

The most steady form of Brahm gets activated in the field of the body and is known as prān. This active form of the soul causes birth, death and sustenance. But this activeness and

steadiness are both two sides of the 'One'. they both are inter-dependant, without one the other cannot be known The position which is experienced in the parāvasthā of kriyā is not told, because it is not seen by the organs or indriyas; the same position can get somewhat seen, when it gets activated and becomes expressable by the indriyas. Yet the expression is not possible if connection with the unseen is totally cut off. thus it can be understood that the active has connection with the inactive too. Attraction is that which is present in the parāvasthā of kriyā and also the advanced stage of parāvasthā. In the wordly atmosphere too this attraction is present. A wish to live and a wish to gain all, is 'the wish', therefore it can be judged that gaining that 'One' by which is all—is the ultimate true gain. The being lives by the connection or pull of this true existence.

The being and the world exist by the existence of the ātmā. As long as our 'I' exists, till then a wish for knowing this world and its creator (the Lord) will be existent and the being will want to advance towards Him. But,unless the 'I' and the worldly knowledge are dismissed, the many will stay and so will the ignorance or variegated knowledge. Similar to the sleepy condition in which all desires, even the self gets absorbed within the self is the parāvasthā in which the 'I' the world, even its creator do not present themselves. It is that condition by which the ego of the self, the world and its creator—all drown in the ocean of Brahm and establish themselves unitedly as an atom of the Brahm. This shows that the purified, united aspect is the undivided living Chaitanya or Unit which is undivisable and is beyond time and place. As long as the second person remains, the illusions and illusive sight will exist. The ātmā is the one totality of all existence, all the rest are unture, thus the sight which sees them, is also deluded. Whatever exists after rooting out the created is the real truth. It is the pure Brahm-Chaitanya which is experienced in the parāvasthā of kriyā.

The knowledge thus gained is eternal. Due to time are known the varied aspects of all things. By it are the creation, sustenance and annihilation. Yet it is not true. All the tenses of time are ruled or controlled by the Brahm, thus He is known as the great deity of time—'Mahākāl' or the Goddess 'Mahakāli'. Actually the annihilator or Kāl is not imagined as the Brahm due to lack of (creative) happenings where it is present, and by the lack of happenings or active tradition nothing gets denominated as time or Kāl.

Although the Brahm is undualistic, when He gets active and presents the world, he transients in seven different ways. (1) steady (2) playful (3) establising as steady (4) establising as payful (5) that which is (6) but which is not (7) what it is, is untold. These are the seven positions of Brahm. They get united as one Brahm in the parāvasthā of kriyā—the steady position is of the upper level. The many forms which are seen in the kootasth and out of it are by this upper sky—this is the playful aspect or the creation. A position is had in the playful aspect and within the steady one too, otherwise the moving playful aspect would not be understood. It is and it is not, or that which is understood as the playful is not actually of a separate existence, because of the steady it is known as the unsteady. The actual existence is of the atomic nature—which is not known by the mind, or indriyas etc.

In this way the Brahm becomes the creator, the protector and the devouring at times. The different aspects are told just for explanation. Says the Yoga-Vasistha—As long as the self does not abide by the true Self, till then He kills in the form of death, protects in the form of the protector, praises as the flatterer and rewards the wishful by granting their wishes. (16)

Text (17)

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् । १७ ।

Jyotisām api tajjyotis tamasah param ucyate
Jnānam jneyam jnān-gamyam hrdi sarvasya visthitam. (17)

Translation :

He is the source of light in all luminous objects (even the sun is lighted by His light) He is beyond the darkness of ignorance. (It is said in the Shruti—He shines brightly as the sun and is untouched by darkness) He is knowledge, the object of knowledge and the goal of knowledge. He can be attained by the abovesaid sādhan and its knowledge. How He is availed by knowledge—is specially being told—He is established in every being's heart as the never depriving Master. (17)

Spiritual explanation :

He is the light of all lights—so no light is as illuminous as His light—beyond it is darkness—Brahm is form of kootasth ; this is the knowledge—it is that to be known—by knowing this is known—that He is situcted firmly in the hearts of all.

Brahm is the one to be known—He is of an unmoving and steady form, by expriencing this steady form, the rest gets experienced. First is the very bright light, within it is the darkness or the dark kootasth. Then comes the lunar mansion and in it is a (caved-in) hole : inside which the intelligence (or mind) gets fixed—this is possible if the being can steady the air in the heart. By following and knowing the sādhan taught by the (spiritual) Master the Lord can be visualized. The light of that bright light is called ātmā by those who have a knowledge of it. That is what—should be known. A good practice of prānāyām takes the prān to the susumnā, entering it, the kootasth is seen. It is even brighter than the light of flaming

fire, thus it has to be known by experience. (It is known as the fourth leg of Brahm, as in the verse of Gāyatri) Reaching this position the being gets freed from all ties and unites with the Supreme Person (situated in the pure white island) After it is seen the minutely atomic form of all pervading Paramātmā and gradually looking at Him the sādhak absorbs in Him, thus reaching his very own form. Becoming desireless, by the practice of kriyā—the light of Brahm gets visible. It is written in the Eesopanisad :—

'Pusan ne ekarse yam surya prājāpatya
Byuha rasmin samooha tejo,
Yat te rupam kalyānatamam tat te pasyāmi
Yo'sāvasau purusah so'ham asmi.'

'Pusan'O Sun, sustainer of the world—because without the prān which is compared to the sun, the world cannot exist) 'ekarse' (when the solitary mind becomes introvert then it drops all other thoughts besides those of the ātmā) 'yam' (due to control of the indriyas, the outward attitudes get curbed) 'Surya' [*ratheenam prānānām rasānāncha sveekaranāt, surya* (Shankar)—when the power of prān is spread within the body and indriyas, then the fruits of material objects are accepted or known By the effect of sādhan, when the scattered prān-power is collectively brought to the head, then a light—like the sun is visualized by the sādhak.] 'prajāpatya' (the offspring of the father of all creation) who is the prajāpati?— The master of all (*esa sarvesvar esa sarvajnah—mandukya*) born of such an eternal man is the lighted-form—knower of all minds and hearts with the internal knowledge, "*taijsah dviteeyah pādah*" indicating towards this light which is the second pād (or leg) is said — '*byuha-rasmin*'(Shankar) contract your host of rays, otherwise the radiant knowledge of ātmā will be wasted on outward material things—'*Samooh tejo or tejah samooha*'—the light which is first seen, prior to the kootasth, also has to be pierced After it '*Yat te rupam kalyānatam*' the most beautiful

form which is lighted as the sun, yet is cooling like hundreds of moons put together, *'te tat pasyāmi*—will be visualized by me, by your blessings. Because by prānāyam, when the prān gets fixed or deeply inset, then spiritual happiness is known and the ātmā's cohesive glistening form is understood or experienced. *'ya asau purusah'*—the Supreme Person within the lighted sphere, who is the witness to all three stages and whose form is like the Godly Man inside the kootasth is the 'so'ham asmi'—I am His own form thus I am Him.

It is said in the Mundak-upanisad—

'Hiranmaye pare kose virajam Brahm niskalam,
Tacchubhram jyotisām jyotis-tad yad-ātmavido viduh'

There is a golden light, beyond it is the form of Brahm—'Niskalam', it is the godly which is void of material aspect and stays still. Following the master's instructions, it can be seen.

'eso'ntar-āditye hiranmaya-puruso drisyate
ityadhidaivatam'

In this internal sun within the kootasth is the golden form of the Supreme Man. The perfected sort of sādhaks see Him surrounded by golden light. He is known as the 'Adhidaivat Purush'. This presiding God becomes the all-pervading. It is the position where even the outside air does not enter in. The prān and apān (air, or in and out breath) has to be fixed in the samān or at the place of the navel, the eye-sight is fixed in between the eyebrows. The air stays in the nostrils, it does not come out. All indriyas (organs), mind and its aspects collectively get calmed and a wish to speak does not exist. This position is known as the 'niskal' state. Muni is the title given to such saints. By it, an attraction is felt from the moolādhār (base) to the Brahm-randhra within the susumnā, this is known as the second stage or consideration, it is also called 'Visnu daivat'. Staying for a long period in the yoni-mudrā—within the dark kootasth are seen all deities, even the form of the Supreme Person is visualized, He is the eternal primeval Person, or He is the form

of Visnu. Then from the organs of generation to the head the air gets fixed. When by the Omkār-kriyā (higher yogic acts) all gets known then it is known as Eesān-pād or the third consideration—God as the all-ruling gets seen in everything, in all. When ash-like colour is visible, then concentrating on it daily, the air attracts from the navel-place to the head. The Eesān pād (Godly position) is attained by such a meditational condition. That which is within the kootasth or which is outwardly—sort of seen by the eyes, is the wish of the unwishing, which is understandable by the greatness of it only. This is the fourth consideration—by it the situation of the Brahm is experienced in the heart, and the light of all the illuminous is seen. Pure crystal-like whiteness is seen in the sky, which has to be concentrated upon. By regular meditation on this is attained the thousand petalled lotus in the sphere of the sky. This gives the knowledge of the omnipresent ātmā as the form of the self. Beyond it, there is nothing. In this text are mentioned the post knowledge experiences of Brahm-jnān (knowledge). (17)

Text (18)

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भवायोपपद्यते । १८ ।

Iti ksetram tathā jnānām jneyam coktam samāsatah
Mad-bhakta etad vijnāyā mad-bhāvāyopapadyate. (18)

Translation :

Thus the field of activities (the body), the knowledge of it and the knowable are in short described by Me. (A detailed description of it has been given by Guru Vasistha and others.) Endowed with the qualities mentioned in the last chapter, My devotees can understand this thoroughly and thus become compatible to attain My nature. (18)

Spiritual explanation :

I have explained all that, which should be known and the body—My devotee, who believes in the teachings of His Guru gets situated in the parāvastha of kriyā, by the knowledge of it

The knowledge of the Supreme Spirit can be had, although it cannot be perceived by the sense organs. To know and grasp it, is needed sādhan and the study of spiritual books, but, it should be first known from the Guru as to which books or matters are suitable for it Actual knowledge of this body 'ksetra' and its motivation as per the three modes of nature and the living consciosness of the body as the 'ksetrajna' or the Superior nature are all well understood by a proper, effortful practice of kriyā-yoga. Further understanding is quite difficult without the abovesaid knowledge By the flow of pran in the nerves within the body, the indriyas perceive the outside world—this is called ksetra, which needs to be understood Similar to the light of the sun which enlightens the whole world is the light of the kootasth within the body by which everything is existent The sādhak can experience this kootasth and the Supreme Person in it as the true 'I' of the self and of the world By experiencing this sort of an omnipresence of the Lord, the nature of Brahm is attained Yet without kriyā (acts), the experience cannot be gained, and kriyā is based on the body Within the body are 72,000 nerves The prān's flow in these nerves instigates the worldly nature and experience of the world's play is had To stop this fearful play, the pran's playfulness will have to be controlled and its course will have to be changed Yogic acts and prānāyam etc are practiced to achieve control of the prān, by it the rigmarole of the worldly nature is crossed and the blessed sādhak sees the light of the eternal Man This Supreme Man's vision results in constant sounding of bells which later take the being to the parāvasthā of kriyā, the one who gets established in this position attains

the eternal Brahm. Out of the hundred nerves in the heart when the prān enters the top one, then by its effect the world becomes a form of the Brahm Experienceing this, no attitude rises in the mind, whatever happens or is done, is by the will of the Lord (the wishless One). Such a sādhak sees the sun and the moon within the self, and is always in a happy disposition. He has a distant vision Anyone trying to harm him is punished by the Lord. He is tender and kindly affectionate. Due to his internal love for the Lord he seems to be lost in his own intoxication. He has no attraction for material of any kind, thus he is always satisfied. His sight is settled in the void—this is known as the 'unmani' aspect of the yogis Without wanting to know, they know all, they can understand the quality of everything and whatever they say happens accordingly.

The ksetra–ksetrajna is not properly known without kriyā, therefore it is required to perform it with belief and dedication Bhakti (Godly love) enforces a strong will for sādhan, and devotion is needed to make the acts likeable, otherwise everything, all acts become very dry and uninteresting. All put together, an intoxicated position is reached by the practice of kriyā etc. and this state raises the being to the stage of kriyā's parāvasthā This drunken–like state is the passport to parāvasthā, it is the one which develops resignation towards all other things The acts which set in—knowledge, asceticism and love for God are surely to be understood as the most important (18)

Text (19)

प्रकृतिं पुरूषं चैव विद्धयनादी उभावपि ।
विकाराश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् । १९ ।
Prakritim purusam caiva viddhyanādi ubhāv api
Vikārams ca gunāms caiva viddhi prakriti-sambhavān. (19)

Translation :

Now after describing the field of activities the body etc in the previous texts [as per *'tat ksetram yac ca vād ric ca'* (text 3) and so on]---in the next five texts the creation of the world by the Supreme Man and Nature is shown more elaborately. If this Supreme Man's union with nature is the primary cause of creation, then it becomes wanting in logical consequence, therefore the eternal Lord, Who is beyond all time has to be understood as a source of both the Supreme Man and nature. (a detailed analysis of this—if need be, is given by Shri Sankarācārya as the eternal powers of the eternal Lord; thus the matter is not much expanded here) (19)

Spiritual explanation :

(Body or) nature and the Supreme Man (Ksetrajna) or kootasth are beyond time Irā, pingalā and susumnā—it happens by their acts—getting attracted elsewhere—it happens by abiding in the body of the five elements.

Nature and its Master, the Supreme Man are two things Nature is the body and kootasth is the Man The body cannot exist without the kootasth Similar to the bubbles of water that flow on the river waters is the body which flows on the waters of the Brahm-river. Both are beyond the grasp of time—Nature (the aparā) as the field is the illusive power of the Lord This Māyā is threefold—inlaid with satva, raja and tama Irā, pingalā and susumnā are the playgrounds of these three modes of nature The stable prān is the pure form of sattva, but when this prān vibrates, it starts its movements within the irā pingalā and susumnā and creates the world with the mind and indriyas The steady form is that of the Lord—who is eternal, thus nature and the one who stays within it—both being of the Lord, are also eternal. This nature in its defected form creates the body with its five elements and eleven indriyas However at the base of all is the ātmā Thus it can be questioned that, how

does the blemeshless ātmā become a body—filled with impurities. (As) from the sky which is pure, comes the air—the smoke, the clouds and the rain—causing the grains to grow and to reproduce (by their virility). Knower of the Brahm—ātmā—is the mind in the parāvasthā of kriyā. Similar to the sky in which moves the air, is the playful ātmā by which is created the mind In the spiritual sky of the Brahm—the mind—becoming desirous takes a body and gradually coming down it creates the world. In this way defecting from the pure 'self' this creation takes place. It is the mind which, on becoming, desirous creates all that it wants, and it is (also) the mind which, on becoming desireless attains the Brahm—the all pervading The fruits of acts of previous lives initiate acts, and for bearing or enjoying these fruits, repeated births and deaths have to be faced. Those who achieve a wantless position by the practice of sādhnā reach a particular ever-satisfied state or position of the heart and thus they cross the roads of life and death and attain the Brahm. This is not possible as long as the being does not get liberated (from all wordly aspects). By his good or evil acts the being's destiny is shaped, and his subtle body is created—which gets born in the form of his mundane body The ātmā is eternal and unchanging, not the body, so the wise compare the body and this defected world to the untrue dream which is meaningless. This world, which is evolved by the mind from the blemishless Lord, like a snake from a rope, can be understood as such, by giving it a thought. Actually, the roaming thoughts of the mind have to be curbed, this will put a stop to its desires and creations, and thus to its worldly aspect The Lord's creative energy is the power of nature—it is told in the scriptures as the three-fold Māyā These three modes of nature are its defectors and its activators By the prān's playfulness is this worldly aspect which is formed and evolved by the mind. In the parāvasthā of kriyā, by the control of prān and mind the three modes or gunas stop their

acts. The tri-gunas are irā, pinglālā and susumnā, when breath movement in these is curbed, all resultant effects of nature are curbed too. thus we see that the defected modes of nature are the cause of the prān or breath's flow in the irā, pingalā and susumnā. Therefore as long as the mind is attached, the body is there, and to hold the body—the ksetrajna (the Supreme Man) or the kootasth has to be there. In the parāvasthā of kriyā when the 'I'-'my' cease to exist, then the body (ksetra) and its inmate— the ksetrajna also do not stay (anymore). Due to fateful destiny, if imaginative waves rise within this wound-up position, then the active field is also aroused. Since God's Godliness is eternal, both He and His nature which create the world are also eternal. (19)

Text (20)

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरूच्यते ।
पुरूषः सुखदुःखानां भोक्तृत्वे हेतुरूच्यते । २० ।

Kārya-kārana kartritve hetuh prakritir ucyate
Purusah sukh-dukhānām bhoktritve hetur ucyate. (20)

Translation :

After saying that nature is the birth-giver to all material activities as it is the defector, it is told that the living entity (Man) is the cause of it all. The body works—effected by the indriyas, which accomplish and experience the feelings of joy or sorrow, but all this is by nature, thus it is the resultant factor.

Although it is not possible for nature to act on its own without the living aspect of 'chetan' in it, the pure Supreme Man's bearing of fruits of acts is also not possible. The activity or acts performed by the living being are encouraged by the unknown destiny of the being. Nature can act only when the living Chaitanya unites with it. Similar to the fire which

naturally rises up, the air which naturally flows horizontally and the milk which fills the mother's breasts are the acts of nature which gets activated by the co-habitation of the living spirit. By bearing of fruits is meant—the feeling of joy and suffering, which is possible only when there is life. Thus by the co-habitation with nature, Man becomes the living entity, bearer of the fruits of enjoyment and suffering. (20)

Spiritual explanation :

The five elements, mind, intelligence and ego—staying by them, acts are activated and working according to them the doer develops the ego of the self and attraction for material, thus (acts or) work is done for achieving material wants—resulting in fruitive actions. In the body, the Lord stays in the kootasth and it is possible to visualize him beyond it, if kriyā is well performed—He is untouched by joy or sorrow—but not abiding by Him gets attracted elsewhere, thus grieves or rejoices by gain or loss of the desired. Still, the basic cause of everything is the Supreme man only, as in His absence nothing can be experienced. therefore sorrow or joy are also by Him.

By the five elements; mind, intelligence and ego are created the mundane, subtle, and causal bodies—they are all parts of nature, which is the playground of the living-chaitanya. When this Chaitanya presents Himself through nature, then we experience existence. Due to the egoistic feeling in these bodies (of nature) and attraction for them, the living being gets entangled by good and evil acts and thus has to enjoy or suffer the fruits resulting from his actions. As such, the cycle of the world keeps rotating and the coming and going does not stop. Due to different modes of nature the living being's good or evil attitudes take shape and working according to them, he helplessly dies and gets born repeatedly to bear the fruits of his acts. There is no way to stop this cycle as long as attraction for the body is there , but there is an

unplayful, steady aspect above nature, which is beyond birth-death and suffering. It is the great and the ever-lasting, it is the ever-steady kootasth, which—although staying in the body is beyond it, it is the truth. The sādhak whose mind absorbs in the kootasth can experience this greatness of the Lord. It is made possible by devoted practice of kriyā—when the parāvasthā appears. Rising to this state, the mind is not attracted elsewhere: this is known as staying within the self. Not staying as such, worldly ties entangle the being and rotate him on the endless wheel of joy and sorrow. Yet without the kootasth—caitanya, nothing would have been felt, thus 'He' is told as the reason for all the fruit-bearing. Although so, all feelings of joy and sorrow are presented by the Lord's union with nature, barring it how the blemishless 'One' can have pleasure or pain ? The ego of the living being makes him realize the body as his own, thus the natural aspects of grief and joy get simply loaded on him. Similar to the heated iron-rod which looks like fire itself, are the 'ksetra' (body) and ksetrajna (Supreme Man) who exchange the qualities of each other and start to look alike. Due to the light of the Supreme—nature becomes lighted, and thus becoming proud, it creates the ego of man, giving rise to 'I the doer' and 'I the enjoyer' etc. This is the living (ksetrajna) Man's all possessive attitude This is the unworldly ātmā's worldly aspect. If this aspect was not known by the parāvāsthā of kriyā, it would have been left unknown.

Therefore devoted sādhnā or kriyā-practice is necessary to understand the difference between ātmā and nature and to know where and how these two associate with each other (20)

Text (21)

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु । २१ ।

Purusah prakriti-stho hi bhunkte prakriti-jān gunān
Kāranam guna-sango'sya sad-asad yoni-janmasu. (21)

Translation :

(Yet how the blemishless unborn Supreme Man comes to bear is thus shown) The living, entity follows the ways of life or accepts the joys and sorrows produced by natural modes due to His association with nature. Thus He appears as man, animal etc. in various species—high and low, according to natural (guna) contacts with good and evil caused by similar acts of the indiryas. (21)

Spiritual explanation :

Making Himself a corporate figure with nature, Man gets born by ways of nature and gets governed by the irā, pingalā and susumnā—bearing the sufferings or joys of nature influenced by its three-fold qualities or gunas.

By not staying within the ātmā, the mind gets attached to material existence due to the different modes of nature and thus has to bear the consequences of his acts which are performed to fulfil desires—wrong or right. This creates fruits of acts which result in destiny and birth of the living being in different bodies and circumstances. The one who can situate his sight on the kootasth or within it, does not have to go to lower species of life. This kootasth Brahm rules both outside and inside of the body. He is the greatest governing factor : by Him, abide all the demigods—he is their king, within it, (by practice), one can see all these and the Lord of this world. All the perfected siddha beings keep watching attentively inside the dark circle of the lighted kootasth and see the

Supreme Man beyond it Everything exists in it, thus it is the giver, the receiver and the Lord, rather being the all pervading it is all in all The one who does not aim at this spiritual eye is blind to knowledge and is lost in his 'I and my'. The only way to overcome this blindness is by kriyā Kootasth—is the sacred verse Gāyatri (by which relief from all can be had) Through this inter-net can be reached the great Lord or the ātmā. In this body the tying knots are within the heart When, by the practice of prānāyām the air or breath becomes steady, then by the self-attained state of kumbhak (yogic kriyā) the lotus-eye is seen sky-like inside the kootasth, within it is the greater sky, which is the ātmā. It is, the Godly form of Gāyatri, it is the higher position of Lord Siva, it is the situation which is reached by the pārāvāsthā of kriyā, it is that sky which holds. A dawn-like light appears here, which uncovers all. At first a circle of golden light gets visible—in it is the eye-like sun and within it is the Supreme Man. Yet, even seeing as such, the dualism does not leave, when this Supreme Man turns into Brahm and none is there to describe the union, then rising further, entering the Siva—(Godly form) of the higher skies, all duality is lost The kootasth's beauty which is seen by the control of prān and indriyas is also a form of Brahm, it also pulls away the mind from outside desires, thus rising above common nature, the fruits of acts do not have to be borne But those who attain the parāvāsthā of kriyā, rise above duality, thus the 'I' deceases, even the light vanishes or all absorbs within the Brahm. It is a position where ' what is, and what is not' cannot be explained This is the state above the three modes of nature, it is beyond irā, pingalā and susumnā, it is their joining-place—a place of pilgrimage, where the mind, prān and intelligence all are offered to the Lord. When the mind stays within the mind or in the internal self—then it is known as the Brahm, in the later stage of kriyā's parāvāsthā nothing else exists. it is the state of final truth, all else is false

As long as the irā, pingalā and susumnā do not unite, till then one has to abide within nature, staying as such there is no end to the mind's imaginations as the true insight stays blocked, thus getting entangled by various attitudes and wants the being has to enjoy or suffer, working as per his worldly desires. The acts thus performed lead the being to various species of life, where he has to bear the fruits of his acts—this is caused by the proud egoistic sense of the union of soul and body. Being influenced by the godly sense of sattva, a higher or Godly body is received, and by the rājasik is born the man whereas the tāmasik gives birth to lower species of life, which are exempt from true knowledge. In this manner the ever-free ātmā, gets caught in the circle of this world by its oneness or unity with the three-fold nature. To carry on this play, bound by the rules of nature, the prān seems to separate and flow in the irā and pingalā. Therefore, to stop this play, sādhnā has to be done for undoing the influences of the gunas, by it the flow of prān is brought back to the susumnā, thus the Godly aspect is enlivened When these three nerves join at the mouth, the being is freed of all common aspects or modes of nature and going above them he unites the absolute 'Sole' aspect of the 'One' (soul) Reaching here, all good or bad fruits are forsaken, all those that had to be borne due to association with nature. Due to the prān's flow in irā, pingalā and susumnā are caused the three different aspects of nature and by it, the being goes to separate bodies. The soul's coming down with the flow of the prān, into the irā, pingalā and susumnā—is its association with different qualities of nature By it, the being gets to bear the different fruits too, which have to be borne until the mouths of the irā, pingalā and susumnā do not unite. As long as the flow of these is varied, the beings attitudes (lacking in sādhnā) are also varied and outflowing This flow keeps increasing, and with it increases likewise knowledge, and gradually, the river of passion takes the being with itself

to the sea and drowns it there in the ocean of the world (21)

Text (22)

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः । २२ ।

Upadrastānumantā ca bhartā bhoktā mahesvarah
Paramātmeti cāpy ukto dehe'smin pursah parah (22)

Translation :

(In this way, man's world is created by the ignorance caused by nature, but man's world is not the actual truth, thus His real form is told)—This body is the creation of nature and Man, although abiding in it, He is separate from it He is just the onlooker, because of His nearness He is the witness Says the Shruti—"He is the life-witness without any particular name or form. As God, He is the destiny maker and the keeper He is the great Lord, Master (of the) creator and knower of all hearts.(22)

Spiritual explanation :

He is the great God, He is the Guru That which is not commonly seen, can be seen by the teachings of the Guru—getting situated in the atom of this Brahm, the endless universe with the Brahm pervading it can be seen. He is the keeper of all, and the keeper of the self too Knowing this also, people keep crying like fools and worrying for the self It is clear as crystal that the dead person does not eat, He stays within Me(as life), thus He only eats and He is that who eats everything everywhere in the form of the living (The decaying teeth are an example of it) By Him is life in everything He is spoken of as the One great God in all scriptures Situating in Him, or abiding by Him, one becomes as Him or absorbs in Him This is experienced in the parāvasthā of kriyā, although

it is understood it cannot be explained After performing 1728 prānāyāms it can be comprehended in the state of meditation He is the form of kootasth beyond the ātmā and surpassing the kootasth, in the body itself is the Supreme Man—seeing it is possible by knowing the kriyā-act from the Guru

Although Man or the living soul abides in the body resulted by nature, yet He is not tied by the Gunas or qualities of nature. On the face of it this soul is so near to the natural aspect that it becomes the witness of it, or rather seems to be so. It is called the 'anumantā'—says Master Shankar that although not entangled in the works of the body and indriyas in any way, yet at first sight He looks approvingly engaged with them: the reason being that He never prevents the body and indriyas from their respective engagements, thus, it is the 'anumantā' who assents

He is the 'bhartā' (keeper)—because without Him the existence of body etc. is not possible. Due to the life given by the living ātmā (Caitanya) the non-living (indriyas etc.) can carry on the business of the world

He is the one who bears (bhoktā), because lacking Him (the ātmā) nothing can be experienced. Everything is reflected by the senses and understood by the brain due to the ātmā. He is quite sympathetic towards the mind, thus although He has nothing to enjoy or suffer of His own accord, yet getting associated with nature and becoming egoistic of it, He is called the bearer of fruits that are attained by (the desirous) nature.

He is the 'Mahesvara' (Great God). He is the soul of all souls yet He is free from all, thus He is the Great 'One'

He is the Paramātmā—He is the untold undescribable Supreme Person, thus He is the great soul (Param-ātmā) He is the basic foundation of all living beings. Similar to the one moon—reflected in various pans of water is the one living soul that enlivens all bodies by its reflection. This true form is of the Paramātmā

Why is He called the Mahesvar ? Making the air or breath steady from the moolādhār to the Brahmrandhra is (the) worship This steady position is the parāvāsthā of kriyā, this position is also that of Visnu—the all pervading Since there is no place where He is not present, thus He is Mahesvar, the omnipresent God He is also the Guru This body is formed as the omkar(ॐ). By a willing kootasth, entering through the dot-point (or bindu) into nature, the great Lord as the breath of life presents the self by the self The sound of Omkār is always present in the body, beyond it is the dot, concentrating on the centre of the eyebrows, this dot can be visible By a steady situation of this dot the stage of Brahm gets enlightened By regular performance of kriyā-acts, when the mind gets controlled and stops its wandering habit, then from within the piercing dark ignorance appears the Guru, the self-enlightened form of the ātmā. By kriyā practice when the energy stationed at the moolādhār in the spine-rises and establishes in the heart, then a particular steady state is achieved The body is held steady by this power of the moolādhār Even after establishing in the heart, this energy moves to and fro in it like the fibres in a lotus stalk Here it is named 'Hans' (the heavenly swan), when the steady air travels to the eye-brow-centre and the dot is visible, then it is known as 'roop'—this is the (beauty or) form of the kootasth. But the beautiful form in the parāvasthā of kriyā is that of the blemishless Brahm— it is the form of the formless.

It is said —

'I am all in the parāvāsthā of kriyā—by it the param Brahm (Great God) gets visible, it is the highest of all and nothing besides it exists By the approach of this position the being becomes totally ineffected by matter and his mind does not go elsewhere —

'So'ham sarva mayo bhutvā Param Brahm vilokavet
Parātpartaram nānyat Sarvam eva nirāmayam'

This Brahm is the keeper of all, He is the living who creates the fruits of acts and enjoys them as the living being. Thus, the being's ego of himself as the doer is just a matter of joke He is the one doer, therefore all worries should be left alone and one should try whole-heartedly to attain the true form . by achieving this truth about the self, everything about the world and its Master—the Lord will get understood Due to the prān's playfulness, the mind wanders out and imagines or sees the world as playful. When the mind gets steady, it sees all as still It is the Master of the world, by whose power the unsteady aspect is made steady—He is the Jagannāth—the Lord of the universe. During kriyā, this cannot be understood, but in its larger stage or parāvāsthā it is experienced. Therefore it is told as the untold stage. It has to be approached by meditation.

'Yasyāvalokanādeva sarva sanga vivarjitah,
Ekānta-nispriha sāntas-tataksanāt bhavati priye.'

—By visualizing the great Brahm, the being gets free (of the 'you' or) of all 'others' and sees the one Brahm in everyone When such is the case, there cannot be envy or hate In this way, getting free of desires the (ultimate) state of peace is gained

Those who are lost in yogic sleep during the parāvāsthā of kriyā, do not have dreams, this is the genuine state of repose Staying as such, in due course they absorb in the Brahm and unite with Him By this experience and clear knowledge the steady situation gets prolonged and deepened, the bells are heard for a longer period and losing the self in the heavenly sound, spiritual kind of happiness is gained This ānand takes the sādhak to the third stage (leg) where he pierces the ties (granthi) of the heart and knows the whole world as of Brahm All attitudes of indriyas and mind get offered to the Brahm and mingling with Him a situation within the Paramātmā is achieved This union is the actual meditation which can be

understood by doing 1728 prānāyāms Getting truly confined to such practice leads to dhyān-sandhyā (expiration of one time, and commencement of another—by meditation) it is a position void of material sorrow This is also known as the 'ekdandi sandhyā' (sandhyā or union with the one rod), it is actually performed or made possible by concentrating always in the one susumnā As of this the world is known to be of the One omnipresent Brahm.

Those who (can) keep their mind on the Brahm even when surrounded by the material world—are the sages. The kootasth is a form of the sun, it gets lighted like thousands of suns, and even more (it is a mixture of the fire and lightening), many demigods are there and within it is the Supreme Person In it is the whole universe, it can be seen by the performance of kriyā-yoga This kootasth is worthy of worship, it is the—Visnu (since it is all over), it is Lord God having all the divine faculties and it is the form of Siva—the pure, it is the naturally best—since it is self-attained in the parāvāsthā of kriyā, not being an extract of anything, it contains the extract of all It is the form of knowledge itself, as whosoever that stays with it becomes the all knower. Being all pervading—it is the omnipresent In the parāvasthā of kriyā it is the great God Abiding in the heart it reaches all over and to all—yet it is not controlled by any, as He is God He is the wishful creator Brahmā; taking a shape—He has come into being, he knows the field or the body—thus He is the ksetrajna In the form of the creator the destroyer, the ruler, the occupier and the all pervading—He is maintaining the world and its beings, He is from the beginning—thus He is unborn or the first comer As He is the keeper—He is the king, when He is the keeper and the king, why should we kill ourselves with worry? In the parāvāsthā of kriyā—He is the only 'One' Staying in this body—He becomes the man, He is worshipped and by him is the act of worship Peace is obtained during the parāvāsthā of

kriyā—thus He is peaceful Nothing besides Him exists, thus He is the absolute The fire-like heat of prān is surrounded by gold—thus He is the golden-womb This prān is the Supreme Spirit-none sees it. but it is the doer of all. Eating, seeing, hearing, thinking all acts are (possible) by the existence of prān. Prān is the word, prān is the secretive (code-word) name of God By the sādhan of this prān, when the prān and mind get quietened then the Supreme Person Who is within the body and without it—can be seen He is the all-knower, the ruler of all rulers and the soul of all souls (22)

Text (23)

य एवं वेत्ति पुरूषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोभिजायते । २३ ।

Ya evam vetti purusam prakritm ca gunai saha
Sarvathā, vartmāno'pi na sa bhuyo'bhijāyate(23)

Translation :

Praising the one who understands this philosophy of nature and Man, it is told that the one who knows these and the interaction of the natural modes or gunas with their effects of sorrow and happiness is sure to attain liberation. Regardless of his present position, he does not have to take re-birth (23)

Spiritual explanation :

The one who knows thus the best of men—the atom of Brahm as being present in all—the five elements, the mind, intelligence, ego, the high quality, the medium one and the lowest of qualities, never gets re-born, even if he does not abide in the Supreme Person all the time, because he has become a form of the Brahm

By a clear understanding of the Supreme Person, the atom of Brahm is visualized in all—by the living entity (associated

with the natural body of the five elements, mind, intelligence and ego). The living witness or Caitanya is known as that on whose existence depends all, prān, body and mind etc., thus nothing is separate from the Brahm. The sādhak, whose mind and prān have united with this witnessing (Super) soul (which happens in the parāvāsthā of kriyā)—even when he gets down from this position, if his concept of true knowledge is present then he does not have to get re-born, since he has experienced and is aware of the true form of Brahm.

Unbounded time is separately bound in parts by nature, thus everything keeps changing. By the experience of the parāvāsthā of kriyā and by its prolonged state, the sādhāk loses interest in material world He behaves like a small child—he laughs or cries, and instantly forgets what it was for Such are the liberated ones, who are not tied by time. For them past and future cease to exist, all is sort of present for them Time is always present in front of them, thus they cannot imagine past or future The fruits of acts get ripe in due course of time, but for them time is never changing, it is always present, thus their fruits never appear, so the question of joy or sorrow does not arise. By the fixation of attitude the mental waves do not rise, so how can any work be possible ? Without work, fruitive acts are impossible, so rebirth to enjoy or suffer the consequences is not needed

In the body is the kootasth, beyond it is the Supreme Person—He is a form of the high sky, He is all pervading thus all over, As of this every 'I' is in Him. All material is understood by the I, when the I ceases to exist, then material also vanishes With a worldly eye-sight the living entity is known to exist in separate forms, but experiencing the ātmā as the united, all is known as one That, which is understood by the not so advanced sādhak—as being in all forms, is perceived in the later stage as the united One in all In the beginning the manifested world contracts into an atom and gradually the

atom changes into the void space The yogis are those who see the atom of Brahm within the kootasth in the form of a dot This concise form of the bindu(dot) becomes the expanse of the limitless material things Those who visualize and experience this, get situated in the true self. as a result of this, all fruitive acts of such beings, collected during many a lives get totally destroyed This leaves the sādhak with the knowledge of the One Brahm only—nothing else is present for him, further beyond, none is present to speak of this 'One' too The Paramātmā (Supersoul) is actually one only, by the effects of Māyā—the illusive, it is presented as many. When the true facts about the body are genuinely understood, then all illusions are negated and the Māyā is annihilated by its creator. Thus the one ātmā only remains present. (23)

Text (24)

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे । २४ ।

Dhyānenātmani pasyanti kecid ātmānam ātmanā
Anye sānkhyena yogena karma-yogena cāpare. (24)

Translation :

(In this way the varied opinions regarding spiritual knowledge are told in two texts.)

(1) Meditation—The Supersoul is perceived by some in the body through meditation.

(2) by some through 'Sānkhya' philosophical knowledge —by discussions about Nature and the Supreme Man and by the eight steps of yoga—the ātmā is realized

(3) and by others through work without fruitive desires (Although these meditation, knowledge, and acts are needed

to be worked upon in a reciprocal manner, yet to show different preferences the Lord has put it in this way) (24)

Spiritual explanation :

By performance, of 1728 prānāyāms the ātmā can be perceived as an atom of pure Brahm. Some see the ātmā by uncounted number of prānāvāms and others by concentrating on the ātmā, see the ātmā by curbing all sense attractions That which is called sānkhy-yoga is also this kriyā-yoga It is done by the unfruitive acts of dhārnā, dhyān and samādhi—which have to be learnt from the Guru, but experienced by the self.

All worldly attractions are perceived by the sense 'doors or openings' and by their help they enter the heart and mind—presenting the different passions and desires. The world is by them. The moving flow of prān, gives rise to all the attitudes of the mind and by these is the living aspect of the being and thus the world comes into existence, but within the ātmā these do not exist Similar, to the sun, which spreads its rays in the whole world is the ātmā, which spreads by way of prān and creates the universe, Joining with materialistic desires, its sight is only on the desirous attitudes By the grace of destiny, when the worldly play becomes a pain in the neck, then the mind's passionate waves run towards their orbit's starting point The passions get quietened by reaching the calm ātmā and the playful prān unites with the peaceful prān, becoming one with the ātmā

Although the world is joint with ātmā, yet the Majestic, all pervading ātmā which is greater than the individual ātmā and even the Brahmā or the Golden womb, is situated deeply hidden in all bodies according to their status or way of nature Researching Him and knowing Him leads to liberation and eternity

How can this Great (Person or) Lord be attained? *Trini*

Pādā vichakrame Visnorgop'dābhyām ato dharmāni dhārayan" (Rig-veda)—Irā, pingalā and susumnā are the three (pāda) nerves The breath flows in the irā and pingalā for a length of time known to be 'arhāi' or two and a half of the 3 portions, and is only somewhat in the susumnā—the central nerve By this flow, the circle of the world rotates. When this flow is taken (by kriyā) from the left and right—irā and pingalā to the susumnā, then by it a steady position is reached at the Lord's feet This position is well established in the parāvāsthā of kriyā, by it, true liberation is achieved—thus it is the religion—which is naturally accomplished.

In the beginning performing regular acts of yogic kriyā—the sins get forgiven, when all sins get washed away, then the mind absorbs within the self and joins with the Master of the body—the Brahm. By this unity with the Brahm, the heart gets cleansed and purified, all is known to be of the Lord and a flow of ānand or spiritual happiness is experienced. Such a sādhak depends fully on the Lord only, expecting nothing from elsewhere This is named the parāvāsthā of kriyā or the feet of the Lord'. When the breath rises to the head and situates there, then the yogi—forever abides with the steady air and raising himself above Māyā or all worldly aspects, he stays by the Lord At such a time of parāvāsthā the Brahm gets all present in His atomic form, yet He is not attained as such, but since the mind is absorbed in Him, the sādhak is present in the form of the all pervading By the performance of 1728 prānāyāms a state of meditation is availed in which the atom of Brahm—is at times experienced as the atom or form of ourselves. It is a very gratifying experience by which the mind loses the self in the steady prān and establishes in the most peaceful state In this position, all worldly attitudes contrary to knowledge drain away and the stream of knowledge flows inwards in a very steady manner— this is self-realization by meditation The steady form which is

attained by the parāvāsthā of kriyā, and the experience of Brahm had by it, is the base of all By it, everything, all that there is, is understood as the 'One and only'(which covers all) and divine happiness spreads within the self

All the abovesaid practices, can be started in order, at the same time So doing, the mind's obstruction from material can be achieved more easily As a result of long term sādhanā done for a long period, the parāvāsthā of kriyā (or a unified state) is gained which is known as dhyān-yoga For it are mentioned two methods—Sānkyhya-yoga and Kriyā-yoga

(1) Kriyā-yoga has many steps, but the main is prānāyām-alongside with japa or the sacred word By regular practice of prānāyām, gradually the 'citta' gets consolidated and obstructed from the material world. This is dhārnā and yet more introvertness of the mind leads to dhyān or the meditational state Thus advancing, deep concentrated form of dhyān takes to samādhi. As a result of prānāyām, the mind gets released from tension, thus becoming void of thoughts or worries, it gets cleansed and turns introvert, ultimately it situates within the aspect of ātmā This is total sacrifice of all acts at the feet of the Lord. Sacrificing the inner-self as such and executing the dutiful acts of life is called karm-yoga Prānāyām etc., the acts of kriyā-yoga, are also karm-yoga

(2) 'Sānkhya or dhyān-yoga'—Thoughtful knowledge is Sānkhya yoga, but knowledge of the truth is not possible just by theory Absorbing the self in the astānga (eight steps)-yoga, the sādhak realizes the self within the self, or the ātmā by the ātmā The yogis know that for this also, prānāyām is necessary. At the beginning the sādhak visualizes the light of ātmā during yoni-mudrā (yogic-act) Gradually, as devotion develops and practice is perfected or well performed then within the light in the kootasth is seen the Supreme Man This is seeing the self by the self Thus, outside attraction is no more present and the yogis—just by these acts of the ātmā (or

the self) situate and absorb within it. By extra number of good prānāyāms— the light of prān can be perceived daily (24)

Text (25)

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः । २५ ।

Anye tvevam ajānantah srutvānyebhya upāsate
Te'pi cātitaranty eva mrityum sruti-parāyanāh. (25)

Translation :

(How the less deserving can be freed is told) There are those, who do not properly know the way to spiritual acts, but begin to meditate or worship by hearing from others. They too, because of their devotional tendency to hear from authorities about Him, cross the path of birth and death.(25)

Spiritual explanation :

Hearing of all the abovesaid acts, they settle something in their mind and by that one act, if not getting anything else, they concentrate only on the sound of 'Om' and abide by it They too experience the state acheived by kriyā-acts and get freed from the world

A position beyond the three modes of nature is achieved by a balanced form of the three gunas. This is the parāvāsthā of kriyā, by it the prān, apān and vyān (airs of the body) move in an equally balanced way. Getting thus balanced, a steady position is reached Rising above the three gunas, the samān (balanced) vāyu or air fixes at the navel and when it becomes steady upto the heart, then absorbing in the Godly form within the heart, the sādhak becomes the all knowing If this position is difficult to avail, then situating in the kootasth many planets can be attained If this too is not possible, then if such a person

goes on practicing kriyã regularly, according to the teachings of the Guru, then he naturally starts to hear the spiritual sound of 'Om'. By the grace of Guru, one who reaches this level of hearing the divine vibration, he too, achieves the parãvãsthã of kriyã or reaches the feet of the Lord. This act of hearing (of Brahm) is quite easy— performing kriyã with some fixed concentration of the mind, the sound of pranav (Om) can be heard Putting the mind on it, the world gets forgotten by its intoxication. (25)

Text (26)

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ । २६ ।

Yãvat samjãyate kincit sattvam sthãvara-jangamam
Ksetra-ksetrajna samyogãt tad viddhi bharatarsabha.(26)

Translation :

(Acts) Karm-yoga has been well analysed in the third, fourth and fifth chapters and meditational-yoga has been talked of in detail in the sixth and eighth chapters, the subject of meditation being that of the ãtmã is somewhat separate from the sãnkhya, which will be spoken of till the end of this chapter) O chief of Bharats, whatever you see, the moving or the unmoving, is by the combination of the ksetra—(the field) and the ksetrajna—knower of the field (Understanding the self to be that which it is not— is false attribution To become stout or lean is not the characteristic of the ãtmã, but by saying that I am stout or I am lean, the nature of the body is falsely rooted in the ãtmã Not knowing the ãtmã as super natural, is the cause of this wrong notion Thus we can say that lack of true knowledge is the reason for untrue understanding of the self) (26)

Spiritual explanation :

All that has come into being is being seen. The moving and the unmoving—in all Brahm abides The shape of form of all the fields of activities is as per nature, and the living ksetrajna in all—is the Supreme Man—a form of Brahm, which is universally similar in all. Therefore seeing that Supreme Man as One in all by the undeviated mind the one Brahm is the only concept of the mind, thus nothing else remains to be known or attained.

"Eeshã vãsyam-idam sarvam"— Brahm abides in the whole universe. Then how are the ksetra and ksetrjna separate and how can a unity be imagined ? The changing and the unchanging both natures are His and are inseparable from Him It is like joining our two hands together, both the hands belong to the one I—similarly both the natures are His. They are joint by His wish, this union is the life's association with the mundane nature of the world. As the waves seen on the surface of the sea, are not other than the sea, so the world and its beings are not other than the Brahm, but it is not possible to understand this by the worldly eye-sight. Even after a knowledge of the fallacy—doubts are not cleared By researching the matter, it gets known that due to the prãn's vibrations starts the aggression of the mind and it creates this manifested world-Reaching a conclusive answer about this world's reality by theory only, is a very immature thought. We cannot dream whilst awake and we are not aware of the world whilst dreaming, but in both conditions the visuals do not stop, it is not possible to negate them by a negative thought, yet, there is a state by which these do not exist The world and the dream-world are visualized in two separate states of the mind, by the existence of one, the other gets extinct.

Not being of a permanent nature, these are told as untrue The only truth is the ãtmã, it does not change ever, it has a special existence of its own, it is not a common visible thing,

it is void of illusive name and form When this ãtmã, although existing in its special abode which is void of mãyã and its gunas, moves out from it, hand in hand—accompanying the gunas or modes of nature, then by this association—numerous shadows pass out of that one ãtmã, similar to the numerous waves of the one sea—from which rise the endless waves Because of this nature, are seen the various forms and by them are the different names of the moving and the unmoving. Still at the root of this nature-combined position (too) exists that true entity which is not variegated in any way and the One Brahm is present all over There is no possibility of creation or destruction at such a point. The difference between the ksetrajna or the living form of the being and the Supreme Man (Brahm) is just a distinctive attribute, they are not genuinely separate. As, by the one (piece of) gold, are the various ornaments, so by the one truth ãtmã, are the many living ksetrajnas The many different objects of common perception are the result of the imaginative desires of the mind If we see the truly existent Person that enlivens all the bodies, we shall find Him similar everywhere. Watching Him intently, all names and forms disappear within Him and that which remains, is the only truly existing—ãtmã or Brahm Then, nothing more is left to be known or got, thus the knower, the knowable and knowledge itself, get established in one unified form of the truth Kabir has also said—*"Hari bhajai āpā mitai, tab pāye kartār"*— Concentrating on the Lord, when the 'I' is forgotten then the Lord is begotten Concentrating on Him intently, only He remains, all is known as Him only—even the I or the self absorbs in Him Thus it is said—'being desirous of the Lord —all the rest gets lost' In the Rāmāyan too, it is told 'Knowing You—becomes You only' (Tulsidas— *Jānat tumhin tumhin hoi jāee*)

Search out that energy—by whose touch lives the mundane body Seeing Him within the self, gradually the

witnessing and the witnessed will disappear As says Kabir—*"ghat hi māha chabootarã, ghat hi māha divān"*—the King and the throne, both are in this body only. (The Supreme Man is seated within the light of the kootasth—both are present in the body itself) without a research of these subjects, it is impossible to get the understanding of that unparalleled and unlimited 'ONE' (26)

Text (27)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति । २७ ।

Samam sarvesu bhutesu tisthantam paramesvaram
Vinasyatsv avinasyantam yah pasyati sa pasyati (27)

Translation :

(Ignorance about the truth, is told as the reason for illusive creations, thus to eradicate this illusive nature, the philosophy of ãtmã is talked about). Those who see all bodies lighted by the light of the Supersoul and understand that the soul is never destroyed, not even after the destruction of the body —actually see. (27)

Spiritual explanation :

In this way getting an understanding of similarity in everything, being and judging all as equal—by that one Lord in all hearts or kootasths—sees the Brahm as the eternal, in all destructible things, even after they get destroyed is that which never gets destroyed. Such a perception is the true perception.

Seeing so many different forms in the world, it is rather impossible to understand them as one, this impossible becomes possible by the parãvãstha of kriyã Within the great variety the basic unity seems to get lost, nevertheless, during the

parāvāstha, when the projected forms absorb in the principal unit, then the ātmā's oneness is experienced As of it, a pull exists from the moolādhār (base) to the head—the Brahmrandhra, *then the mind gets so caught in it that it cannot* go elsewhere. This is the Lord's besieged form, holding the mind in it, nothing besides it, is seen In this state, however, the mind is fully aware, but it does not have the worldly sight Material-perception is due to lack of knowledge, ignorance is the creator of illusive phenomenon which cannot exist in the absence of its creator—like the mind which by imagination sees many forms in the sky, but without the imagination the forms cannot be seen When all forms lose their existence by dissolving and drowning in the formless waters of the sea, then a similarity and unity is achieved, all forms exist by the interlying formless which is the way of the Lord. Even by the extinction of all lighted forms, the generating light of Brahm does not get extinct, but, in this position nothing else is existent

Similar to the bubbles of water on the sea, which appear and disappear on its surface, is the creation and annihilation of the world, or the birth and death of the being on the ocean of Brahm; He in the form of prān enters the body and activates the indriyas and mind which we see or know In the parāvāsthā of kriyā, by control of air (or the breath), this known world (enters or) disappears in the sea of Brahm. Like the water-bubble is the universe—which too is short-lived The varied pan of time gets dismissed in the position of parāvāsthā—*due to the introvert, fixed state of mind* On the other hand the mind's playfulness presents the world, this can be controlled by control of the prān (breath) which is the power of Brahm Therefore, one must try to steady the vibrations of the prān—by it the attractions of the (seen) world will cease to exist The self-realized yogis see the kootasth in their own body, and in it they also see the attractive world, but this too, changes to the lighted form in the end, and even this light gets

absorbed in the parāvāsthā The parāvāsthā does not get destroyed, those who know this by the efficacy of yoga have the true knowledge with the experience. (27)

Text (28)

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् । २८ ।

Samam pasyan hi sarvatra sam avasthitam Eesvaram
Na hinasty ātmanātmānam tato yāti parām gatim. (28)

Translation :

(How they see all as similar is thus told) One who sees the Supersoul in all, equally present all over ; does not degrade himself by his mind or destroy his ātmā by his lack of knowledge. Thus knowing the ātmā as eternal— he gets liberated (28)

Spiritual explanation :

Seeing Brahm in everyone, everywhere—does not destroy the ātmā by the self, in other words performs kriyā (learnt from the Guru)—without a deviation of the mind, thus reaching the parāvāsthā—gets freed

One who visualizes the kootasth in the āgyā-cakra knows that the Supersoul exists similarly in all Outwardly the living beings are not of a similar form or quality, but the basic form of lighted power of the ātmā present in the body is this light of the kootasth. Although His unlimited power's light is present in unlimited things, yet there is no difference of colour shade or natural quality in the light of the kootasth, which is the main source and exists within every one in a similar form This kootasth (ātmā) is never destroyed Those who see not the kootasth but the form of the body only, which, with its indriyas etc. is alive due to the kootasth, see their own repeated

births and deaths, rather by the destruction of the body they have to face or enter many forms and names Experiencing the undestroyable kootasth– different ends and beginings do not have to be known or suffered By the playful prān is created the mind and by the steady mind is reached the steady prān. When the mind gets free of its resolves, then it is no more a mind, it is the fixed prān and this fixed form of prān is the ātmā. Rising up, when the prān, situates in the āgyā-cakra, then it becomes the form of ātmā This has to be experienced by the self. It cannot be explained verbally or understood theoretically. By the prān's establishment at the āgyā-cakra, the mind gets absorbed and nothing but the ātmā exists Thus all gets equally established. (This balanced form of) the soul cannot be killed or destroyed by anyone To understand this eternal form of the soul, it is necessary to visualize (krsna) the Lord who controls or charms the poisonous snake of passions by standing on its head and playing His flute in great spiritual ānand (happiness). Without this sort of an experience in the body, the soul is known to die or live with the death or life of the body, and it is impossible to understand it as the eternal. Thus there is no end to sorrow This way the soul is killed by the self, not seeing its true eternal form. Only then, when the being gets capable of self-realization (according to the teachings of the Guru), can he realize the drama of birth and death and rest in peace. Thus it is said, 'rise, awake, know thyself'. This knowledge is possible only by the human body, which is difficult to get, but still more difficult is (creating) a wish to know the true-self One who does not try to attain this knowledge, simply comes into the body for bearing the sorrows of birth and death The human body is of no use if it is wasted away just by living the life of an animal It is said in the Bhāgvat—

Nridehamādyam sulabham sudurlabham
Plavam sukalpam gurukarnadhāram,

Mayānukulena nabhasvateritam
Pumān bhavābdhi na taret sa ātmahā(Bhāgvat chapter XI)

The human body is difficult to achieve. It is a result of fruitive acts If somehow this is received then too being engaged in Godly acts is a much more coveted thing, which is mostly overlooked or forgotten due to the material attractions and attachments of the world Getting lost within the illusive, many lives get wasted and repeated births and deaths do not seem to end. Says saint Prahlād— *"durlabham mānusam janma, tadapya dhruvam arthadam."*— The human form is reached by many a pains, but a life by which God can be attained is (still) more difficult to get

The sea of this world can be crossed by the boat of this human-body only, and the boat-man of this boat is the spiritual master. Following the instructions of this master-man the one who worships the ātmā—his boat of life soon enters favourable winds and approaches his aimed destination. The one who does not try to realize the ātmā or the true self, even after getting a human body and a Guru to guide him, is surely commiting suicide In the world, mostly all are busy in this suicidal act. Only those who are truly engaged in Godly contemplation under the instructions of a true master, protect themselves Such high class sādhaks are the ones who get liberated from the world. Performing yogic acts with a well concentrated mind the parāvāsthā or higher stage of kriyā is availed and by it is experienced that the one God situates in everyone, everywhere. He is equally present as ātmā in all and is the imperishable Understanding this universal, eternal form of ātmā– (as a result of it) is achieved freedom from the pains of this world, but those who lack in this vision of the ātmā, die time and again by the death of the body—always being entangled with it. (28)

Text (29)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति । २९ ।

Prakrityaiva ca karmāni kriyamānāni sarvasah
Yah pasyati tathātmānam akartāram sa pasyati. (29)

Translation :

(It can be said that different acts of the ātmā denote differences in the ātmā, thus it is explained). All acts are performed by the body which is of material nature. One who sees this knows that the soul does nothing, only sees. (Due to the body's ego are the acts of the ātmā, not by the self) (29)

Spiritual explanation :

All acts are performed as per the quality of nature or by the 'gunas', but the sight is on the ātmā—thus he is not the doer and is forever situated with the Brahm

Therefore all activities of the world are by nature and nature is the active energy of the Lord It is the active power of the soul, its outward expression is that by which the ātmā enters the body and presents the self Spreading from the self-generating power of the ātmā, this current of power reaches all points of the world which gets created by it. When this energy contracts and merges into the generating source, it becomes actionless and as a result the world too disappears. At the start, this energy is not separate from the ātmā, but as soon as He wishes to visualize Himself—this sleeping energy rises and spreads out, this is told as the *'ekoham bahu-syama'* or the 'One changing to many' In the beginning this energy is inlaid in the super power-point; although of a variegated nature, it is united within and does not show separately Later these two can be seen in a joint clinging form complimenting each other, but as soon as the energy turns towards creation,

then the power (energy) and the powerful seem separated, although seen as such, they do not actually disunite Thus by the separated forms the light of the living power is presented in (as) many forms. In this way, first as the power of prān and then as the mind, sense-organs and body etc , the most subtle energy of the soul, seems to solidify. As the vapour changes to water, the water to ice or snow, similarly the prān's subtle power is presented by the mind, indriyas and body etc When the ātmā is presented as prān then the prān is its nature. It has the power of creating its own world. In this immortal energy of the prān, presented by nature, the living power of ātmā always glitters By the birth of the prān starts the dualistic play of ātmā and prān. This play is of 'Māyā' which creates illusions The pran's energy is always accompanied by the ātmā which is above all aspects of nature, but the prān from birth has a strong attraction for the material world and gets entangled in it. This is by the vibrating currents of the prān As a result of it, the (living self) 'Caitanya' which is above Māyā—gets caught by the material world due to its mind-(form) Thus the Supreme Person gets differently named by its nature of the separated illusive forms. Nature seems to be free from the Supreme, yet it is not free or separated by its self, still whatever difference that seems to exist, is wished to be removed as there is great charm amongst the two nature and Man This charm attracts the living beings towards the Almighty All the enjoyables and the enjoyers of this world are created and effected by the mind and prān-power— when the prān is playfully activated On the other hand by the wish of uniting with its basic power, the pran's resultant factors the body, indriyas and mind all turn towards the focal point Gradually all the spread-out energy of the prān, draws in and establishes within its own orbit This unity is made possible by rubbing or pulling the prān by the prān. This is a sort of sacrificial-act Similar to the butter, which is attained by

churning the milk, or the fire which is produced by rubbing two sticks or pieces of wood, is the light of ātmā (internally established in nature) which gets seen separated from the body, indriyas and their prān by the rubbing or churning of the prān This light shines like a golden lotus on the natural waters, it is the form of Lord Visnu on the causal waters This is the joint form of nature and Man, of unmoving and moving, of Rādhā and Krisna (or the beloved with the Divine love) Advancing further, this two-sum united form disappears and an unbroken conjoined form or a high state of parāvāsthā appears The self joins with the whole universe and becomes one with it As was before, all the varied aspects absorb into the One—at last. Only the in-between position is that, which is contaminated by various defectors. It is the illusive position or the play of Māyā which is not the truth This re-union represents the equality, it is the equanimity of samādhi. Reaching this point of identity, the sādhāk does not have to reappear in the mundane body any more, because the subtle body on which depends the creation of the solid body, also gets wiped off with the death of the common body This is because of the knowledge by which the pride exists no more and the sādhak is not effected by happiness or distress caused by nature. Thus it can be seen that such egoless self-realized saints always stay by the Brahm They do not take themselves as the doer but let nature take its toll This way they have no obligations left, and abide just as a witness to nature (29)

Text (30)

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा । ३० ।

Yada bhuta-prthag-bhāvam ekastham anupasyati
Tata eva ca vistāram brahma sampadyate tadā. (30)

Translation :

When a knowing man ceases to see different identities that are due to different material bodies, he attains the Brahm-conception. He sees all things situated in the One power and expand from it through nature (30)

Spiritual explanation :

When by the knowledge of Brahm all is understood as One, or existing by the atom of Brahm alone and appearing from it, then nothing but the Brahm exists

In the parāvāsthā of kriyā, when the mind and prān absorb in the Brahm with all things, then only the Brahm exists—nothing else.

It is said in the Rig-veda—

'Amritam yajne madhimarttesu' (7-8-14)

After performing kriyā, in its parāvasthā is known the Brahm in the form of kootasth, it is the nectar of immortality on this earth.

By the existence of ātmā are presented all moving things The ātmā situates with nature playfully and becoming playful in the form of mind there is no end to its imaginations Prān is by nature of ātmā, which can be made calm by concentrating on it. Whatever is seen in this sort of a prān is known as Brahm Ātmā expands by way of prān and by the prān's expansion are the mind's attitudes and resolves by which manifests the world When the prān becomes calm, the atom of Brahm gets lighted, and in it, as the whole universe disappears--This atom too is absorbed by the Brahm and nothing but the Brahm remains. Within this atom of the Brahm is wrapped the universe and by the knowledge of this one atom is the Brahmjnān or knowledge of Brahm Abiding by the kootasth can be seen the atom of Brahm One who always stays by the kootāsth drops his 'I' and 'My', for him the sky, land and water all are in Brahm By the spiritual sight

everything situates in the ātmā itself Like the endless waves and bubbles that rise and fall from the sea into the sea, is the endless world which appears from the Brahm and disappears in it. Those who have this understanding of the Brahm as the many and the Brahm as the One, are the knowers who become the form of Brahm. As the unseen thread holds the beads so the Brahm stays within all, but unentangled. The heart, the prān and the mind are the three strings (worn in the neck—that represent the 'yajnopaveet') by which the world is threaded The resolves made for acts—rise first from the heart, then in the prān-vāyu and hence in the mind, which activates the act. The Brahm thread which is inlaid in all, is the promoter of the act, the reason for the act and the doer of the act. The heart has to be calmed by following the Guru's teachings—from the heart doing the act of prān by the prān and increasing or developing it · the parāvāsthā of kriyā is gained and by it the mind becomes steady in a natural way. Staying steady in this position the Brahm is attained and entering the Brahmrandhra the sādhak becomes a form of Brahm. The yogi is he, who stays in the parāvāsthā of kriyā. By performing kriyā, the yogi gradually gets (mentally) held in it, and by it the abovesaid thread gets understood Thus achieving the unified-yogic position, are experienced or rather seen the twenty-four (24) basic elements

(1) Basic nature — The body is the base—moolādhār, staying in it —

(2) in the parāvāsthā of kriyā attains the Majestic Brahm

(3) Later, experiences the self as Brahm " So'ham Brahm"

(4) Mind—is absorbed within the Brahm

(5 to 24) Sound, touch, sight, taste and smell (the 5 senses) , ear, skin, eye, tongue and nose (the 5 sense organs , speech, hands, legs the anus and the organs of generation (the 5 active organs), the earth, water, fire or light, air and aky (the five primary elements These 24 are seen by the divine eye which

gets lighted by yogic-power. Moolādhār, Svādhisthān, Manipur, Anāhat, Visuddhākhya and Agyā-cakra are seen—The subtle atoms of 5 basic elements are visualized separately. The one who sees Brahm in all these is the one who sees the actual truth. Since the Brahm exists in all elements, whatever he sees, he sees the One Brahm in all, (everything). The main expanse of Māyā is by place or time. By them Māyā presents one thing in many ways. As long as (the) intelligence is not stationed in the living ātmā, the many forms will not cease to be Unless the mind concentrates intelligently, it is not possible to surpass time, place or thing. He who sees no difference in anything, for him all is like a dream. In the position of the parāvāsthā of kriyā—only the Brahm (Caitanya) exists, all the rest loses existence. Therefore this manifested world becomes nothing but the Brahm, by entering the atom of Brahm in the parāvāsthā of kriyā.(30)

Text (31)

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते । ३१ ।

Anāditvān nirgunatvāt paramātmāyam avyayah
Sareera-stho'pi kaunteya na karoti na lipyate. (31)

Translation :

O Arjuna! that which takes birth has to die, and that which has quality gets destroyed by losing the quality But the Supersoul is eternal and beyond the modes of nature or quality, thus in spite of contact with the body it is neither destroyed nor diminished and neither does it do anything to get entangled by the fruits of acts (31)

Spiritual explanation :

All in one, and one in all, then where is the beginning?

Where will the quality be thus? Because all has changed to Brahm. In the Parāvāsthā of kriyā all is absorbed in the Brahm, the ātmā is situated in the parāvāsthā—the position which is eternal, then how does it get destroyed? Those who have this sort of knowledge, although in the body, do nothing—whatever is, is Brahm—even work is Brahm!! thus they do nothing. They do not get entangled, because there is nothing to get caught by—without the existence of another—how is it possible ?

In the parāvāsthā, when all absorbs in the Brahm, no guna exists The parāvāsthā is a state of Brahm, it is without a beginning or end, thus there is nothing to be done either When all is one, then what will entangle what? When the prān flows in the irā-pingalā then material things are known and the body experiences a sort of relationship with them On the other hand, when the prān flows in the susumnā, it rises above the 3 natural modes of nature, thus by non-existence of nature, all relations with it also cease to be. In such an unnatural condition, it is not even possible for the birth and death to exist.

The sun seems to swing about by its reflection which gets seen in the water, but we know that it is not the truth Similarly the ātmā seems to be effected by the happiness or distress of the body, but it is not the truth Therefore the ātmā, although staying in the body does not entangle with nature or acts of the body Then who acts within the body? If none other than God lives in the body, then who acts and who gets entangled? The Lord Himself says—'swabhāvastu pravartate' Acts are performed by lack of knowledge and the ignorant mind gets entangled by the fruitive acts If ignorance is not the truth, then acts done under it or by it should also not be taken as the truth This-material world, the being and the acts—in the fruits of which the being gets involved—are all like a dream sequence The dream which seemed true vanishes in the awoken position That hwich is not permanent should be

considered as false. Therefore the being's ties and releases are just enacted by the mind. By our mind's resolutions we get involved and tied to the world, barring it, there can be no entanglement. In the parāvāsthā of kriyā when the body gets forgotten, then none gets tied by the acts of the body. (31)

Text (32)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते । ३२ ।

Yathā sarvagatam sauksmyād ākāsam nopalipyate
Sarvtrāvasthito dehe tathātmā nopalipyate. (32)

Translation :

(An example of it is given) As the sky due to its subtle nature, does not mix with anything, although it is all pervading; so the soul situated in all sorts of bodies—good, bad etc. does not mix with the nature or quality of the body—good or bad. (32)

Spiritual explanation :

The sky in a subtle form is omnipresent, moving or situating in the whole universe—moving and staying both are meant by it !! Situating by subtle nature, moving by mundane nature !! But the subtle representation is very abstractly situated. Similarly in all bodies of the universe in subtle atom form is Brahm, in the same manner the soul—as an atom of Brahm exists in the whole body in its atomic form. Moving and unmoving both are there, A steady situation is that of Brahm—it is achieved in the parāvāsthā of kriyā. Not achieving it, one has to abide by the world—or from his birth keeps on the move. In a nutshell—by this kriyā only, the moving world can be made steady. This kriyā is not a painful act—it should be learnt from a spiritual Master. What is necessary is

concentrating on it, keeping watch, you will be naturally guided and carried away—just hold on to that stick which is within yourself.

The ãtmã is unattached by anything, it can be well understood by the example of the sky. Dust and smoke seem to rise and cover the sky at times, but when they are gone, they do not leave any sort of blemish, because the sky does not entangle with them. When the sky is termed as being all pervading or being omnipresent and moving all over, what do we actually mean by it ? Actually for it moving or situating are similar. Time makes the unmoving ãtmã move Limit-bound time is the form of Mãyã which depends on the body The ãtmã comes and goes here and there (in and out of the body) bound by time Time is that which causes infancy, childhood, adolescence, maturity, and old age It also stages the drama of birth and death. Separating the self from this nature of Mãyã, the soul can be understood as free from all these changing aspects of nature. That which is seen as the unblemished and eternal in the sahasrãr, situates in the susumnã as the moving and the still It is called steady, because the prãn which is situated in the susumnã, is not tied to the ropes of death and neither does it vary. It cannot stay completely still, because then the body would not exist. Yet the subtlety of the pran's movement is such, that it is termed as the unmoving, this move does not cause any change in it either. When the prãn moves in the irã-pingala and religiously follows the rules of birth and death, then too, it has a relationship with the subtle aspect of steady prãn stationed in the susumnã. This still prãn is unmoving, yet it is moving When it reaches the Sahasrãr it becomes void of movement and then natural relations with the body cease to exist From birth to death this movement does not stop and because of it, the living being's fateful relations with the body do not cease Every moving object is expected to rely on some unmoving

object, otherwise its existence does not exist As long as existence is there, both moving and unmoving aspects will be there—presenting repeated births and deaths of the being. The universe is pervaded by this moving aspect, without which it cannot exist All fall into this moving wheel and keep rotating in the endless universe To stop this rotation, it is necessary to attain the Brahm, which is always free of all This great truth has to be understood by entering there where the illusions of Mãyã do not work. Kriyã's parãvãstha is that coveted place, thus the travellers on this road are requested not to forget the soul or the true self To reach the Absolute self, the fixed rod of prãn has to be tightly held. This rod or pole is the unmoving aspect, and the breath is the moving aspect—fixed in the being. He, who can concentrate on the breath can surpass this moving circle of the world. The being advances towards death as the breath wastes away or keeps coming and going. Not letting the self be carried away by this common flow, and holding on to the unmoving—should be the aim of life. A strong hold is that which is required for reaching the goal, by it the steady eternal truth will be availed which exists in all (32)

Text (33)

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत । ३३ ।

Yathã prakãsyaty ekah kritsnam lokamimam ravih
Ksetram ksetri tathã kritsnam prakãsayati bhãrata.(33)

Translation :

O son of Bharata, as the sun alone, lights up the whole universe, so the one ãtmã—as the ksetrajna-in the body, lights up the whole body (by consciousness) (33)

Spiritual explanation :

As the one sun illuminates the whole world, similarly the one in this body illuminates the whole body As long as there is darkness—or the mind is attracted by other than the ātmā, then the ātmā's lighted form like that of the sun—is not of the kootasth.

Lighting all. as the sun does not become faulty by any outside material, so the ātmā within all—lighting all bodies does not get touched by its sorrow or happiness Similarly the kootasth-sun staying within—illuminates the body, indriyas and mind, still it does not get effected by the impurities of the body or its organs. As long as the sight is elsewhere, all is dark. When the kootasth gets lighted like the sun, then the sādhāk concentrating on it, gets fixed in it. Thus he does not get attracted by outside material. It can be said that there being many attractions in the world, how is it possible for the mind to forget them whilst he is in the world? Thus the Lord says that the body is that which enchants the being and the ksetrajna in the body is that which enlightens the body (ksetra), but not seeing the life giving ksetrajna, the ksetra or body steals the show; once the true light is seen, the shadow will lose all attraction. Know thyself—You are the One that lights up the body. By knowing the truth about the self, the illusive dramas will end —once and for all

Text (34)

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् । ३४ ।

Ksetra-ksetrajnayor evam antaram jnāna-caksusā
Bhuta prakriti-moksam ca ye vidur yānti te param.(34)

Thus ends the thirteenth chapter of Srimad Bhagvad Gitā in the matter of ksetra-ksetrajna or the consciousness of Nature and Man or the Supreme

Translation :

(This chapter is thus concluded)

Those who know (as abovesaid) the difference between kesetra (body) and ksetrajna and understand it by experiencing the vision of spiritual knowledge or sight, knowing the process of liberation from this bondage by meditation etc attain the supreme goal (34)

Spiritual explanation :

Actual understanding of the ksetra(body) and ksetrajna (the living soul in the body) is possible only by the enlightenment of the kootasth or by the yoni-mudrā when the mind does not deviate, concentrating on the divine eye by the teachings of the spiritual guru.

The five basic elements Moolādhār, Svādhisthān, Manipur, Anāhat and Visuddhākhya are the five (characteristic) organs of the self or ātmā, uniting these organs with the mate-by a quiescent mind--intelligence is born—intelligence turns to parā(higher) intelligence—or rising beyond nature—to the Man who is that 'I' the Brahm. To understand it better—Nature in the form of Goddess Kāli is very strong She stands on the Man (the form of Mahesh or the Lord) and by her (might of) māyā destroys all. The Lord calms her by making her His own (form), thus other attractions do not exist—staying within the self—beyond all is the parāvāsthā of kriyā—absorbing within it, is liberation — it is the supreme position.

As long as the divine sight is not availed by the Guru's blessings, till then the ksetra and ksetrajna cannot be known. By this body the joint aspect of nature and Man can be somewhat understood This material body consisting of blood veins, muscles and bones etc. covered by the skin, can do nothing without the Caitanya that gives life to it The unliving and the living, sort of become one for their existence and seem inseparable Entering this mundane body the light of life shines

within everybody, its separate existence can be seen with the assistance of yogic yoni-mudrā—learnt from the Guru. Gradually practicing this kriyā, the Supreme Man who is the source of this light can be experienced Getting used to it the experience is retained in the self, it does not get forgotten or lost—by a wish the sādhak can go deep into it.

Ravi Madhye sthitah Somah soma madhye hutāsanah,
Tejo mudhye sthitam satyam satyamadhye sthito'chyutah;
eko hi soma madhyastho'mritam jyotih svarupakam,
hridistham sarvabhutānām ceto dyotayate hyasau.
Ādityāntargatam yacca jyotisām jyotiruttamam,
hridaye sarvabhutānām jeeva bhutah sa tisthati.

It is the light of the kootasth, within which is the Man—Who is my 'I'—knowing this 'I' all gets known. When the mind does not wander elsewhere, but is penetrated in the spiritual eye of the divine kootasth, then only the light of knowledge shines and the ksetra and ksetrajna are clearly retained in the mind with their discriminations. The Supreme Man can be achieved personally as such · Within this body of the five elements, in the five places of Moolādhāra etc are the five forms of five organs, these exist in the body as the (form of) five prāns When the prān gets churned by the prān, then as a result of their relationship the mind becomes steady, and from the steady mind is born positive intelligence, this is the spiritual sense by which the light of ātmā is visualized. It is the aspect of Brahm and it is the 'I' too At the beginning, nature has the stronghold, therefore the frightening form of goddess Kāli appears This is the attaching aspect of the world—with its births and deaths it presents a dreaded picture By its thought—hearts start trembling. Her thumping dance on the steady, void-vacant heart of the Lord goes on, and thus are seen the broken, scattered forms of the Supreme Seeing the One as many, in many shapes and forms, the mind gets

filled with doubts Alas! at the end of the drama when the Lord contracts His illusive powers, then this energy—once again becomes the calmed loving Mother and unites the whole universe in its motherly affectionate womb. This way the unGodly-dead are made Godly-alive by the living energy of the Mother uniting with the ātmā, and the world gets known as one, which of course includes the self too In such a condition what else can be seen or wanted? The tug of war stops, and those who were a pain in the neck, become a garland of the neck. The unlucky turn lucky by association with the Lord and become a part of the Lord by resigning totally to Him. There can be no greater sacrifice. Although staying in the world a devotee of this standard is not of the world and neither is the world for him. This is the last stage of kriyā's parāvāsthā. It is the msot unified state, the completely liberated high position. This is termed as the independence from material nature and the independence of material nature Those who are highly placed in samādhi, even when they get down from their position of high meditation, they do not see the ātmā applied to any of material nature. It is not that they do not have a separate existence of the ksetra (or body as the field) but even when they are down to the world they are (situated) in their united yogic aspect, thus they do not see anything existing without the ātmā—this is the liberation of the material nature too Devotee Ram-prasād has said—'Brotheren, you will turn to that which you were?' Due to erroneous (material) knowledge the prān becomes playful and creates the endless plays of this world As soon as the prān settles down, the mind gets fixed too, and the devotee experiences that nothing (actually) exists here All was like a dream, which vanishes on waking up—Just this is that which happens! it is termed as Moksha or liberation (34)

So it is written in the 11th chapter of Bhãgvãt
"Baddho mukta iti vyãkhyã
Gunato me na vastutah"

Thus ends the spiritual explanation of the thirteenth chapter of Gitã named —
Shyãmãcharana Ãdhyãtmik deepikã
or Shyãmãcharana's spiritual light

Chapter XIV

The Three Modes of Nature

Text (1)

श्रीभगवान उवाच
परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः । १ ।

Shri Bhagavãn uvãca
Param bhuyah pravaksyãmi jnãnãnãm jnãnam uttamam
Yaj jnãtvã munyah sarve parãm siddhim ito gatãh. (1)

Translation :

Said the Lord.

(Though negating the freedom of man and nature, the wondrous world that is created by Man's association with the material modes of nature, is thus described in detail).

"O Arjuna! The whole (material) world is born by the association of ksetra (field of activities) and ksetrjna (the living "Caitanya" in the body)" — This was told in the 26th text of the 13th chapter. This union of the abovesaid two does not take place on its own (as is said by the unbelieving in God) but by God's wish — explaining this in the 21st text of the 13th chapter the creation of the world is told by the material modes of nature— such as the sattva etc.

this matter is appreciatingly expressed in the next two texts—'parā' is the Godly knowledge It is superior to all sorts of material knowledge, knowing which the concentrating sages (munis) attain perfection or get liberated from all ties (1)

Spiritual explanation :

By the Kootasth it is experienced—as the most supreme knowledge—by knowing which one naturally gets inclined not to talk—such worthy sages, (or munis—who keep silent)—receiving this kriyā from the master reach the highest perfection or Brahm. Although wishless, yet before a wish rises, it gets fulfilled It atcually happens, it is not hearsay only! It works!! Really!!! glory be to You!!! There is nothing beyond it.

This chapter is told by the Lord to clarify some matters of the thirteenth chapter It is believed nearly by most that the world is created by the union of ksetra and ksetrajna, (even by the ungodly-sānkhya) Here, in this chapter the Lord will tell that the union of ksetra and ksetrajna does not happen independently as the sānkhya followers say. It takes place by the Lord's wish, not just on its own. This subject will be clearly stated in this chapter. It has already been said that the being takes birth in different species by its association with the different modes of nature What these modes are, how they act or catch hold and tie the being—has not yet been said, as such, it has to be talked about, and how the being can liberate himself from these material modes should also be known What is the essence of the true knowledge which is the supreme, and what are the characteristic marks of a liberated person by which he can be recognized All these matters will be described in this chapter In the 13th chapter the knowledge by which to attain liberation and accomplish sādhan was preached about, and in this fourteenth chapter, the to be attained or accomplished is discussed, after which nothing remains to be achieved, as the passionless and most perfected stage is reached.

This knowledge is the ultimate, because after it all questions get dismissed as all get answered. It is the accomplished recognition of the parāvasthā of kriyā which leaves no resolution, no desire, no stone unturned and takes the devoted sages to the height of spiritual happiness. Since nothing more is to be got or known, no resolutions arise and not wishing to get worldly involved, they hardly speak. The yogis get free from material nature—in this manner, but of course such a freedom is not commonly attained, it is achieved by the very fortunate strong characters. Yet, how does the daily life of such a person go on? By the grace of God, such perfected beings, somehow do get their daily needs The devotee anyway, is quite indifferent to all he gets. As a result of his success all gets presented to him quite naturally. But this stage is not of the highest yogi or devotee. When fear, jealousy, resolves etc. cease to exist, then being well established in the ātmā and its ānand, the devotee is completely untouched by any material. He becomes unwanting and unprotective towards worldly material. This stage is of the highly perfected one and the best part of it is that if anything is needed or wished for, then before the need is realized the thing gets presented and wishes get fulfilled, but a wish is hardly there. All things are enjoyed by the mind, but when the mind is not present then all things are immaterial. Such a yogi never feels the lack of anything, even success or failure is similar to him. He is the fully satisfied and highly perfected one. (1)

Text (2)

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च। २।

Idam jnānm upāsritya mam sādharmyam āgatāh
Sarge'pi nopajāyante pralaye na vyathanti ca. (2)

Translation :

By perfecting and fixing the self in this knowledge, one attains the transcendental nature, which is like My own nature. Thus establishing, one does not get born at the time of creation nor is he disturbed at the time of dissolution. (2)

Spiritual explanation :

After knowing this, which is not any work, yet is an act! Reaching his very own situation, he does not let happiness destroy it in good times or otherwise—is not effected by any destruction!! In the transendental state—beyond kriyã

(The fruits of knowledge are analysed in this text by the Lord) The unparalleled doctrine which is of Brahm, Paramãtmã or God is told by the knowers of truth as the essence of all knowledge—*"Tattvam yad-jnãnam advayam"*—Bhãgvat ch.1. *"tat advayam jnãnam tattvam vadanti"* 'Advaya' means that thing which pervades the universe by the faculty of intellect and lacking which nothing can exist in the world This is the essence of true knowledge and the form of the Lord. That doctrine by which this form can be known is the true knowledge-giver. By the accomplishment of this faculty of knowledge My form or nature is attained The form of self prior to this is separate from the Brahm, but by attaining his conduct an unparalleled position is established, after which the pains of birth and death do not have to be experienced. The practice by which this position can be gained is termed as a particular act, but it is not like the common acts for which much pains have to be taken This is a naturally performed act—the act of prãn or breath. Falling from its original place, this movement goes on day and night all on its own, but it is not of a steady nature By its unsteady provocative movements, all organs (indiyas) of the body keep themselves unceasingly busy in their jobs of the materialstic world This life, filled with just passionate acts is decried by the sages , as in its store are the endless,

numerous, pains and aches of life, old-age, death and commotion. To relieve the self from all these, the prãn has to be pacified, when this prãn goes back to its original place, it gets to its very own nature. Situating as thus, it establishes in the true self and rises beyond happiness or distress, life or death; no sooner than the prãn gets situated in the susumnã—are brought to life all the great aspects of well determined situation, fearlessness etc. and when they are not transmuted by anything, then the mind does not get disturbed by sorrow or happiness. This fixed state is that of the Brahm. Life and death have to be borne by those who cannot hold on to this position, but those who reach the position of Brahm, post their inner self or 'chitta' to Him only. This is termed as 'pralaya' or the dissolution of the world or mind and since there is no creation without the mind both beginning and end cease to be. (2)

Text (3)

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम्।
सम्भवः सर्वभूतानां ततो भवति भारत। ३।

Mam yonir mahad brahma tasmin garbham dadhãmy aham Sambhavah sarvabhutãnãm tato bhavati bhãrata. (3)

Translation :

(The Brahm as source of all material substance of nature and man, depends on the Lord—is thus told), Nature is told as the great Brahm (or the first), because it is clearly perceptible by time and place. Expanding by its natural ways, nature is endless as the Brahm, this (Brahm) nature is told as 'My womb' or 'yonir mahad Brahm' womb of the Lord. In it I place the seed of life and impregnate it for the expanse of the world. At the end of the world those with retentive acts stay put aside in the Lord and during creation

get reborn according to the (seeds and) bodies by which they can bear their fruits of acts. Even the creator Brahmā is born by such seed of the Lord. (3)

Spiritual explanation :

My womb as Brahm pervades the whole world, entering the atom of this Brahm is the higher stage beyond kriyā—in the very subtle atom form of Brahm—where none can speak, even questions are not properly answered!!

Here the Lord is repeatedly explaining the process of creation as it is a very, very subtle subject. This atomic understanding of it is rather impossible to attain unless the spritual sense is developed by practice, words cannot staisfactorily answer the queries on this matter, it is something which has to be experienced by the self, like the taste which can only be known by tasting The Brahm is all present, formless and void of birth and death. It cannot be known by indriyas (senses) mind or intelligence It is all pervading, all powerful and atomically subtle. A part of this subtle atom is experienced by the yogis. Within it are the three worlds. This earth of ours is by a sixth part of the atom of Brahm. Within it are the seven seas and the seven continents Out of these a part of it is as the country we live in, and we are not even a 100 thousandth part of it. These atoms can be known by experience. How the Lord exists in these atoms is beyond the grasp of the mind. Everything is present in these atoms, it is the womb of Brahm.

That which is above nature, unattached and untold is the parāvasthā of kriyā. Endowed with all powers it is the form of the Lord ; not experiencing Him, one is tied to the worldly illusions of material. Thus the mind is captivated by what it sees, but during parāvasthā the mind separates from the outside and encloses itself within the heart Gradually selfless nature develops, which leads to the greatest position. Since the world is a matter of the mind, so as long as the mind is not absorbed within, the parāvasthā does not

get well developed and nor does it set in a long-term situation. The mind (heart) is in the centre of the highest and the lowest spot. Staying within the self it absorbs in the Brahm and as such none exists as either the doer or that to be done.

When the ātmā associates with nature it gets termed as the mind and by the mind are created all material manifestations. The qualities of nature are effective upto the āgyā cakra. To get released from these effects of gunas, one has to fix the self in the āgyācakra. Āgyā-cakra is the womb of Brahm getting down from it is attracting the self to the world. Here are the upward facing and the downward facing triangles. which lead to respective aspects of the Brahm and of the world. A steady situation at this āgyā-cakra raises the being above all gunas, as it is the place of personified Godly-power in creation. Here exist the Lord and the Lady (the form of His primary energy) by their essential character of inseparable connection. The Brahm (or Great Siva) beyond all 'gunas' is the Lord by whom is the supreme Man. This great Lord is not perceivable by the mind or the indriyas as it is not in the boundary of nature or man. Later, descending slightly—this powerful Lord Siva with His energy gets established in a balanced way within the supreme Man (Narāyan). Here too, they cannot be known or perceived separately, although they stay unseparated yet it is their joint form. This is the great Lord's (Mahesvar's) half male and half-female form, known as 'ardha-nārisvar'. It is said in the Shāradā tilak :-

'Nirgunah sagunascheti Sivo geyah sanātanah,
Nirgunah prakriter anyah sagunah sakalah smritah.
Sad chid ānand-vibhavāt sakalāt paramesvarāt,
Aseechaktistato nādo nādād-bindu-sam-udbhavah.'

The eternally living happy form of Brahm has two subdivisions, one is formless and the other is with form

when it is not in continence with māyā, then it is told as 'nirgun' or formless and when it is imposed with mayā then it is called 'sagun' or with form. In its bounded form with basic nature—appears energy, and by this basic power of energy is born 'nād' or the first vibration or reverberant sound—from it comes the 'bindu' or dot which is a mark of the egoistic element. By this form of nature too is worshipped the Lord Himself as the 'sagun', not as the formless or 'nirgun'. Due to the Lord's identifying Himself with nature, by His living power or 'caitanya' basic nature produces energy or 'sakti', this power of the Lord is known as the first motherly power, It is just another name or form of basic nature. It is one and the same with the eternally living happy one—the 'sat-chit-ānand'. Fundamental nature is not defective, but in due course, by time—for the sake of creation this motherly energy gets activated Says the 'tantra' (Philosophy)—

Sristis-chaturvidhā devi prakrityāmanuvartate,
adrista jāyate sristih prathame tu varānane
vivarta bhāve samprāpte mānasi sristiruchyate
triteeye vikratim prapte parinām-ātmikā tathā,
āarambha sristis ca tatas chaturthe yogikee priye
idāneem srinu devesi tattattvan-ca visesatah,
sristis-chaturvidhā devi yathā poorva samāsatah

O Goddess! four types of creations take place by nature Creation due to consequences of invisible fate is the collective form of creation which is presented in due time. It is the first birth of the unseen caused by the expansion of energy from principle nature.

'Vivart' creation is told as being a creation of the mind. The Vedānt–Sār also says—

Satattvato'nyathā prathā vikār ityudeeritah,
Atattvato'nyathā prathā vivart ityudāhritah

When one thing changes truly to another then it is termed as the defector or 'vikār'. An example is the milk which turns to curd—the defector. A more subtle example is the sky which is the defector of word or sound. When one thing is truly imagined as another—although it is not the truth, then it is termed as 'vivart'. A rope does not turn into a snake, even if it is falsely known as the snake. In the same way, the creation which takes place by the Brahmā imposing as nature, the Brahm gets quite put away in it. Similar to the rope that is thought of as a snake is this illusion of the world which is an impostor—told as the 'vivart' form of the true Brahm. This is known as the mentally created second form of creation.

When that, which is thus created, keeps changing and gives birth to another form, then it is known as the resultant third creation. The first main principle changes to ego, ego gives rise to the eleven organs or indriyas which expand their five sense contacts by the five elements of nature. This is the resulted form of creation—the third creation.

When various things are created or born by the communication of different atoms in nature then starts the fourth type of creation by unity. Due to unforseen collective misfortune, by the pervasion of fruits of acts, basic nature gets agitated and destructive energy appears, even Godly power atomically resides in it. This destructive energy of 'tamoguna' is told as 'Mahākāl. At the time of dissolution the satvaguna or Godly absorb in the rajoguna or manly and the manly in the tamoguna or demonly. The tamoguna too is absorbed by nature. This is the presentation of Mahākāl or destructive force by Kāli. It is Her opposite course. It is the atomic entry of the first Lady or power into the deadly or demonic quality born of itself. As the unity of man and woman gives birth to new beings, so, the unity of mahākāl and the first expanded energy gives rise to this world.

By agitation of nature, with the mahākāl is born (sound)

'nād' or the great principle. This 'nad' or vibration is of three natures. The sattva, rajah and tamah (the Godly, manly and demonly). This is the first principle (or creation) it is also the golden womb—it is the beginning of creation. Hiranya Garbha or the golden womb was the first to be born. Brahmā, Visnu and Mahesh are its images only, but they differ in quality or gunas. Mahesh or Siva is bestowed with knowledge and powerful energy. Brahmā is wishing power and Visnu is the active power.

It is said in Goraksa-samhitā—The power of strength and of knowledge, of wish, and of action are the energies known as Gauri, Brāhmi and Vaisnavi. By these three energies is creation sustenance and destruction. This tri-form of powerful energy is an epithet of the supreme being and 'pranav' ॐ (which = AUM) is the substitute for it.

Says the Kriyāsār—

"Bindu Sivātmakstatra beejam saktyātmakam smrtam tayoryoge bhavennadastebhyo jātāstri-saktyah."

The Dot is for Siva, the seed or syllable is for energy and the vibration is a joint form of Siva and His energy. By this dot (bindu), seed and sound are the three powers of knowledge, wish, and action.

As the Brahm is not different from fundamental nature so the Rudra(siva), Brahmā and Visnu are identified with the powers of knowledge, wish and action. Thus the power of powerful is by His power. The form of Brahm is not visible, because it is unexpanded nature—absent of māyā Brahm is the Supreme Spirit, it is the (yogic) aspect of turyāvasthā which is unexplainable. It is the great causal form of body, yet it is bodiless. It is the final stage of beautitude, subtle Vedic or all knowing position, the most pure, Godly, formless state. It is the (appointed) situation of "soham Brahm" or 'I am He the Brahm'.

The universe and the body are ruled by the same principles They are formed by similar collective qualities (of basic

nature). Thus that which exists in the world is also in the body The universe and the body all are from 'pranav' or (ॐ) 'Aum'. All (places of) divinities are present in the body. The 'A' of 'Aum' is the form of Brahmā or the element of earth—placed at the base of the spine at the moolādhār cakra. The 'U' is the form of Visnu the element of water, placed behind the sex-organ at the svādhisthān cakra, 'm' is a form of Siva or the light element at the navel—the manipur cakra, the nād or vibration is by the air which is a form of the Lord, it situates at the anāhat-cakra(heart), the dot represents the great Lord, it is the sky at the visuddha-cakra (neck), the artful great Siva is in the mind at the āgyā cakra and beyond it is the highest nature or Par-Brahm at the Sahasrār-cakra of thousand petals.

These seven cakras or points are the seven 'āmnāyas'or parts of 'pranava', outwardly they are the seven traditional parts of (sacred) usage. Knowing (the secrets of) these seven all gets known The first of these is the creation—the Kula Kundalini (coiled up power) at the moolādhar or base, creates the world by the powerful energy of the prān. Second is the sustenance form of Visnu at the generating organ. Third is the destructive form of angry (Rudra) Siva. When breath starts from here—at the navel-it denotes death. The fourth is the blessed one—by Godly love start Godly acts; this is the place of anāhat (unbeaten)—it denotes the blessings of the Lord, which can be felt or experienced within the heart. Fifth is the visuddha-cakra, by the prān's situation here in the throat, a state of experiences is experienced. At the sixth part āgyā-cakra a state beyond experiences is reached and the seventh is the thousand pettalled lotus or the high place of the Sahasrār (above the skies)

By the first part's knowledge is known the power of 'kundalini' by the second is reached the knowledge of Supreme Man, by the third is knwon time, fourth gives experienced knowledge of the subject; void is understood by the fifth,

Brahm by the sixth and by the seventh the Par Bhahm or The Great God beyond all is known.

For acquiring the first āmnāya's knowledge of Kula-kundalini, the act of difficult and forceful yoga known as hath-yoga has to be practiced. Concentrated repetition of sacred words (mantras) is also effective

The second is uniting by love with the Lord and thus absorbing the self in Him—(Bhakti-yoga).

The third has to be achieved by Kriyā yoga (or confined yogic acts) and meditating on the aimed points

The fourth is the achievement of knowledge-jnān-yoga and releasing the ties of the heart by 'sadhnā'

The fifth āmnāya is achieved by setting the self aside for yoga and renouncing the world.

Developing an indifferent attitude and becoming desireless, staying by the Godly aspect or Shambhavi-yoga is the superior knowledge of the sixth point.

The seventh one is most natural connection with simple-yoga by which is achieved liberation or moksha

For the Sādhan of different points, different instruments —as we may call them, are taken help of. Nostrils are the helpers for the first part of knowledge they are the entrances and exits of the breath or prān. The first practice depends on them, unless the breath is made steady the power of the Kulkundalini does not resurrect.

The second helping hand is the tongue. By the tongue entering the cavity above the palate within the higher-throat—speech gets self-controlled and passions are automatically curbed. Bhakti-yoga is that by which the mind does not wander elsewhere and absorbs in the Brahm.

The third yogic instrument is the eye. By the eye-sight fixing in the centre of the eye-brows the mind can concentrate well on the aimed one. Until the sight is fixed, it carries the mind to various objects and thus it desires (or dislikes) what it sees

The fourth instrument is the skin, (touch or feeling). Pushing at the heart repeatedly by the act of Kumbhak (yogic Kriyā), it acts as a corrective purifier on the skin which entangles the mind and makes it passionately attracted. On the fulfilment of this sādhan the ties of the heart get realeased and divinity spreads around.

The fifth help is by the Ear. By benumbing of the ears, the mind turns introvert, words that we hear tie us to the world in various ways. The pure form of tying words are very strong, they stay till the end. When all essential nature is absorbed by the sky—an unutterable adorable sound gets heard : by the 'nād' or vibration of which worldly ties are untied. This is the Godly word. Getting absorbed in it, is seen a light and a distilled mind is relished by it or within it.

This purified mind is the tool for the sixth āmnāya. Outwardly the prān is the substitute for this mind, thus by the kriyā of prān the mind penetrates into the (subtle) mind This is the quickest possible way of doing so—successfully.

This leads to the seventh part of success which is the state of samādhi. Outwardly this seventh āmnāya's result is death, which is the same as samādhi.

In this way "mam yonirmahad-Brahm" or the great Brahm is explained as the womb of the Lord. Impregnating this womb is the second or 'vivart' creation. Here the fundamental entity does not change but imagination gives rise to the world. By interception in this great womb of Brahm the Lord presents Himself in many different ways. 'Mahad-Brahm'—Brahmā is the collective form of mind, atomically entering within it the Brahm creates the world. It is written in the Bhāgvat—"tene Brahm hridā ya ādikavaye" (Chapter1). By the power of His Will He manifested the form of Brahm in the 'chitt' (heart and mind) of Brahmā. Brahmā is the collective mind of the Brahmānda or universe. This mind

is the place for all resolutions, it is the field of consciousness. Nothing can be without the mind, therefore as a result of the (mental) wish of Brahm was born Brahmă or the golden womb. The mind is the active field in which exists the thought of all creation. In the parăvasthă of kriyă this mind gets absorbed and in the still higher stage of kriyă's parăvasthă, thoughts are materialized even before they are actually thought of, such is the atom of Brahm which is very subtle. It is further penetrated by (atomic energy of) the yet more subtle Brahm which is a part of it. This is the womb of Brahm where resolutions of the self for the self are not present, but by the wish of the unwishing all sorts of manifestations start from here depending on the fate of the being. This is the impregnating of the Brahm's womb by the aroused energy of Godly power. His wish and the being's destiny are told as the causes of material creation. The being is connected with his acts from the beginning. At the time of his death the being carries his wish with him, which works as the wishful seed that gets born according to his fruits of acts. Even at the end of the world the being's acts do not leave him; thus after the annihilation too, it is compulsory for him to get reborn. The being at such a time gets annihilated by the Great Brahm with his destined seed, and lies asleep within Him and nature (Again) during creation the beings under judgement are placed in (bodies or) fields of activities as per the consequences of their acts. This is the act of impregnating, which is done by the form of Brahm.

Then, from the principle element is created the ego and by it start the five sensations causing transformation. This is the resultant creation which is the defector. After this third creation the 5 subtle atoms form solid bodies (as destined) with the five elements, thus grain etc. are grown This is the fourth creation or yogic creation. By it, can be understood that from the first symbolic form of Brahm—the kriya's

parăvasthă, in its more advanced stage the dot or 'bindu' symbolic of the 'Great' powerful energy—appears within the light of the Kootasth. Then rises a pure attitude, although unselfish, yet it carries the causal seed of Brahm in its causal waters. Thus various subtle atoms of various things become energetic. Later the solidified forms are created, but whatever it may be, solid, subtle, very subtle or subtlemost-all are by the Brahm and a form of the Brahm—ultimately. How unlimited creation takes place by this unparlleled Brahm and how it gets annihilated by it, in the atomic form and how it gets further absorbed in the more subtle, unknown or untold one—is a very mysterious matter. (3)

Text (4)

सर्वयोनिषु कौन्तेय मूर्तय: सम्भवन्ति या:।
तासां ब्रह्म महद्योनिरहं बीजप्रद: पिता। ४।

Sarva yonisu kaunteya murtayah sambhavanti yăh
Tăsăm brahm mahad yonir aham beeja-pradah pită. (4)

Translation :

(It is not only in the beginning of creation that birth takes place by Me and nature but creation goes on in this manner.) Understand, O son of Kunti ! that all species of life (the moving or the unmoving) are made possible by nature—as the birth-giving mother and I as the seed-giving Father. (4)

Spiritual explanation :

'All wombs, of all species are little-little separated wombs'—Brahm is also there in all these wombs, birth is by Brahm only but it is the divided, the undivided is the great womb of Brahm, I as the atomic seed of Brahm lay the seed in the womb or rather plant it (within myself)—this is the kriyă's parăvasthă—then I the father with my own energy

become another image of the self—the kootash's form is of Brahm. Thus I am the father—or born of the ātmā—the son. In other words the father becomes the son and the son is the father

Brahm is the birth-giving factor or womb and I am the seed laying father of all different species high and low, good and bad. What is this great Brahm and what am I? That without which nothing gets shaped is the cause of all, it is the great womb of Brahm. It is the womb of all wombs of all species that get born, because all is from Brahm, nothing can come into existence without the Brahm. Within everybody is present this great womb of Brahm as the parāvasthā of kriyā, in it all separated wombs exist as the unseparated. But this Brahm is always all-present, then why does its light not shine always, everywhere? It is because of its lack of ego ; ego is necessary for its appearance from the womb. When the egoistic sense is completely missing, then the Brahm which is present all over the universe (or even elsewhere) exists simply by its nature of existence only. This egoless state is void of all, anyone who can even declare the presence of Brahm cannot be there. In the other state when the ego develops then (too), in the ego it stays and gets reflected within the Kootasth as the living spirit of the Brahm or Supreme. This ego—in the atomic form of Brahm is all pervasive. The atom of Brahm or Kootasth is deeply inserted within the self. From the universally unified great one, in the parāvasthā of kriyā, by strong-willed practice of kriyā is born—like son from father-the kootasth as the symbol of Brahm in all bodies. At times father and son keep changing places, as is well said—'Child is the father of man'. In other words—during the kriya's paravasthā at times the kootasth gets enlightened and at times by the kootasth the parāvasthā of kriyā gets enlightened. They are both the exchanged forms of each other. Thus I am the entity in the seed-form of Brahm which is present all over

and the magnified Brahm is the great form of Kriyā's parāvasthā. It is that which envelopes the world. Similar to the waves that rise and fall within the sea is the universe which rises and sets within the Brahm. What is the Kriya's parāvasthā and what is the kootasth—by understanding it well, the matters of man-nature, Brahm-māyā, sagun (with form)—nirgun (without form) do not cause complications.

It is said in the sānti-parva of Mahābhārata—"According to yoga the supreme soul adorns the self by name and form." All are forms of the great ātmā only, the mundane or solid, the subtle and causal body, or the nature. As long as the living spirit acts within nature, till then the living are tied or living , nature and Man are different names of the one. In the parāvasthā of Kriyā when gunas (modes of nature) get detached then He becomes without form (nirgun)—and He is the Supreme Man, but when He is outwardly engaged then He becomes with form (sagun) known as Nature.

When the lower values of nature get established then He appears as the non-moving and by the mediocre and higher values of nature He appears as the human being. Further still, when Godly qualities come to rise in nature then He comes in the form of demi-Gods. By the ātmā's association with nature it is known as (a form of) mind, by which are carried on creative acts of this creation (or the world).

The natural modes of nature are effective upto the āgyā-cakra. If the being can (well) establish his mind in the āgyā-cakra then he can release himself from natural ties. As such, name and form become non-existent. Those yogis who rise upto the āgyā-cakra, but do not attain a position, are tied by nature and see the worldly aspect of things. Thus, securing a position at the place from where the gunas start is also the place which takes beyond gunas or material nature. It is the place of creation—the womb. Therefore

this ãgyã-cakra is the womb of Brahm or the Lord and it is the place of the Great One from where all creation starts. Descending from the ãgyã-cakra gives rise to wishes and wishing results in creation. (4)

Text (5)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः।
निबन्धन्ति महाबाहो देहे देहिनमव्ययम्। ५।

Sattvam rajas tama iti gunãh prakriti sambhavãh
Nibandhanati mahã-bãho dehe dehinam avyayam. (5)

Transalation :

(After explaning all creation by nature and the supreme Man, the conditioned state of Man by communicating with nature is told from the fourth to the next fourteen texts)

Material modes of nature consist of the three modes-sattva, rajah and tamah or goodness, passion and ignorance. The living entity gets conditioned and ties himself by them, as per the qualities associated with him in different ways—resulting in the fruits he has to bear in different bodies. The embodied is a tiny part of the unblemished, unceasing 'One' (5)

Spritual explanation :

Sattva, rajah, tamah—riding on irã pingatã and susumnã the ãtmã accompanied by the (5) five elements, mind, intelligence and ego gets outwardly attracted and faces other than Brahm. In this body—the soul is the embodied immortal kootasth Brahm. Getting rid of ties, the pure, true, intelligent, free form of pãrãvasthã of Kriyã is attained-quite unexpectedly.

Since the embodied (One) is free from birth, death etc, then how do the joys or sorrows and the tying aspects of life caused by sattva, rajah, and tamah (the different

modes of nature) effect 'Him'? At the end of the world these modes come to an equal level and submerge with nature. An unevenness in nature gives rise to different modes and thus starts the creation of the world and its beings. The different modes that abide in the body are born from nature only Due to unity with the body even after passing beyond birth-death etc. the embodied ãtmã seems to be effected or tied by the three qualities of nature that cause worldy attraction and sorrow etc. Similar to the shadow of the body which is caused by the body, yet it seems to cover the body are the modes of nature which exist by the body, yet seem to tie it down. Guna or quality is power, from where does it come and why? Power is embodied, within the powerful, but the powerful One does not always show His power, yet He can, if He wants to. Thus we see that in the powerful, the qualities are always embedded, but we can only get to know them when they get shown, but they are so natural that no effort has to be made to present them. When the power lies still, without coming to the surface for a long time, then the non-vibrating-form is the nirgun or formless. This is the equally balanced form of mother nature, where this Goddess is one with the Almighty.

As heat and light are naturally presented by fire, so vibrations of power from the Brahm are quite natural and thus His energy rises without any wish or effort. Just for our understanding we say that it is His wishful effort. This rise of energy has to depend on some basic power source, without which it cannot act or get presented. Yet, since it is not permanent it is called untrue or illusive, still the steady power-point is inlaid in it. Like the reflection of the Moon-light which can be seen moving in water, although the moon is steady, are the natural qualities of the Brahm which spread around although the Brahm itself is steady. It is an unblemished pure and immortal form. The light

spreading from such a Brahm, seems to become playful by the touch of māyā (the agitating and illusive) without which creation does not materialize. By this agitated nature, the prān becomes unsteady and this playful prān by the effects of sattva, rajah and tamah, qualities, flowing through their carriers the irā, pingalā and susumnā nerves, forms as the five elements, mind, intelligence and ego, starting the play of this universe By a feeling of the own-self within all this matter of the world, the Ksetrajna gets atracted towards it and ties the self with the ksetra or body. As such this body seems to be all in all, this is the tied postion of the embodied. But as soon as He gets liberated from the ties, He attains His original form of the purified One. All these ties are manufactured by the prān, therefore it is necessary to control it. By the practice of Kriyā as soon as the parāvasthā is gained, the totally free ātmā gets established in its very own greatness. (5)

Text (6)

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ। ६।

Tatra sattvam nirmalatvāt prakāsakam anāmayam
Sukh-sangena badhnāti jnāna-sangena cānagha. (6)

Translation :

(The characteristics of sattva or goodness, and its ways of tying are explained). The mode of goodness, being purer than others, is illuminating, it is of a calm nature and frees one from sinful reaction ; by such a nature happiness and knowledge develops. The concept of these qualities ties the self by its ego and the 'Ksetrajna' gets conditioned by it O sinless one. (6)

Spiritual explanation :

In that position of kriyā's parāvasthā—(the impurities abide in the five elements, mind, intelligence and ego)—leaving them—abiding by the soul—is purity. Kootasth Brahm !! Anything shines only when it is cleaned. When a sword is rusted then if it is made rust-free by rubbing or kriyā of cleaning—learning the act from the Guru.—Then in the sword can be seen the image of the self. This is told as "Svaroop-darsanam' or seeing the self by the self in the mirror obtained or born by nature. Seeing the self, and thus becoming a form of Brahm, all else is also known as Brahm, thus all gets illuminated, therefore 'Vedanta calls it the lighted-self-form'. When everything turns to one, then how does it turn to another? The unchanging—unblemished—getting caught by happiness, and attracted towards other things, gets endlessly tied by them. Leaving all these and abiding by the self in the ātmā by kriyā, the liberated position of Kriyās parāvasthā is gained.

Knowledge of it is kept covered by the impure nature of tamoguna. By the enhancement of goodness, in the light of sattvaguna, tamogun is removed and the very true nature of everything gets visible. Contrary to the nature of rajah and tamah, sattvaguna uncovers their illusive images and presents the actual picture. This helps us to differentiate between the acceptable and the unacceptable; disturbing factors get negated here, since there is no scope for doubt. Yet, although knowledge is enlightened by sattvaguna, still it is not completely void of the natures of rajah and tamah. It gives rise to various aspects of knowledge, thus by it is enjoyed the changing sort of happiness which ties the being to different pleasures in a piecemeal way. Therefore, this is not the unified type of pure knowledge which is that of the ātmā, (which is called the higher understanding)—this knowledge is not of the parā or beyond nature, not that by which self-realization gets possible. By it the being

gets attracted towards worldly subjects and gets caught by them. This is the knowledge based on logical discussions philosophy and material science. To free the self of such knowledge (and ego caused by it) is not an easy job. The mind's sole engagement with the ātmā is the state of true knowledge by which the light of truth gets enlightened, purified knowledge and spiritual happiness are the marks of such an aspect of the mind. This is the religion only of the soul, not abiding by this ātmā, when the mind is engaged within natural elements (and modes), then a variety of impurites get connected with it and its purity diminishes. As in a rusted sword, it is not possible to see any reflection, so in an unclean mind the reflection of ātmā does not get visible. When the impurities of all sorts are removed by rubbing and cleaning, then like the image is seen the reflection of the true self in the pure mind. Wishing to get pleasure by worldly things is caused by a playful mind and until this play goes on, the steady pure form cannot be realized What should be done in such a case—says St.Kabir—

'Kabir sikligar keejiye
Sabad masklā dei
man kee mail churāi ke
chitt darpana kari lei'

—The instrument by which the weapons are cleaned and shined is the 'sikligar'. The weapon is sharpened by rubbing it over and over against the sharpening wheel which keeps roatating. Similarly this wheel of your breathing act keeps moving in and out—by putting the rusted sword of mind on it (with the mantra) and rubbing it against the prān (instrument· there will be a sort of sound , when the rust is gone, then the sound will cease. Similarly, when the mind gets purified the (nasal) sound also ceases. Different attitudes of the mind also decease In a somewhat calmed mind the 'bindu' (dot) will be seen, but this dot will not

be very steady, it will seem to shake. The more it shakes the less it will be noticed, too much vibration will make it invisible—as in a moving mirror the face is hardly seen, only when it is still then all images get clearly visible. Similar to it, if the form of the Chitt-bindu is made still, then within it can be seen the whole world. Now, how to visualize this lighted spot or bindu, is thus told by Kabir 'sāheb'.

'Guru dhobi sikh kāparā
sādhana seejanahār,
surat silāpar dhoiye,
nikale jyoti apār.

—Here Kabir compares the disciple's mind with the dirty clothes and the Guru is told as the washerman. Similar to the washerman, who dips the clothes in detergent and beats them on a piece of stone is the Guru who saturates the disciple in the detergent of sādhan (or practice) and beats him on the stone of meditation on the ātmā. As the cloth gets cleaned by repeated beatings, so the disciple's mind gets purified by repeated acts of sādhan (as per the Guru's instructions). Thus the chitt's spiritual light gets kindled. By the act of prānāyām the mind gets calmed and then purified, this enlightens the knowledge of ātmā and spiritual experience of it is had.

It is said by master or Ācārya Sankar in the Viveka Churāmani—

'Visuddha sattvasya gunāh prasādah
Sva-ātmānubhutih paramā prasāntih,
triptih praharsah param-ātma-nisthā
yayā sadānanda-rasam samrichati

—The characteristics of a truly purified mind are—(1) happiness (2) experience of the ātmā (3) divine peace (4) total satisfaction (5) extreme joy (6) belief in God (the

soul of all souls)— by all these is attained the evergreen-nectar of the Ātmā.

As long as the flow of prān is unsteady and flows within the irā-pingalā, till then, the knowledge obtained will be worldly only, it will not be of the Lord By the flow of prān in the susumnā appears true, pure knowledge, which takes the being to a state above the three modes of nature. This is the Godly situated, surrendered position. Reaching here, the sādhāk is untouched by peacelessness, unhappiness or ignorance. (6)

Text (7)

The ties of rajoguna (the common human aspect)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्। ७।

Rajo rāgātmakam viddhi trisnā-sanga-samudbhavam
Tan nibadhnāti kaunteya krama sangena dehinam. (7)

Translation :

(The nature of rajoguna and its ties are thus told) The quality of rajo is passion which gives rise to disires and longings (or vice versa). This results in different actions which tie the being with their seen and unseen fruits (7)

Spiritual explanation :

Rajah is irā : a wish for anything (else) is also nurtured by the ātmā only. Praying or appreciating by sight for quite some time gives rise to a wish for obtaining the same Not obtaining it after many efforts-creates tension in the mind. This is the form of desire or passion which ties the being and he stands with folded hands. Just because by getting that thing our mind will get some fruit of satisfaction for a little time. By such a wish is enacted the standing-act. Within this body in the form of kootasth or the great Lord—stands the likeness of a man, who waits at a sweet-shop.

The nature of rajoguna is to collect for entertainment. This causes attraction and thirst. A wish to get something which we do not have, is the thirst for it. Trying to keep—for all time, that which we have; is the attraction for it. Rajoguna is the creator of desirous actions that tie the being; seeing something repeatedly arouses a wish to get it. This is greed, which enslaves the being, for which he bows to others, hoping to get a little satisfaction out of it. Why does the unsatisfied feeling rise? It is due to the flow of prān in the irā nāri or nerve. As a white cloth can be dyed in another colour, so by flow of prān in the irā nerve—greed and attraction colour the mind. Our love for the country, for the welfare of our beings is (also) this type of an attraction. The being as a beggar, stands with folded hands, hoping to get something. He is the Great one, but he does not know that by Him is all. He does not have to receive anything, yet due to the unsteady prān, appears the ignorant, impure aspect of the mind By the effects of concentrated prānāyāms, as the pran gets steady, the attraction for material decreases. Therefore, wishing for actual, higher benefits, it is necessary to put the mind on acts of kriyā—yoga. (7)

Text (8)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत। ८।

Tamas tv ajnāna-jam viddhi mohanam sarva. dehinām
Pramādālasya- nidrābhis tan nibadhnāti bhārata. (8)

Translation :

(Tamoguna is thus explained)
O son of Bharata, tamoguna is caused by ignorance

It causes delusion which ties all living entites. Its main characteristic nature promotes madness, indolence and sleep which bind the conditioned soul. (8)

Spiritual explanation :

Not engrossing in the ātmā—by outward sight gets attracted elsewhere—this is tamoguna. In other words the pingalā attracts the embodied 'great one' otherwise the Lord is in every being—and can be realized by the acts of kriyā (as learnt from the Guru). All the binding acts of attachment etc. influence the mind and heart of the being and he loses the discrimination between good and bad, and not realizing what he is doing—gets vexed-if he is not successful. Thus he starts behaving madly—not knowing what is what. Getting a chance to do something worthwhile-he just puts it off for the future, and in the future—gets intoxicated by sleep. Sleeping more than is needed—during evenings and much after day-break-he loses most valuable time in sheer laziness. Without being a slave, he is enslaved by himself. He despises those who tell him the truth about his bad habits—his illicit sex relations etc.

As Rajoguna has the power to cast off ignorance or bad habits, so tamoguna knows how to keep them. Tamogun engulfs the being and engages him in passionate acts which are harmful and at the same time it keeps him away from the good ones too. This is told as 'pramād'. There is lack of discriminating sense, therefore such a being—tied by tamoguna is always guided by others. He is so lazy that whenever he sits still, he starts yawning and feels sleepy. He may pretend to be concentrating on the Lord, but actually he is not doing so, whenever he happens to hear a sermon or something good, he hardly grasps anything. During meditation, he starts snoring, but thinks that he is attaining samādhi. Such a one with tamoguna is always afflicted by sense which is contrary to knowledge Due to his laziness

he decries the chanting of Godly names etc. by saying that he does not like the shouting which goes with it. He has similar contrary versions about other forms of worship too. The more a person gets under the influence of tamoguna, the more is his ignorance about the truth. The aspect of the soul gets totally out of his sight. Thus it is said that tamoguna is the worst enemy of mankind. Many people waste time in laziness, by saying that God is responsible for everything that happens, but this is not the way of true surrender to God. This is told by the Lord as the worng conception of the being which is initiated by tamoguna. Laziness and sleep are its helping hands. Getting caught by them, it is not possible to do Godly sādhnā.

Our breath flows at times in the irā and at times in the pingalā (nerves). The mind gets coloured according to the flow of breath. The one who is not aware of this flow, gets carried away by the movement of the chitt or mind. He does not understand the reason for his anger, his sleepiness and his laziness etc. By listening to the preachings of the Guru, one can know that the mind gets influenced by the movements of the prān. Therefore, as soon as unwanted thoughts rise in the mind, they get alert and protect themselves by doing some prānāyāms or by concentrating on the prān. Of course some rest and sleep are necessary for the body and mind, but one should know their proper limits. These things are not force on anyone, but due to our ignorance and laziness we fail to engage ourselves in good acts and get involved only in the sinful ones. Alas! there is no end or hardly an end to our sorrows, but still, our eyes do not open and our delusions do not leave. (8)

Text (9)

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत। ९।

Sattvam sukhe sanjayati rajah karmani bhārata
Jnānm āvrittya tu tamah pramāde sanjayaty uta. (9)

Translation :

(The individual powers of the three gunas are thus told) The sattva (mode of goodness) conditions one to happiness —even if there is cause for sorrow, it turns the being towards the happy aspect. Rajoguna engages in work even during happiness. But tamoguna covers all knowledge and makes the being inadvertent and lazy. (9)

Spiritual explanation.

Being always conscious of the ātmā or performing kriyā— natural happy disposition rises in the self, and reaching the parāvasthā of kriyā— spiritual ānand is attained. This ānand has to be experienced to be understood, none has the words to explain it. The fruits which are received as a result of rajoguna (or by the acts of man depending on objects) are for a limited period of time, such as—this land is mine for 100 years, after that none knows to whom it will belong'. It has a particular measurement too, but for it, is done much bloodshed and a lot of money has to be spent. The court cases can make a man a beggar or a homeless wanderer—it is all the work of rajoguna. people are mostly involved in such acts—and thus who am I? what is the soul?—This is not even thought of in the whole span of life—yet knowledge is boasted of, pretending to be a great man. Most of the time is wasted in useless talk or in passionate desirous acts, left-over time is passed in sleep or laziness, thus real knowledge never dawns It is necessary to try and get the light of true knowledge-but knowing it too the being is lost in his temporary riches etc, until one fine day the death bug gets hold of him

Sattvaguna (mode of nature) engages the being in happiness. Not situating the self in ātmā genuine happiness is not availed. By kriyā (acts) a happy disposition of spiritual ānand is reached which cannot be told verbally, but performing kriyā too, is not very interesting, rather it seems boring ; yet whosoever does it regularly with effort and devotion gets filled with good qualities of sattva. Even when there is cause for sorrow and worry, if a little kriyā is done with determination then by its slight act of concentration too, the mind gets much relieved. A sort of worriless state is achieved which pacifies and pleases the mind It is needless to say that riches, honour, fulfilment of desires etc. do give pleasure, but it is not of the Godly type. This pleasure too wards off sorrow etc and thus, does have some amount of sātvik (Godly) qualities in it. This mode of happiness also ties the being, but the ties are not very strong, not as the others. How does sattvaguna tie to happiness? The gradual pacification which results by the regular practie of kriyā acts is hard to achieve in this sorrowful world. Being wishful for this state of peace, the sādhak engages himself in (such) acts of kriyā daily. Of course these ties are there in sattvaguna (the highest mode of nature) too but these are the pleasing ties which ultimately free the being of all ties.

Rajoguna is tying the self to acts which are tying One may become a sādhu or take the uniform of a renounced person, yet the worldly attractions are not renounced. For achieving ends one keeps busy in running here and there— to high courts etc. If he is questioned, he readily, explains himself as being like the king 'Janak' who devoted all his acts for the benefit of mankind In to-day's world there is no shortage of kings who distort the minds of people by their riches and intoxicate them with it. They seldom talk about God or hardly put their mind on sādhan—where

concentration is needed. All these are acts of rajoguna. Its ways of holding the being. Tamoguna is even more, it stops all acts worth doing and engulfs the being in laziness It is not that such a person lacks understanding of any kind, he is simply dull due to his sleepiness and lazy nature. His mind knows good from bad and also attracts him towards the Lord, but his tamoguna (lazy aspect of nature) takes the cake and deprives him from sitting on the āsan or doing concentrated practice of sādhan. He gets more interest in listening to stories or the like and whiles away his time Thus he lacks in knowledge and like an insane person cannot realize the impurities that surround him. Such a state, born by laziness and thoughtlessness leads him to an unhappy state of which he does not get aware. But alsa! death leaves none and thus takes him away from here one day. (9)

Text (10)

(The play of trigunas by—
The decrease of two gunas and the increase of one)

रजस्तमश्चाभिभूय सत्त्वं भवति भारत।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा। १०।

Rajas-tamas cābhibhuya sattvam bhavati bhārata
Rajah sattvam tamas caiva tamah sattvam rajas tathā. (10)

Trzanslation :

(The reason for it is told)

Sattvaguna rises by putting down rajoguna and tamoguna It appears according to the being's fate, engaging him in its own nature of happy and knowledgeable acts. Rajoguna rises by crumpling sattvaguna and tamoguna and involves the being in its passionate nature and acts of the similar kind. Tamoguna puts down both sattva and raja and makes the being lazy and negligent (10)

Spritiual explanation :

First one is killed—then feeling sorry, dropping rajoguna and tamoguna, sattvaguna is followed— in other words coming to Kasi (place of pilgrimage) becomes renunciated— by killing(desires) felt sorry, thus from rajaguna entered into sattvaguna, but then thought—by killing I have acted correctly there is no sense in crying—from sattvaguna went to tamoguna, but thought—no, this was not correct—again from tamoguna proceeded to sattvaguna, was attacked by the people of the opposite side—thus returned to rajoguna from sattvaguna—in this way the guard of the plam tree leaf (flapping, slapping and clapping) was taken away by the lord of death just by a stroke of breath or just by a blow:

All three gunas cannot work together, when one is strong, the other two become weak, but they do not get fully destroyed. These three modes of nature are somehow always connected with each other and with the being. Those who are alert can know which guna is ruling them at what time but if the mind is not well concentrated then the gunas make the being dance to their own tune. Therefore it is a common sight to see one person being under the influence of different gunas at different times. The guna which holds the being can be understood by his behaviour, it can also be known by the breath's movement(as has been previously explained).

Are these modes of nature free to attack the being as they wish? No. It is not so. It is effected by the being's destiny which is caused by his previous acts (of this life or the ones before). Supposing a quiet simple person gets enraged suddenly, then it can be said that tamoguna has taken hold of him. By the reigns of fruitive acts the qualitative gunas are quite capable of distrubing the mind and make the being eithier sorrowful or happy. These are the changing moods of rajoguna.

Commonly people get carried away very easily by the

different aspects of natural gunas, but the sādhak is different He always concentrates on the prān, therefore even if a guna is naturally forceful, it cannot conquer the Sadhak totally. Any guna can capture the fort of the body if it is let loose or encouraged. Thus it is necessary to be alert and aim at the prān. Those who are lazy will be made to believe that laziness is their nature—by the tamoguna which will rule them, if they allow it to abide within their bodies Similarly any guna or quality of nature can become the ruler of the embodied being and guide him like a puppet with the activating strings in its hands. (10)

Text (11)

(Characteristic qualities of gunas on the increase)

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत। ११।

Sarva dvāresu dehe'smin prakāsa upajāyate
Jnānam yadā tadā vidyād vivriddham sattvam iti uta. (11)

Translation :

(The prominency of sattvaguna (goodness) is told)—Within this fruit-bearing body, when by the aid of indiryas—such as ears etc. by hearing—when the light of (atmā's) knowledge is received by words, then its brightness should be taken as a rise of the good qualities of sattvaguna The word 'uta' indicates a happy disposition which also denotes the rise of sattvaguna. (11)

Spiritual explanation :

By the words of the Guru the light of the ātmā can appear in all indriyās of the body by observation. This sort of observance is possible by kriyā—learnt from the Guru. Such an education is the education, the rest is not true learning or knowledge Increasing such acts of kriyā is abiding by sattvaguna.

The characteristic marks or signs of the rise of separate gunas or modes of nature is told by the Lord. When sattvaguna or qualities of goodness are strong, then all indriyas are lighted by its aspect. It leaves no scope for doubt or ignorance. Everything is understood in its true form—as it is. A person does not even think of such things which are contrary to the sattvaguna, leave alone doing anything which will encourage the indriyas otherwise. In all the behaviours of such a person the prominence of Sattvaguna or goodness can be noticed. Such a sādhak can understand the truth contained in these words of the upanisad—

Aum Bhadram Karnebhih Srinuyāma devāh
Bhadram pasyemāksabhiryajatrāh

—"O Lords! May we be devoted to our acts and hear (the blessed) all that is good by our ears and see all that is good by our eyes"

By the increase of sattvaguna the ears hear such sound by which the material aspect of the worldly mind is naturally wiped off Not only this, but by heāring the unspoken word and the sweet tune of the Lord's flute the heart and mind get enchanted. The outward sight is lost and the internal eye is opened. Seeing numerous wondrous spectacles all the outward scenes are forgotten by the sādhak. A pure fragrance rises, by which the nostrils of the sādhak get filled and the tongue tastes (such) a nectarine juice which cannot be compared to any thing of the world. These are the signs which develop in the indriyas or at their sources. The steady peaceful mind can be compared to the clean and clear sky before winters In this state of the mind and the self, even if somebody abuses, he is forgiven, rather it is not even taken note of. All worldly things become valueless—they can be taken away by anyone who wishes to do so. This condition is possible only when the prān-vāyu(breath)flows in the susumnā. That which is known in this condition is the true knowledge and the actual education.

All the rest is untrue or false understanding. The increase of sattvaguna or true understanding is dependant on the amount of Kriyā or devoted acts done by the being. For it, Kabir says—(To reach or) to get God—work so hard that this body gets burnt out, then by its remains, make the ink—with which write the name of Ram (the Lord) and post it (to Him). In this manner-the one who is all the time engrossed, gets intoxicated by the love of God and absorbs in Him. Yet more eagerly says Kabir—

Prema priyālā bharī piyā
Kabirā ratī Guru jñān
Diyā nagārā shabda kā
Lal kharā maidān

Fill the cup of Love (parāvasthā) to the brim and let the body, indriyas, mind and prān be soaked in it In this way keep practicing the teachings of the Guru—day and night. By it you will be able to perceive many beautiful, incomparable scenes and wondrous matters. As the arrival of a king is announced by the playing of bands etc. So, within the body different sounds of 'AUM' will get heard and then you will see (the apple of your eye), the jewel of your heart to your heart's content in the open ground of your inner self's lively sky–decked up in all His divinity. (11)

Text (12)

(marks of rajoguna's prominence)

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ। १२।

Lobhah pravrittir-ārambhah karmanām asamah sprhā
Rajasy etāni jāyante vivriddhe bharat arsabha. (12)

Transalation :

'Lobha'—Greed—Although ways of earning money etc. are there, still hankering for more and more, 'pravrittī'—always busy, 'karm-ārambha'—constructing building etc. unending endeavour, 'asam' this after that and that after this, uncontrollable ambitions (resulting in peacelessness) 'sprhā'—desiring what is seen (irrespective of need or quality of the thing). All these symptoms of attachment are indications of the prominence of rajoguna (12)

Spiritual explanation :

Getting tempted by seeing a thing and then being desirous of obtaining it is termed as greed. Always keeping the mind on it is 'pravritti'. Seeing and getting attracted or attached to something and then suddenly starting off with some work is 'ārambha'–work done for its fruits is termed as 'karm'. Being unsatisfied, going form place to place etc. These are all acts of powerful rajoguna.

The prominent signs of rajoguna are thus told by the Lord (1) Greed—wishing to get all that attracts the sight, although rich enough, yet wishing for more and more, habit of hoarding (2) Always being busy with something or other, rather keeping the mind on some object that attracts—like jewellery, house, garden etc. and foreever trying to gain such things by hard work or the like (3) Endlessly trying to increase right and might by construction or holdings etc (4) peacelessness—due to varied attitudes of the mind. Sometimes winning, sometimes losing and at times going to higher courts for getting desired judgements etc. (5) Desirous of all—riches, land, beauty etc.

These are all the prominent features of rajoguna. When the breath flows in Irā (nerve)—rajoguna is on the rise or on the top. (12)

Text (13)

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन। १३।

Aprakāso, pravrittis ca pramādo moha eva ca
Tamasye tāni jāyante vivrddhe kurunandana. (13)

Translation :

(More of it is said)

O son of Kuru, when there is an increase in the mode of ginorance or tamoguna, illusion, madness, inertia and darkness (of the mind) are manifested. (13)

Spiritual explanation :

Turning towards other than the ātmā—by seeing other attractions gets lost in them to the extent of madness—all these are signs of increased tamoguna.

Tamoguna is by the flow of breath in the pingalā—its symptoms are told as unitelligence by which good sense and knowledge are not accepted by the mind, even after hearing or listening to them. Although the reasons for birth sickness death etc. are known, yet nothing is done to liberate the self from them, the teachings of Guru and scriptures are taken no heed of. Time is wasted in lying around, with no wish to do kriyā etc. Bad habits develop and the empty mind becomes the devil's workshop. Such atitudes are by the prominence of tamoguna. (13)

Text (14)

(Effects of the rise of the three gunas at the time of death)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते। १४।

Yadā sattve pravrddhe tu pralayam yāti deha-bhrt
Tadottma-vidām lokān amalān pratipadyate. (14)

Translation :

(The increase of sattvaguna at the time of death is told in two texts)

Dying in the mode of goodness (sattva) one attains the pure higher planets of happiness and worship. (14)

Spiritual explanation :

Then sattvguna is genuinely increased, when all gets well absorbed in the parāvasthā of kriyā—then that which is 'uttam' or the good kootasth Brahm in the universe enters the Brahm Loka (planet) and stays there—where there is no one ; the impurities of the material world are not there, rather it is the place of pure Brahm.

When the prān flows in the pingalā it becomes ignorant, passing from the body at such a time—God cannot be thought of, thus it is not a good end This will be told in the next text. On the other hand, the one who passes from the body when the flow of prān is in the susumnā, he is sure to go with the Lord's thoughts. His mode of sattva or goodness depends on the time his prān spends within the susumnā, the more the time, the more the sattva-quality. If this time is well increased then death takes place during the state of kriyā's parāvasthā. This state is the pure place of Brahm, where none of nature's impurities are present. Beyond the three irā, pingalā and susumnā—is the place of Brahm which is void of all gunas, staying in this place of Brahm, the sādhak becomes like Him.

Some say that the form-worshippers go to the planets of the Lords they worship, whereas those who worship the formless, do not have to go to different planets, they get liberated as soon as their prān leaves the body.

Those who forsake the body when they are perceiving the light of the kootasth, go beyond nature and rise to the planet of Brahm, whilst by dying during parāvasthā-liberation is straight away achieved, rather here only on earth they attain Brahm-"Atra Brahm Samasnute." (14)

Text (15)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।
तथा प्रलीनस्तमसि मूढयोनिषु जायते। १५।

Rajasi pralayam gatvā karma-sangisu jāyate
Tathā pralinas tamasi mudha-yonisu jāyate. (15)

Translation :

When one dies in the mode of passion (rajoguna), he takes birth amongst those engaged in fruitive activities-such as mankind and when he dies in the mode of ignorance(tama), he takes birth in the animal kingdom. (15)

Spiritual explanation :

Going by the rajoguna or involved in it engages in fruitive activities—and being in the dark state of ignorance—a foolish state is reached—such as a fool!! The aware 'Caitanya' fool—meaning knows all, but yet does not know The unaware fool, a debauch—knows not, but says he knows all.

Attachment to fruitive acts is a sign of rajoguna. Dying at the time of its prominence—the machine for producing work (the body) gets destroyed, but the desirous mind on which the work depends is still there. Even after the body is no more, the desires stay in the mind within the subtle body. Repeatedly the being comes to this active field (the earth) with his mind filled with the same desires According to his mentality, his new body and nature etc take shape. Therefore the one with more attachment to (fruitive) work, gets a human body, because this is the active body or machine If tamoguna is prominent at the time of death then by it the being is more involved in animal instincts of anger, greed etc. Thus for the fulfilment of his desires he goes to the species of cats, dogs, goats, buffaloes, tigers snakes and the like. Those whose lives are ruled by rajoguna are always busy in fruitive acts, but by the stronghold of tamoguna their good sense vanishes and they start behaving like angry

fools. The same soul of the Lord abides in everyone, but due to the different gunas is all the difference. As seeing through coloured glasses the world looks as per the colours of the glass, so the pure, unblemished, eternal ātmā looks as per the quality of the different modes of nature. Thus the unchanging Caitanya Brahm seems to be the fool, the thief, the ignorant and the debauch. Therefore those who know all, pretend not to know anything and those who know nothing, say that they know everything. (15)

Text (16)

(The fruits of the acts of different gunas)

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम्। १६।

Karmanah sukrtasyāhuh sāttvikam nirmalam phalam
Rajasas tu phalam dukham ajnānam tamasah phalam. (16)

Translation :

Acting in the mode of sattva or goodness results in purification of the self and a happy disposition. The mode of raja engages in passionate acts and results in distress, whereas performance of acts in the ignorant mode of tamoguna results in foolishness. (16)

Spiritual explantion :

The non-fruitve acts which are acceptable by the mind are the acts of this kriyā-which are done as per the Guru's instructions. It is the real act of sattva. Its fruit is attaining the pure Brahm, which is possible in the parāvasthā of kriyā. The fruit of rajoguna or work for fruit results in distress.—Tamoguna attracts elsewhere—ignorance prevails and the self cannot be known—its the result of tamoguna—like the civilized who forgets himself by going to the uncivilized

Being of a pure nature the acts of sattva-goodness result in purity of mind and heart The act which has such a result or the act by which the ego and the worldly attachments are warded off is the 'sāttvik-act'. Any good work too, which is done by the indriyas is not a totally sāttvik-act, because only by the increase of rajoguna and tamoguna is born the ego or pride, and by the growth of the sāttvik-mode of goodness from the ego are born the ten indriyas and the mind. Thus proper unfruitive acts are not possible by any other indriya except the mind, but that act which is unfruitive is not acceptable by the unsteady mind The five (working)active indriyas, five sense organs or such indriyas, the five prāns, mind and intelligence—these seventeen form the subtle (linga-sareer) or characteristic body. The mind and prān are always on the move and the result of this non-stop action is unsteadiness and oppression. Therefore this is not a sāttvik mode. Sattvik acts are only possible by a steady and fixed mind and prān which make the sādhak free of all (do and don't) doubtful attitudes Thus we can see that truly sāttvik acts are those that make the prān and mind steady. Such acts are the acts of prān-kriyā, which result in removing all impurities of the mind Brahm is the only totally pure One, which places itself in the parāvasthā of kriyā. Any attraction or action for other than Brahm results in anxiousness of the mind for the fruits of the work. This causes attachment which is a quality of the rajoguna or mode of passion. Getting involved in the tamo or ignorant qualities, the being loses all discretion of right or wrong and engages in animal-like acts of the body resulting in illusive attachments and distress. (16)

Text (17)

(Specific fruits of the three gunas)

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च। १७।

Sattvāt sanjāyate jnānam rajaso lobha eva ca
Pramād mahau tamaso bhavato 'jnānam eva ca. (17)

Translation :

From the mode of goodness, real knowledge develops thus the result of sāttvik acts is enlightenment. From the mode of passion, greed develops thus the result of rajas acts is grief. From the mode of ignorance madness, illusion and foolishness develops, thus the result of tāmas acts is increase of ignorance and lack of knowledge. (17)

Spiritual explanation :

Engaging in sattvaguna or by doing kriyā, in its later stage, the steady position of the self is achieved and the knowledge of Brahm is gained. Engaging in rajoguna or abiding in the irā, all acts are done for their fruits and the mind is always set on them—this is called yoga, abiding in the pingalā—madness prevails and thus trying to harm one—harms the other, getting foolishly infatuated by someone or something—lacks in knowledge and is surrounded by ignorance—which is the result of tamoguna.

It has been already said that by acts of kriyā sattvaguna is increased, the amount of increase depends on the amount of kriyā performed. By sattvaguna some position is had in the parāvasthā of kriyā, it is attained gradully by the practice of regular kriyā. The results, of course depend on the performance of the sādhak. In the kootastha—lighted void is perceived—it is the great sky. This experience of the lighted sky is an indication of knowledge. There is no other mark of the Brahm, knowing His existence, is His sign.

This method of knowing Him by kriyā is easier than other methods of liberation. At the manifestation of creation—from the sky—the air, from the air the (light or) fire, from the fire the water and from the water the earth appeared. Similarly during systemetic annihilation every element is absorbed in its own origin. But in the parāvastha of kriyā all is absorbed at a time, system does not have to be followed. Altogether everything becomes Brahm, He is the origin of all origins. This results as a fruit of kriyā, by abiding in the susumnā. Staying in the irā increases desires and passions and thus greed for material gets much increased. Tamoguna gives place only to illusion and madness. (17)

Text (18)

(Difference of the fruits of sattva by the being's attitudes)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः। १८।

Urdhvam gacchanti sattva-sthā madhye tisthanti rājasāh
Jāghanya guna-vritti-sthā adho gacchanti tāmasāh. (18)

Translation :

The ones situated in the sattvaguna (gradually) go upwards to the higher planets. According to the rise of the guna or mode of goodness the human being gets transferred to heavenly planets, the highest amongst them is the 'satyaloka' (The planet of the heavenly musicians Gandharvas' is hundred times better than the earth, hundred times better than it—is the 'Pitri (fore-fathers) -Loka', again hundred times better is the planet of demi-Gods or Deva-loka' and hundred times better than it is the 'satyaloka')

Those who are of the rājas-nature (passionate) are in the middle. They get born on the human planet of mankind

Those of tamas or lowly quality of nature-ignorant etc. fall to lower planets and according to the degree of increase in their tamoguna—they get born in hell or the like. (18)

Spiritual explanation :

Gradually, by kriyā—rises above the head—gets intoxicated by ts ānand (happiness) and always keeps enjoying it. Fighting etc. is done in the medium stage, by hands or arms, this is the work of rajoguna—and the lower acts are done in darkness, going down to the lower place—they are the lower acts of tamoguna.

The one who abides by the steady air fixed in the susumnā (like a pillar) which holds the body—experiences the atom of Brahm. Later—mind and prān get situated in the heart, Kootasth and Brahmrandhra : then—Brahm is perceived all over. This experience is not possible without doing kriyā. Within the kootasth is a specially lighted sphere, in its flame of light are the three planets. Advancing further, all is known as Brahm Concentrated long hours of regular practice enable the prān to enter and move inside the susumnā (nerve). The one who reaches this state is rich in sattvaguna. Afterwards this prān rises to the head and establishes there, this is the position beyond all three gunas—above nature. Thus is seen that by staying in the susumnā—gradually a place is obtained in the āgyā-cakra, and later the sahasrār (thousand-petal-lotus in the head) can be entered.

From the āgyā-cakra (two-petal lotus in the forehead) to the throat is the place of sattvaguna. From the throat to the navel is the place of rajoguna and below it is the place of tamoguna. Whoever manages by sādhan to keep his mind above the throat or neek is able to cross the rajas and tamo (passion and ignorance) and situate by the sattva (or Godly qualities). This is the advanced position of sattvaguna which takes to the āgyā-cakra and ultimately beyond the three gunas. By the very highly enriched in sattvaguna, light of knowledge expands from all the openings

of the body. This enables the sādhak to hear or see what he wants, or to go to other planets and far away places

By the stronghold of rajoguna or the medium quality of nature the being repeatedly comes to this earth which is the place for action. This is the position below the neck, in the heart, which always keeps pumping or panting. What will happen ? How to get this or that ? such questions always keep the mind of the being busy, hands etc. by which the common being works are his main instruments

The acts of tamoguna are mostly performed by the lower parts of the body. Below the navel are the thighs, hips etc. and within these is the place of passionate desires All such animal instincts are carried out from here. One whose mind always wanders or stays below the navel—that passionately involved being gets placed in inferior situation. (18)

Text (19)

(Liberation is possible only by surpassing 'gunas')

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति। १९।

Nānyam gunebhyah kartāram yadā drastānupasyati
Gunebhyas ca param vetti mad-bhāvam so'dhigacchati. (19)

Translation :

(Thus after explaining the manifestation of the material world by the union of the modes of nature—is told the way to liberation by surpassing them)

When it is known that there is nothing beyond these modes of nature in all activities of the world and that these 'gunas' are the actual performers and the ātmā is understood as separate, and a witness of it all, then the being attains the spiritual nature. (19)

Spiritual explanation :

When besides the irā, pingalā and susumnā the sight is on that by which it always concentrates on the ātmā—then rising beyond the three gunas, gets established in My nature and becoming one with Me rises to the highest aspect of knowledge—above intelligence, and joins the Brahm.

Says the great Guru Sankar—"The being who is bound by the illusive knowledge of mankind, (ruled by or) situated in nature has attraction for its three qualities. The feelings of happiness, distress, false attachments etc. caused by the three gunas work as the connections of mankind with them. This joint nature is the cause of repeated briths and deaths. Getting born in hundreds of species is told as rebirths. This illusive knowledge due to lack of the true sense is the tying factor and getting aware of it and seeing the truth is the way to liberation. Thus it is said that the act, the causing instrument and the object of sense—are the three doers by way of the gunas and none other. The one who sees and understands this and knows the witness of it all—completely separate from the modes of natural gunas is the one who attains My spiritual nature. Actually in the form of body, mind etc. the natural modes are the real workers, whereas the soul as the witness is free from it all. Whosoever has a confirmed understanding of this, reaches the Godly aspect of nature and becomes like Him. This is the "mam sādharmyam āgatāh" (Ch.14 text 2). This is not posible by theroretical knowledge. Who has tied us to this world ? Tri-gunas, or irā, pingalā and susumnā in which the prān flows—connect the being to these gunas and the outward scenes of this world are carried on by it. As long as this flow is unchanged the scenes will continue. What can be done about it? Doing the sādhan of prān as per the Guru, the prān's flow will surpass the irā, pingalā and susumnā and thus its connection with the gunās will be cut out and they will not be able to tempt us any more. The spiritual sense will develop and

unite with the great knowledge of The Brahm. Then the ātmā will get known as being separate from the gunas. Although by the prān's flow in the irā, pinglā and susumnā is caused the attraction and attachment to material, yet to obtain the spiritual sight, sādhan has to be performed through these nerves only—to reach beyond the modes of nature. This art has to be learnt from a spiritual master. Those who master this art and surpass the gunas, see the acts of natural modes just as a witness—the soul too is a similar spectator. Making the prān steady and keeping the mind on the āgyā cakra—develops renunciation towards the material acts of the world. (19)

Text (20)

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुः खैर्विमुक्तोऽमृतमश्नुते। २०।

Gunān etān atitya trin dehi deha sumudbhavān
Janma mrtyu-jarā-dukhair vimukto'mrtam asnute (20)

Translation :

(It is said of the beings who get free of unworthy acts by the virtue of sattvaguna)

When the embodied being is able to transcend the three modes, he gets released from birth, death, old-age and their sorrows and thus enjoys the nectar of spiritual happiness. (20)

Spiritual explanation :

Rising above the three modes, stays in the parāvasthā of kriyā. He is the great Lord who is in the body, rather He is born in it, as the kootasth he becomes steady and frees the self from birth, death old age and distress, thus enjoys the eternal bliss.

This body is the resultant fruit of the tri-gunas. One

cannot free himself unless he rises above this bodily aspect, and for it the three gunas have to be surpassed, or a stage void of the irā, pingalā and susumnā has to be availed. This can be dome by kriyā ; by it, when the parāvasthā or advanced stage is attained, then the atom of the living unites with the atom of the Brahm, and the living being becomes the non-living Brahm, in other words his indriyas too become like Brahm. In the yoni-mudrā is perceived an atom of the Brahm like the atom of a sparkling jewel, seeing which the indriyas get quenched and stay in a (fixed) calm position without hankering for anything. This is the effect of kriyā's parāvasthā, by it the embodied man attains the spiritual nature, the 'madbhāva' of the Lord. How does it happen ? In the advanced stage of kriyā, the mind does not wander elsewhere. By the virtue of the ātmā absorbing in the Paramātmā or by the (individual) soul's intoxicating unity with the Great soul, the Godly position is reached—by understanding the manifestation of the basic element and the nature of the natural gunas. He is the all-pervading God—the lighted starry-planet of the kootasth is the omnipresent God. He is instilled in all, like oil in the oil-seeds, butter in the milk and fire in the wood. Similar to the production of these things by churning, rubbing etc. : by the rubbing of prān and apān (breath)—this encaved supreme being can be made to appear. The truly knowledgeable enlightened being is a form of the Great soul. By establishing the self in the parāvasthā of kriyā, the ego ceases to exist. This is the position of the internal sky, it is a form of the heavenly Brahm The soul pervades the body from head to toe, by it—is the light or life of the body, without which it would be dead. The root of this power plant is within the heart (it is) as a very subtle atom. This atom of Brahm gets presented as the form of Brahm in the parāvasthā of kriyā. Thus the Great Lord kootasth gets born as the body of

the living being and in the advanced stage of kriyā, by attaining the steady fixed position, gets liberated from birth, death old-age and sorrows etc.—'reaching the eternal position beyond the body. (20)

Text (21)

अर्जुन उवाच
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते। २१।

Arjuna uvāca
Kair lingais trin gunān etān atito bhavati prabho
Kim ācarah katham caitans trin gunān ativartate. (21)

Translation :

Arjuna inquires:

My Lord, what are the symptoms, and what is the behaviour of the one who is transcendental to these modes? How can the being transcend these modes of nature? (21)

Spiritual explanation :

(Wishing to get enlightened) *The (light of the body) bright one speaks or inquires ?—what are the signs of these three and how does one go beyond them? And where does he stay? what are these three modes like? And how do people stay by them? O Lord! You are the Superior Person of this body, thus You please tell me.*

After knowing that the three modes are the tying factors of the being. The sādhak quite naturally wishes to become wise about the ways of surpassing these modes of nature. Thus Arjuna says—O Lord! You have already told the symptoms of the three gunas which cause the sufferings of the being and I have listenened to it and understood it. Now please tell me how to rise above these three seeds of life and death, and what are the marks by which one

can be understood as being beyond the three gunas of nature? Not recognizing the true symptoms we may wrongly be proud of ourselves. (21)

Text (22)

श्रीभगवानुवाच
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति। २२।

Shri Bhagavān uvāca
Prakāsam ca pravrittim ca moham eva ca pāndava
Na dvesti sampravrittāni na nivrittāni kānksati. (22)

Translation :

(In the 54th text of the 2nd chapter were told the marks of a 'sthita-pragya' or one who is well steady, yet to know it in more details Arjuna asks, and the Lord replies in the next six texts)

By 'prakās' (light) should be understood illuminating act of 'Sattva'; 'pravritti' is the attached attitude that entangles in action and 'moha' is the act of rajoguna which creates delusion. These three are told according to their qualities. One who is neither distressed by any of these qualities when they are present, nor longs for any when they disappear, is seated as if unconcerned, thus he is situated beyond these material modes of nature.

(Due to the nature of 'tamas', I am getting deluded and foolish, due to 'rajas' nature I am getting caught by material attachment—which grieves me. Due to 'Sattva's light I am getting knowledgeable and involved happily in its intelligence—All these attitudes are the catching nature of the three gunas, they work as obstacles on the path beyond the tri-gunas. A person who surpasses the gunas-is unconcerned by their presence or absence—Shankar) (22)

Spiritual explanation :

It is experienced by the kootasth.—In the parāvasthā of kriyā is a light which is neither like day nor like night. By it one gets drawn and attains the nature of the Lord, becoming exalted loses all other attractions and gets intoxicated by his devotion at the feet of the Lord. Thus he neither wishes to be, nor not to be. He rides on the head as if someone is present there Rising in this manner, surpasses the tri-gunas or moves in a subtle way in the Brahm-nāri, by-passing the irā, pingla and susumnā. This is the single aspect in which he stays beyond the gunas. Being as such, stays by My nature. In this way, (the advanced stage of) Kriyā's parāvasthā is told as far as possible. (It is a steady fixed state explainable by the spiritual master, the GURU')

Ordinarily that which we know as light,, is not the kind of light which is seen in the parāvasthā of kriyā. But it is not a dark or unlighted situation either, yet it is not even illuminated. It is a wondrous brightness which cannot be perceived by the indriyas or sense organs.

Says the upanisad—

'na tatra suryot bhāti na chandratārakam
nemā vidyuto bhānti kuto'yamagnih
tameva bhāntamanubhāti sarva'
tasya bhāsā sarvam-idam vibhāti (Kathopanisad $^{2}/_{2}$)

Although the sun lights up everything—

It too cannot light the soul or ātmā which exists in everybody. Similarly the moon, the stars or all the lights put together too, cannot light Him. Thus, how can it be possible for the fire that we perceive to be successful in doing so! what more ! all the lighted things, even the sun etc. are by His source of light As the wood lights up only by the contact of fire it does not burn by its own nature so the sun etc are heated and lighted by His light only. In this way that one Brahm is the light of the lighted

The lighted aspect of this Brahm can be self-experienced or known by a variety of acts. It can be well understood that without a lighted form light cannot be passed on.

Brahm is the personification of light, thus by His eternal, immortal light the universe is lighted.

"Esa sarvesu bhutesu goorh-ātmā na prakāsate,
Drisyate tvagrayā buddhyā sooksmayā sooksma-darsibhih."
(Kathopanisad 1/3)

—The Brahm—although present in all (even in the creator-Brahmā) is hidden in the form of atmā and does not get perceived by any or lighted before anyone, because seeing and hearing are also infected by the lower quality of knowledge. If so, then how do the patient devoted ones get liberated from sorrows by meditating on Him? He cannot be known by impurity laden knowledge; but the nurtured, advanced, concentrated mind, having the capability to grasp subtle things can observe Him.

The most subtle things can be seen by making the mind steady (by concentration etc.). The one whose mind does not get diverted can visualize the bright light of the ātmā—

"(kseena dosāh yatayah pasyanti)"

Those whose 'chitt' knows not another, but is only fixed on the pure, light that is 'His', do not wish to leave their high position and go elsewhere, they are ready for liberation from this world ; but those who have already crossed the ocean of this world do not eagerly wish for anything, not even for the above position and neither are they disturbed by their chitt getting down to the worldly aspect (if at all). They see the Brahm in every position, thus they do not have to say—"I will be established with the Great One, and not look elsewhere" These thoughts are no more their cup of tea, since they have no wants, nothing of the material world or of the higher one, is wished for—not even that which they might not have experienced or enjoyed

"ye ye kāmā durlabhā martyaloke
sarvān kāmānschandatah prārtha yasva
imā rāmāh sarathāh saturyā
na heedrsā lambhaneeyā manusyaih"

(Kathopanisad 1 I 25)

"All that is very difficult to get on this earthly planet of man pray for them all, as you may wish. Wise, learned, skilful in arts, lovely maidens riding on chariots wait for you, they are those who are difficult to attain by man."

Advancing well in sādhan, all these besides other objects which can be desired by a being get naturally presented to him, yet the one who discards them like waste or spit is surely a sādhak of great reputation, but still greater is he, who sees no difference in these or the divine objects. Due to desires of the sense-organs the passion-fulfilling material seems enjoyable, whereas there is pain in accepting that which is distressing, but those who have surpassed the mind, intelligence and indriyas and are knowers of the Brahm, whose prān-power (the movement of which can tempt the mind) is seated on top of the head and does not come down are such that see no good or evil and are lost in their own intoxicated position, because they have risen above the tri-gunas or the irā, pinglā and susumnā. Thus the modes of nature cannot guide them towards material desires. When the prān moves in a subtle manner in the Brahm-nāri (nerve) then a stage beyond the gunas is attained. This is the mental attitude which is fixed and steady, it does not diversify. Situating as such the position of the Brahm is gained. This is the parāvasthā of kriyā This is the disposition of the Guru As of it is said—

"Gukarah prathamo varno māyādi gunabhāsakah,
Rukāro dviteeyo Brahm māyā-bhrāntı vimochakah"

The 'Gu' of 'Guru' is māyā or that which has qualities or gunas. The power at the (base) moolādhār reaches a special position when it comes to the heart and moves in and out of

it somewhat like the fibres in a lotus-stalk. This stage is known as that of the 'Hans'(swan), when it goes through the prān and the 'bindu' (divine dot or spot) is seen, then it becomes 'rupa' (beauty) or the Kootasth. The 'Gu' of the 'guru' stays only upto here, after it the 'ru' takes over, which clears all delusion. Then it is the parāvasthā of kriyā, the divine beauty of the blemishless Brahm In this position all becomes still. This steady, fixed state is the stage which is beyond all gunas.

These saints of the parāvasthā—after their achievement of the same are not totally cut out from worldly acts, but since they have subjugated all worldly desires, nature cannot bring them down from their high post. They are out of this world in the parāvasthā or advanced stage of kriyā, where rajoguna or tamoguna cannot even approach them. A stream-line of sattva sometimes touches them, but for it too, it is not possible to lower them from their attained heights of the self-form.(22)

Text (23)

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते । २३ ।

Udāsinavad āsino gunair yo na vicālyate
Gunā vartanta ity evam yo' vatisthati nengate. (23)

Translation :

(In this way after explaining the self-experiencing symptoms of the 'gunāteet' person who is above all gunas, the outward behaviour of such persons is told in three texts)

(1) Being situated beyond the material modes of nature—such persons hardly react, they remain unconcerned and firm, seated like a witness only.

(2) Knowing all pleasure and pain as acts of the modes alone, they are uneffected by them.

(3) Knowing the truth about the acts of the gunas—sattva etc, they stay aloof, calm and quiet without connecting the self with them. (23)

Spiritual explanation :

The gunas are as they are—the air is still like a steady flame.

Similar to the steady flame in a non-airy place is the prān—internal breath of a yogi, with it, even the mind gets calm and steady. Such a mind does not desire anything any more. But as long as the nature of the body exists, till then the body has to bear its fruits of destiny. Yet, the mind stays uneffected, thus sorrow and joy cannot depress or excite the yogi of this standard. In the high spiritual transcendental state of mind the " turyāvasthā"—worldly material is untouched. Out of the four stages of the being, such as waking, sleeping, dreaming and turyāvasthā, the first three are stages of suffering or happiness The fourth is the Godly aspect where there is nothing to suffer or bear Beyond the kootasth is the Man who is established in a position beyond the gunas, He is the Brahm. It is He, who initiates acts, but the one who does the acts is the individual living (soul, the prān or the) being—who gets entangled passionately. The Kootasth is the Great one, it is the atom and the micro-atom. It has a silvery brightness, surpassing it is the Supreme Man or Lord Siva. The breath itself is of Brahm, through it the Brahm can be reached Reaching there all becomes one, and thus seeing this one, everything can be seen. The mind is the creator of all, whosoever's mind—that abides by the Kootasth becomes the all-knowing. In the parāvasthā of Kriyā, the sādhak gets the spiritual nature of Brahm and thus all his worldly aspects (moving or unmoving) get dispelled Mind is also the birth-place of different sentiments, by its likes and dislikes the brain works and thinks of the objects accordingly Similarly when

the mind gets absorbed in the Brahm, then all living and unliving objects are cast off by this brain. This is the stage of kriyā's parāvasthā. It is the united state of the ātmā with the Paramātmā, by it all seeing and hearing gets consolidated since the chitt is totally concentrated on Him, and thus all materialistic values are completely destroyed. He, in the angry form of Siva—destroys all, and He, in the Brahm-form releases from birth and death. Therefore one should always concentrate on Him only. There is no other thing, better than Him in the universe. Meditating on Him, all things get naturally renounced, and the mind too, is thus free from wants. In this way likes and dislikes, love and hate all disappear. An indifferent, unconcerned attitude for all outward aspects becomes part of the nature which is above all nature. Nothing is able to disturb the mind of such an introvert. Although the stream of the world keeps flowing, yet it does not drown the yogi or sādhak who just floats on its passionate waters. Such a position is naturally attained by the prān that rises to the head. This is the still air by which the flame of breath or life—lights without a flicker. Similar to it is the one beyond the gunas of nature, whose heart beats do not vary by the distress, the happiness and the attractions of this world or that. (23)

Text (24)

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः। २४।

Sama-duhkha-sukhah svasthah sama-lostāsma kāncanah
Tulya-priyāpriyo dhiras tulya-nindātma-samstutih. (24)

Tranlation :

More said the Lord-(4) they have a balanced mind in happiness and distress, (5) have a broad healthy outlook established as a witness (6) look' on a clod, a stone and

a piece of gold with an equal eye. (7) treat dear and undear alike (8) they are wise and hold praise and blame to be the same (9) are unchanged in honour and dishonour—are those that have transcended the modes of nature (24)

Spiritual explanation :

Abiding by the true self-stays equally balanced in sorrow or happiness, riches or poverty, honour or dishonour Like the drunk, who is similar to both, dear or under—friend and foe. The mind is governed by the spiritual intelligence, beyond the worldly sense

This is the state in the parāvasthā of kriyā This is the higher knowledge by which one establishes in the true self. The one who is intoxicated by this ānand, does not know or bother about worldly pleasure and pain. Sorrow and happiness are felt by the heart or mind, but when these are sort of missing due to being lost in higher aspects of consciousness, then how can they cause the feelings connected with material things Thus the self or person—situated in ātmā is naturally balanced in sorrow or happiness, honour or dishonour—having an equal eye for favourable or unfavourable. Only the one who is bound by the 'gunas' or modes of nature is affected by natural or material matters such as praise or blame etc., but the liberated sādhak who crosses these modes has nothing to worry about He is equally disposed and thus loves or hates none. Gaining the true (parā) intelligence, he is intoxicated by the conciousness, rather he is above all (material) consciousness and lost in his prān's (spiritual) ānand—situating beyond the modes of material nature. (24)

Text (25)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते। २५।

Mānāpamānayos tulyas tulyo mitrāri-paksayoh
Sarvārambha-parityāgi gunātitah sa ucyate. (25)

Translation :

Still more is said:(10) being unimpressed by good or bad words for the self (11) behaving similar towards friend and foe (12) sacrificing all sorts of acts or being free of all attachments. Being as such or possessing such natural qualities the man is said to be above all 'gunas' (modes of nature). (25)

Spiritual explanation :

Always established equally in all conditions whether placed high or low, dealing with friend or foe, gain or loss, all are similar to the intoxicated. All is sacrificed before it is started, rather no acts are wished for in the parāvasthā of kriyā—Such is the state beyond the modes of nature. or gunas.

Similar to the intoxicated, who is not bothered by winning or losing is the one who is above the gunas. He does not engage himself willingly in any acts, simply does, if he is told to do, or at times even does after being stopped, he fails to hear. He is hardly aware of what he eats, not knowing the difference of meals—vegetarian or non-vegaterian (either). Eats what he gets, that's all. Does whatever he feels, but is neither sorry, nor happy about the acts. Fame or defame,nothing matters to him. He neither loves nor hates. Worldly matters are not grasped by him. (25)

Text (26)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते। २६।

Mām ca yo'vyabhicārena bhakti yogena sevate
Sa gunān samatityaitān brahm-bhuyāya kalpate. (26)

Translation :

(How the three material modes can be surpassed is thus told). Engaging the self totally in devotional service to the Lord, not turning away by anything, under any circumstances—the 'bhakta' or devetee transcends the three material modes of nature. (26)

Spiritual explanation :

'Māmca'—(Me), the one who does kriyā or acts for. Me without any deviation of mind—in a chaste manner—abiding by the kootasth solely, with eye fixed on it, thus staying in the ātmā—one who does his kriyā acts of dhārnā, dhyān and samādhi with belief in the master's words and according to his teachings, reaching the higher stage of kriyā's parāvasthā and staying by it permanently, crosses the 3gunas and rises to the level of Brahm—and thinks of uniting with Him—(AUM)

Now the Lord explains how the tri-gunas can be overcome. It is done by total devotion and pure loving service to the Lord, which is told as 'bhakti-yoga, what is this pure love or bhakti ? Says the master Shankar—

"Na kadācit yo vyabhicarit tena bhaktiyogena bhajanam."

—That unifying love—which never, ever, even thinks of another is the pure bhakti-yoga. Such a chaste love is that by which the Lord is worshipped. It is most common for different attitudes to rise within ourselves, but that mind or heart in which no other attitude arises, due to the understanding of the ātmā or the Lord being present in all that is ; He is also the 'I', and barring Him, no other selfish ego is the feeling of such a self, is the one by whose pure devotion the Lord gets worshipped.

All forms of the world, living or unliving are by the Lord, nothing exists without Him—such an aspect of the mind can truly and naturally worship the Lord This is not just big talk, but of course it cannot be set in, simply by thinking. Such a solely unified position is only possible

when the self does not get moved by anything such as a sound, touch, beauty, taste or smell. To attain this stage, the mind has to be made firmly devoted. If other attractions can cause the mind to deviate, then where does the purity remain? Thus to make it face the ātmā only, 'kriyā' has to be practiced. By 'kriyā', when the prān becomes well steady, the mind too gets untouched by outward vibrations. This vibrationless mind is the suitable place for the spring of 'bhakti' to rise. These conditions do not appear as long as the breath flows in irā-pingalā. By regular acts of kriyā—the steady prān starts flowing in the susumnā, when this becomes a long-term situation, then the prān rises to the head and situates there. This causes a steady, permanent aspect of the mind, and thus the sādhak surpasses the material modes of nature and establishes in the high position from where he has no fear of falling down. Alas preaching, singing or crying only, will not help. A worldly attracted person cannot be a true devotee. Devoting the mind to gain true knowledge and the heart to fill with pure love or bhakti for the Lord is the way to final uplifting of the self.

Pāvak rupi 'Ram hai, sab ghat rahā samāya, chit chak-mak jin naheen hatyo dhuān ho—ho jāya.'—Kabir compares Ram or the Lord with fire which is present in every being, the one who cannot remove or discard his imaginative attitudes, cannot be fortunate enough to see that fire, as his sight is covered by the smoke of delusion.

Chittah kāranam-arthānām tasmin-nasti jagat-traym,
Tasmin kseene jagat kseenam taccikitsyam prayatnatah

—Desirous attitudēs are stored in the citta (mind and heart), in it are the three worlds. By the waning of this citta, the worldly matters also diminish. Thus it is necessary to treat the citta and work for dissolving it.

That which is beyond name and form, is not easy to achieve ; unless name and form are wiped off, it cannot be availed of.

Says Kabir—

Nis-din dame birhini antar-gat ki lāya.
Dās kabirā kā bujhe satguru gaye lagāya
Jo jan birhee nām ke sadā magan man manha
Yā darpan ki sundari kahu na pakari banha

—Kabir is the separated lover, who is getting scorched by the heat of separation day and night, although the loved one is hiding in the depths of the self, sitting in solitude. Can another understand this fiery heat of separation ? This fire has been lighted by the good Guru It is due to the distance from the Lord, Kabir desires nothing but the Lord. Reaching the Param-ātmā he will get cooled from the inside, his mind is intoxicated by the thought of uniting with Him ; but the thought of meeting Him or seeing Him as the common loved one is wrong—it does not happen that way. What is seen in the kootasth looks to be somewhat like Him, but advancing towards Him and trying to hold Him, one gets disappointed—like trying to hold the maiden's reflection which is reflected or seen in the mirror but cannot be caught hold of. If it was possible then the moving life would change to the unliving object. Thus reaching Him, we do not reach Him, catching Him we cannot hold Him; but the one who grieves for Him has no other desire, as such the (vibrating) changing attitudes of His citta are missing ; therefore whatever he sees he knows it all to be of the Lord or Visnu. This world is also an imagination of the mind—as long as such a mind is there, the manifestations will exist and Brahm will be covered and left unseen. So we see that actual worship is done by controlling the mind and the best way to control the mind is through kriyā. (26)

Text (27)

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च। २७।

Brahmano hi pratisthāham amritasyāvyayasya ca
Sāsvatasya ca dharmasya sukhasyaikāntikasya ca. (27)

Thus ends the fourteenth chapter of Srimad Bhagvad Gitā in the matter of the three gunas or modes of nature.

Translation :

(Having the qualities or symptoms mentioned above, the being gets capable of uniting-with the Brahm. As such he knows that)—'I' am the Brahm similar to the lighted sphere of the sun, 'I' am the light of the Brahm, being ever liberated and eternal—'I' am established freedom, 'I' am the eternally established religion (dharma) for liberation, because of 'My' purity and true existence, being a form of spiritual ānand 'I' am the ever-flowing source of happiness. Thus My devotees who have attained My nature, are logically fit to attain My form without any doubt.

In the fourteenth chapter the Lord has said that His true devotees cross the ocean of this world (formed by the three gunas that attract the being towards it) without much difficulty, rather they pass by it quite happily. (27)

Spiritual explanation :

By kriyā acts when the sādhak establishes in the Brahm, then reaching the eternal, immortal nectar flows and unites the yogi with the Brahm, thus unchanging infinity is gained—because when Brahm is all in all, then that which is destroyed (so to say) is also not destroyed, since it is nothing but the Brahm only—the truth that is immortal unchangeable—how can it be destroyed ? By all time involvement with Him becomes like Him only—abiding by the same attitude. This is the (true) religion. No religiousness is religion—(to make it more clear) always staying in the ātmā, not

getting attracted by anything else is the religion. Doing the acts (learnt from the Guru) without being greedy of the fruits, is religion. In this way the limit of happiness is reached, rather the devotee is able to situate in the balanced spiritual happiness of the parāvasthā. Those who do kriyā, can all, get this feeling little or more now and again. For happiness—how all keep flattering or working for sires, not knowing that the true sires are only those who abide always by the Kootasth, with the power of their ātmā and the divine sight which sees nothing other than it. Real happiness can only be granted by such great saints, we can achieve it for sometime by their blessing, but alas! we do not aim for the everlasting happiness. All should wish for and try to get this true ānand!!!

It has been said in the previous terxt that whosoever worships 'Me' with true devotion surpasses the tri-gunas and attains the nature of Brahm, thus it can be understood that it is necessary to overcome the modes of nature to attain the Brahm-aspect, in other words one must rise beyond the irā, pinglā and susumnā. When it is said—'I' am a form of Brahm, then who is this 'I' as mentioned here? It is the (living) Caitanya, the speaker of the Gitā. Brahm is the last destination, He is above discriminating limitation, He is the one 'existent' beyond all modes of nature. It can be understood by the parāvasthā of kriyā. It is of a form which surpasses all gunas, it is untouched, unused, it does not contain happiness or unhappiness, Similar to the vapour which is the evaporated form of water, or the snow which is the set form of water is the formless, unentangled, world-pervading ātmā's concentrated light of the Kootash-Caitanya. He is Lord Krisna—Arjuna's knowledge-giver, teacher of all those who worship Him. Therefore, if there is anything, by which the formless Brahm can be represented or understood, then it is the Kootasth—Caitanya—Sri Krisna. The Kootasth and the Brahm are one only, but the difference is that the

Brahm is beyond the mind or intelligence, whereas the Kootasth can be grasped by them, yet, these cannot be known as separate. Like the lotus that blooms in the pond is the Kootasth which spreads its beauty in the pond of Brahm. It is the form of the formless. The bhakta or loving devotee gets gratified by visualizing the beauty of this kootasth.'

"Ekas-tvam-ātmā Purusah purānah
Satyah Svayam Jyotir-anant ādyah"

—Everywhere you are present in a similar way, You are the ātmā of all beings, You are situated in all bodies. You are the eternal true form of Light—by Yourself You are the unending beginning of all. The worshippers of this Kootasth Caitanya become the all-present form of Brahm in the parāvasthā of Kriyā. But this is an unexplainable aspect which is beyond our mind or indriyas (sense organs). This unexplainable Brahm presents itself through its very own power of māyā-the source of energy which is the exhibited form of the Lord or the Supreme Man. The yogis name it the kootasth Caitanya and entering it, they gain the knowledge of the supreme Lord. When the 'I' or the self is experienced as the Brahm, then the whole universe gets known as the Brahm (*sarva Brahm mayam jagat*) Thus when the ātmā becomes the Paramātma or the united soul then a separate entity of 'I' ceases to exist. This position is availed by reaching such a situation through kriyā. This is the nectarine, unchanging unending state. Those who establish the self in such a condition, can understand that the parāvasthā of kriyā is the only perpetual religion by which true ānand (happiness) and real peace is availed. No worldly material or service can fetch it. Depending on the soul can be traced the limtless source of sole happiness, after which nothing is desired. By this desirelessness is attained eternal peace, and this eternal state is achieved by making the prān-vāyu (or internal breath) steady. The womb of Brahm is the eternal source, reaching it, the form of Brahm is

gained. All get born from here and are absorbed in it The cycle of birth and death of the being continues in this world and many lives are just wasted away, but the ones who hold on to the axle of the prān with determination—are the only ones who get relieved of this whirling round. (27)

Thus ends the spiritual explanation of the fourteenth chapter of Gitā named—

Shyāmācharana Ādhyātmik deepikā
or Shyāmācharana's spiritual light.

The Essence or the Fourteenth Chapter :

The omnipresent Brahm is without a form or is bodiless, but entering the body He takes a form and a name. Similar to the part-reflections of the sky (clouds etc.) in the uncountable bodies of water is the inlaid light of the kootasth in each body with the atomic 'bindu' or power-point of the Great Brahm as a reflection of Him. By its fond application to the body the unceasing Kootasth Brahm seems to be a part of the body. With the contraption of irā, pingalā and susumnā —the Godly ātmā gets worldly by the five elements, mind, intelligence and ego, engaging with the living aspect of the being. This engagement is broken off by the advanced stage of kriyā The ātmā's pure form gets covered by the contact of its kootasth with the five elements and thus it is not clearly seen, as in a dirty mirror—all seems hazy. This condition which makes the Brahm invisible is caused by the prān's flow in the irā-pingalā. The flow of prān in irā gives rise to desires, and the passionate mind—misguided by them, forgets the real self ; by the pran flowing in the pingalā the being loses his senses or behaves like mad, he becomes lazy and gets caught by foolish ignorance, drowning in the pool of darkness. By prān's flow in the susumnā-saintly thoughts arise and fill the being's mind. According to the flow of prān, the mind's aspects keep changing, therefore it is needed to make the breath steady, this is possible by concentrating on the breath—by it the playfulness of the breath decreases. The more one practices this act or kriyā, the more he establishes in Godly thoughts or sattvaguna. A good increase of this guna or nature reduces desires and gradually a desireless state is achieved. If the body is forsaken in such a state, then the sādhak attains Brahm-lokā, because he is in the thoughts of Brahm and no other ; since he is free of the lower qualities of nature he avails spiritual happiness and situates in it. Dying whilst engaged in rajoguna or tamoguna, the next life received

is bound by worldly action or ignorance. Long time practice of kriyā increases sattvaguna and the breath rises to the head—giving a state of peace and calm. Those who do kriyā with desirous aspects return in the human form after dying, but those who do not engage in it are not able to drop their passionate attitudes ever—their sight or attraction is towards the low-lying and similar is their destiny. All acts are guided by (the 3 qualities of nature or) the tri-gunas and depend on the prān's flow in the irā, pingalā and susumnā. Ātmā is beyond all these, thus it is known as being above the three modes of material nature. As long as the flow is present in irā, pingalā and susumnā, till then none can get liberated, but the one who has learnt to abide by the ātmā regularly, does not get attracted by (the acts of) the gunas or natural modes and thus attains a fixed position. By his spiritual intelligence he enters the divinity and achieves immortality. In this way abiding by the parāvasthā of kriyā—is always possible. Such a sādhak attains the Godly nature, having no wish his prān flows in a subtle manner within the Brahm-nāri—specifically, not in the irā-pingalā or susumnā. This is the surpassing of the modes of nature. All qualities of nature get directed by the prān's flow, therefore when the air-flow is steady the qualities of the gunas or modes of nature lose their existence. A person established as such (above the modes of nature), always has a balanced equal-minded view of everything, be it diamonds or pebbles, honour or dishonour, praise or blame, friend or foe—all are similar to him. Foreever situated in such an aspect of nature-is the one who is worthy of liberation from life or death.

Chapter XV

Purusottam yoga

Text (1)

श्रीभगवानुवाच
ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् । १ ।

Shri Bhagavān uvāca
Oordhva Mûlam adhah–sākham asvattham prāhur avyayam
Chandāmsi yasya parnāni yas tam veda sa veda–vit (1)

Translation :

Said the Lord,

(Spiritual true knowledge and divine Love are not possible without renunciation, thus the Lord preaches renunciation and knowledge jointly in this fifteenth chapter).

[At the end of the fourteenth chapter in the 26th, 27th texts by 'mām ca yo'vyabhicārena' etc. it was told that by undeviated love for God — the devotees gain knowledge and as a result get liberated. But for one who is not materially unattached or renunciated it is not possible to be totally devoted or knowledgeable, thus to explain knowledge with

renunciation—the world's form is described in a symbolic manner by the first one and a half texts', said the Lord—The roots of this world's tree are upward-facing (superior). It is drawn from the or born from the Supreme Man as its root—from that which is above the perishable or the imperishable. From this root—'Purusottam', is dispersed the Hiranya-garbha or the first golden-womb. It branches out like the tree. It is named 'Asvattha'—is thus labelled because it is that which is perishable, it cannot be believed in. Yet it is said to be that which is unspent, because its flow carries on without resting.

"Urdhvamoolo'vāksākh eso'svathah Sanātanah"
(Kath. Upanisad)

Its branches spread downwards and are filled with demi-gods, men, reptiles and animals etc. The Vedas are the leaves of this tree of the world, they expound the theory of scriptures by granting the good or bad fruits of acts and thus carry on the world as a place for the beings to shelter in. The Vedas declare the pious or sinful acts and as per the acts distribute the fruits which are grown by such acts only. [Similar to the leaves which protect the tree, are the 3 Vedas which protect the tree of the world—because by them are the pious or sinful acts : and showing the cause of good and evil, are presented the....fruits of acts.—Shankar]

The one who understands this world as such is the knower of the Vedas. God is the root of the manifested form of the World-tree. Brahmā or the creator etc are just by a part of the Lord 'Nārāyan', or are placed as branches. This world-tree is perishable, but its flow is eternal. By the Vedas is determined the way to enact in this world, thus they are told as that which should be served (known), mastered and enjoyed Therefore one who has been endowed with such knowledge is the man worthy of praise (1)

Spiritual explanation :

It is experienced by the kootasth—the roots are up whereas the branches are down. Head is high up but hands and legs are placed down. Such is the asvatha-tree or body. The leaves and flowers visualized in the kootasth are the vedic verses-reflected on this tree, knowing them as such—is knowing the Vedas.

Even the great Guru Sankarācārya says that this tree of the world has downward stretching branches which are by way of heaven and hell, obliquely or crookedly spread—drawn down by spirits of the departed and other body-forms. The seven divisions of the universe rising from the earth upwards are the bhuh, bhuvah, svah, mahah, janah, tapah and satyah—in these seven worlds reside Brahmā etc. and other body forms resting as birds on the tree which is symbolic of the universe. By the word root is understood something which is at the base or laid down, but this tree's roots are upwards and the branches are downwards. This root is the crown of the head or the brain It is the Sahasrār or the place of Visnu the Lord.*

The Siva-devotees speak of it as the place of Siva, the Visnu-bhaktas say that it is the Supreme Person Visnu's abode, the Goddess worshippers describe it as the source

* By this one must not take the brain to be the real thing, it is only a multi-function organ of the being's body where the ātmā's light presents itslef in various ways. but these aspects are not of the true living Caitanya By the death or the end of the body the life or Caitanya' does not diminish, rather, by the life leaving the body , the body deceases Thus we can know that words are not the real thing, but by the power of which they are spoken—the ātmā—is the actual knowable, similarly the breath is not the truth—without that by which it exists—the ātmā Beauty cannot be seen without the sight, above all mind is useless without that which makes it aware Acts stay undone if the doer is lacking. All put tograther everything is unreal—therefore the real one should be experienced and known Out of all the limbs of the Human body, within the brain is the Lord's particular presence—in that—which is known as the thousand-petal-lotus or sahasrār

of energy, whereas some of the purified sages speak of it as the (joining) juncture of Man and nature, yet others call it the starting' point.

In praise of it is said—

Iha sthānam jnātvā niyat-nij-chitto narvaro
na bhuyāt sansāre kvacid-api ca baddhas-tribhuvane,
Samagrā shaktih syān-niyam-manas-tasya kritmah ;
Sadā kartum hartum khagatirapi vāni suvimalā.

—By knowing—this thousand petalled lotus, one who can situate his inner-self within it, is the best of men. As such, he is never tied down anywhere in the world or in the three worlds. A person with such a commemoration gets the power to rise above time. He is capable of creation, sustenance and destruction. He can walk along the sky. (void path). The Goddess of speech always resides in his mouth.

Its importance crosses all limits by saying—

Brahmrandhre mano dattvā
Ksan-ārdham yadi tisthati
Sarva-pāpa-vinir-muktah
Sa yāti paramām gatim.

—If one can establish the mind, even for half an instant in the Brahma-randhra then all his sins are washed away and he attains the highest of abodes.

It is also written—

Asmin leenam mano yasya
Sa yogi mayi leeyate
Animādi-gunān bhuktvā
Svecchayā purusottamah

—One whose chitt absorbs in the Brahm–randhra is the Supreme Man. After enjoying (or gaining) spiritual virtues–animā etc. he absorbs in 'Me'.

From this thousand-petal-lotus—from the feet of Lord

Visnu who is present there, flow the three streams Gangā, Yamunā and Sarasvati (irā, pingalā, and susumnā—nerves) these three streams represent the three Vedas. By the acts as per these three Vedas—carried out through the irā, pingalā and susumnā—the three worlds stay well established. As long as these three are active, till then the bhuh, bhuvah, svah etc. the three worlds will also remain.

From that Sahasrār where everything absorbs into the 'One', from the place where nothing exists except the great void of the great sky, from it (the parāvasthā of kriya) is displayed the creation.

Saccidānand–vibhavāt sakalāt parmesvarāt
Āsicchaktis–tato nādo nādād-bindu-sam-udbhavah
—Sāradātilak

—The 'bindu' or the (significant) point is born from the vibration which rises from the Godly source of energy known as Ādyā Sakti.

When the fruitive acts of the living beings are on the verge of bearing fruits, then from the all-knowing witness: the Lord—who rewards the acts by fruits—appears the created world, the illusive Māyā and the man. Then appear the tri-gunas with the untold 'bindu'—which is the presentation of energy. The unliving portion of the bindu is the 'seed', and the living-unliving mixture is the 'nād' or vibration Nād is the prominent active stage of enlivened natural power or energy.

The word 'bindu' is created by placing the vowel 'u' after the consonant 'd'—thus is formed and understood a word. That which is embodied is known as 'bindu' or 'dot'. By lines many figures can be made such as a rectangle, triangle etc. but a line is just an aggregate form of the dot. A dot is something which cannot be divided, but by drawing out this dot or carrying it on, an illusion of many dots is created, their aggregate form is the line. By ascertained

application of lines can be drawn different figures such as the square circle etc.

Similarly by a little particle of Himself, the undivided Brahm presents different figures in various ways through His creative energy of Māyā which makes the 'One' understood as many. In the Sahasrār is situated the great Brahm, or the great (Mother) nature ; in the āgyā cakra it is present as great Siva, and at the Visuddha-cakra it is the sky or the 'bindu form' of the Lord. At the anāhat-cakra the same is in nād or air form, at the manipur it is the light-form Siva, at svādhisthān it is water-form (Visnu) and at the moolādhar it is the earth represented as Brahmā—the creator, by which is born all the creation. In this way, we see that this body of ours is the resting place of the Godly ones. Establishing in parāvasthā of kriyā, a sound or nād is heard from the void. By a portion of this 'nād-Brahm' is the world and in half a measure of it is the parāvasthā's steady state. The ātmā rests in the heart just like a nestling in a nest. When this ātmā is desirous of the world, then it is the being, and when it gets free of desires, then it is the Siva. The parāvasthā of kriyā is the unexplained state. From the undescribed Brahm rises the 'Man' which may be seen or may not be seen. Beyond this Supreme Man is nothing, He is the last limit and the fateful destination. One who can situate most naturally by it for some measure of time—surpasses all time or kāl. The form of the Supreme Man is like the Man's body, He is of (a lighted) thumb-size and can be seen in-between the eyebrows. The light which is as subtle as a part of a star that is one thousandth part of a hair is the life of the being This life or being goes to and fro in the 'susumnā'.

"Ajnarāt sanjāyate kālah." From the Brahm is Kāl (or all time)—the void, and from the void is air. Going up, the air condenses as water, water changes by cotation into dew, and by whipping—the dew changes to foam In the

foam appears the egg and from the egg comes Brahmā. From him the air, from the air the ॐ form of body; from it, at the moolādhār is Sāvitri or Jagad-dhātri (the Goddess form which holds the world together) and by it appear all the planets. Once again, reversing from here, performing kriyā (gāyatri), by it situating in the kootasth and then attaining the parāvasthā of kriyā, it is possible to visualize the light. Even eternal nectar is tasted. Then a specific condition is created from moolādhār to the base of genetic organ and from there to the navel. The air which exists from the heart to the head is the irā or prān-vāyu (breath of life) whereas pinglā flows in the lower regions. In between this lower and upper region is the susumnā. It is a form of fire. It turns all (things) to ashes and does the same with the self. From the throat to the head is the fire which is called the fire of Brahm. It is self enlightening. When these three airs unite at the navel and get steady right upto the heart, then the parāvasthā of kriyā is reached. By it the prān and apān get equally balanced and steady—this is told as annihilation. Creation thus takes place in steps from the Brahm to the body. This creation and destruction goes on repeating without staying in one condition, so it is called the 'Asvattha' and since this flow of making and destroying does not end so it is the unspent or unending. Similar to the leaves that keep the tree lively are the verses or desires of the being that keep the world's-tree alive. A form of these desires is seen in the kootasth as various virtues with different forms and colours etc. One who knows this kootasth is the knower of Vedas—

"Na Vedam Veda it-yāhur-Vedo Brahm sanātanam" This **Veda is** that by which the Brāhman (one who wishes to know **Brah**m) should educate himself, therefore doing kriyā is good for all By its practice, reaching the advanced state of it, the heart, prān, mind all become steady, they are the three knots that tie to the acts or yajna. They are

pure and are beyond the five elements (which are the base) The ātmā, naturally gets present at the time of birth in the form of breath and abides within the body. It is the birth-giver to all, nothing can (be born) live without the prān. *It is the life—bound by the being's age which depends* on His breath. As long as the breath exists the life stays. When the breath or prān-vāyu rises, to the head, then by it 'balamastu tejah'—strength and power are gained–yogic power, the being becomes all knowing, all-powerful and *omnipresent.*

After this the sàdhak absorbs in the Brahm: who is beyond all gunas or modes of nature (He is as the higher Sky) This parāvasthā of kriyā is not defined, although it has all the qualities, yet it is free of them all. In this *state (beyond all gunas)* the whole world unites, You, I, big, small, man, woman all become One, and thus, although all exists, yet none exists to define it. (1)

Text (2)

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके। २।

Adhas cordhvam prasitās tasya sākhā
Guna pravriddhā visaya–pravālāh
Adhas ca mulāny anusantatāni
Karmānu bandhini manusya–loke. (2)

Translation :

[More is said]—The first golden-egg is told as the main creator and the beings as the branches, out of them those with sinful acts are the smaller branches and they go to the animal species whereas those with pious acts rise to

the higher branches and spread as demigods etc., all these are branches of the world's tree, and they are all nurtured by the waters of sattvaguna etc., which helps them to grow. In this way, being connected with the gunas—the attitudes of the indriyas—smell, taste etc., are the tender foliage of this Tree, they get present as sprouts here and there, up and down. Of course, the main root is the Lord on the top, but these other roots are subordinate ones which tie the being to good or bad fruitive acts (karmānubandhini). By the ripened fruits of desires, when the credit is used up, then the beings that return to this earth get naturally attracted towards their previous inlaid aspects of acts and passions. This right of action is given to the humans only, and here we are talking about the human planet only. (2)

Spiritual explanation :

The branches or the nerves go up to the head ; Gunas or irā, pingalā and susumnā are well grown—within the kootasth is seen deep blood-red colour, this is visualized in the form of sages in the starry planet of the kootasth's light. Wishing to rise the being acts ambitiously and ties himself to his own ambitions, or fruitive acts.

The world's tree is yet more described in this text. According to one's desires the beings who stay in human form on this tree, get drawn towards pious or sinful acts. The reason for this is the kootasth-Brahm which is in the ājyā–cakra and above it. But its spread of power is controlled by the prān flowing in the nerves, which send the vibrations of good or bad acts to the mind. These active vibrations are dependant on the previous acts which tie the being. The irā, pingalā and susumnā or the three gunas activate the vibrations that cause this flow. This flow is increased by acts and thus the acts become the tying factor. The nerves from the moolādhār or the lowest point, stretch up to the ājya-cakra or the higher point. These nerves—tying to acts, are of two kinds, some are upward facing whilst

others are downward facing. The downward facing vibrations give rise to lower type of acts and thus lower the state of a being, at times he may even be born in the lower species of animals or reptiles etc. All births depend on the passions of the being. By the upward facing vibrations the being's good sattva-gunas are increased, these are the susumnā's vibrations, which enable the living being to see the light of the kootasth. The sages are represented by the blood-red matter within the light that is encaved in the kootasth. In such a light-form they abide in the kootasth. Inside it too, (like the outside) can be had the sense enjoyment of taste, smell, beauty and touch etc., the spiritual rise of the sādhak depends on the degree of his experience of these unnatural taste and smell etc., the more unnatural they get—the more spiritual he becomes. (2)

Text (3)

(Piercing the tree of the world by detachment)

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढ़ेन छित्त्वा ३।

Na rupam asyeh tathopolobhyate
Nānto na cādir na ca sampratisthā
Asvatham enam suvirudha-mulam
Asanga-sastrena dridhena chittvā (3)

Translation :

The real form of this tree cannot be perceived by anyone in this world. No one can know where it begins and where it ends, because it is eternal and endless. Its situation or the state of the world is also not understood, because it

cannot be cut down, but it can destroy. Thus, one must try to pierce it by the weapon of detachment and gain the true essence of knowledge. (3)

Spiritual explanation :

No being can attain it. It has no end and no beginning—because the whole world is of Brahm—it is not that well situated, it goes on gradually as it is. Above this body form of Brahm is the root as the head, establishing in it, or not going due to some reason but having belief in the Guru's words—doing kriya, without wishing anything but holding on strongly to the weapon of desirelessness and piercing the 'mool' (root) by kriyā act—learnt from the master.

Anything seen in the dream, vanishes on waking up, thus how can its existence be vowed upon. Similarly the world which is held on to, by the beings, due to the illusiveness of the mind, cannot actually be got. This can easily be understood by giving it a thought. It is the magic of Māyā only, which takes a form by the imaginataions of the mind. This world is like the figures seen in the sky, which instantly get wiped off by the moving clouds, thus how can it be known as the truth! Its being or not being, its start or finish, nothing can be known. It simply goes on, but a steady situation of it is hard to imagine. This world-tree is not the truth, although it seems to be so. When will the being become wise to this fact? For it is said—*'asanga sastrena dridhena chittvā,'* (pierce it by the weapon of detachment—this text). The imaginations which are a part of the mind will not be forsaken as long as the mind is there, therefore to pierce it, is needed the weapon of detachment. 'I' and 'my' are the main sources of attachment, therefore what is needed is the abolishing of the 'I' and 'my'. This ('I') aspect of the being is simply imagined in the kootasth Caitanya It rises by the playful character of the prān. If the prān is quitened, then the mind's imaginations will submerge in the mind itself. By deceasing of the mind the mental

imaginations will have no place to spring up in. For it the following is advised—In the upper portion of this form of body, in the crown of the head(brain) is the thousand-petal lotus. It is above the ãgyã-cakra When, by kriyã the prãn becomes steady—it rises to the top of the ãgyã-cakra. By it a wishless state is naturally attained, it is the stage beyond the three gunas. The yogi who avails this position is liberated. He has no connection with the body or indriyas. This is the actual detachment from the body, such a detaching act is possible by the acts of kriyã. Whosoever does kriyã with a concentrated mind, will get steady of mind and prãn and become desireless. As such, he will have no ties with the body or indriyas. This untied or 'asang' aspect is the desireless, detached position. On the amount of kriyã performed, depends the steadiness of prãn and mind and on them depends the detached aspect of the being. When this detached state gets long-term situated, then the pure stage of kriyã's parãvasthã is reached. It is the liberator, By the prãn-vãyu's situation in the heart, a very-very calm and steady aspect is developed; by it, is known the world as a form of Brahm. It is called the 'turyãvasthã' of the yogi. (3)

Text (4)

ततः पदं तत्परिमार्गितव्यं-
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरूषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी । ४ ।

Tatah padam tatparimãrgitavyam
Yasmin gatã na nivartanti bhuyah
Tam eva cãdyam purusam prapadye
Yatah pravrittih prasrtã purãni (4)

Translation :

So, performing the acts, one must research that place from which, having once reached, the being does not have to return to the world. Surrendering to the Supreme Person —from whom everything has begun and in whom everything is abiding since time immemorial is the main part of the act. (4)

Spiritual explanation :

After it—(pad) by performing kriyã, (tat) the atom of the kootasth Brahm should be entered into. Reaching there—does not return, it is the parãvasthã of kriyã ; tam eva cãdyam' is abiding by the Supreme Person who is seen beyond the kootasth and staying at his feet or in kriyã–well fixed. From this place, if the mind gets attracted by anything, then it becomes likewise. From this juncture starts the creation of all things.

High state at the feet or 'pad' of that great One is discussed. What is this great 'pad' ? Just by saying that the world is only a fiction, our mind or indriyas are not going to accept it. they simply apply themselves greedily to what they get or may get. Therefore this greed will not leave until it gets something which is better and a long lasting truth....But to taste this sort of a thing a detachment from the previous taste is needed, kriyã-acts can make this possible, and then the Brahm can be researched. This is not the work of a weak person, a strongly determined sãdhak only, can do it. Those who are such, and can concentrate well, can visualize the feet of the Lord by putting in lots of hard work. In the yonimudrã they get to see a lighted eye in the sky-form, which they keep looking at. In the atom of this eye are the three worlds, in it, is also the planet of earth, and I am in it. I am within all, and all are within me—it is the great astonishment!! The parãvasthã of kriyã is the Lord's feet or abode. Here, he—the highly

placed yogi always stays, his prān goes to the sahasrār and situating there, it never wishes to get down At such a place, the I and my decease and the Brahm pervades all over in the atomic form One who merges with this Brahm also turns to all and stays as all. The steady ātmā is the Lord—it gets endowed with the six main virtues (sar–aisvarya). One who always abides by the head is the demigod, one who stays in the kootasth is the Brāhman The kootasth is the king, the sage and the demigod. It is established in the form of Mother. The demigod within it, is none other than the Supreme Man. By practice of kriyā when the air gets steady from moolādhār to Brahmrandhra then this Supreme Personality gets worshipped It is said in the 31st chapter of the Yajur-veda—*'padabhyām bhumi-dishah srotram tathā lokān akalpayan'*—walking on and on by the two feet irā and pingalā, and keeping still from the base-or modādhār to the brain, the ears can hear everything, tele-communication is established and all planets get created Creation takes place by thinking, without attention to a thing, it cannot get created—anyway. Those who do kriyā whilst abiding in the kootasth, experience a manifested form of Brahm in the parāvasthā. Seeing this manifestation of the Brahm, nothing seems separate from Him, all becomes one Entering the atom of Brahm by kriyā and attaining its form, the yogis do not return anymore.

The world's touch, smell, beauty, taste and smell can attract them no longer. Due to the unresolving quiet mind, nothing is wished for, and thus getting down from the high place is not necessary, this sort of a manifested parāvasthā of kriyā is presented after the visual of the Lord in the kootasth. He is the eternal One, how to surrender to this Supreme Man? His two feet, which are the form of breath (coming and going) will have to be taken hold of The one who does the kriyā of breath, touches the feet of Visnu when he attains the steady form of breath. By reaching

this stage of spirituality, whatever wish flashes in the unwishing mind, gets fulfilled without delay. Thus all gets created naturally in such a position. By the fixed state of prān and mind the world is known simply as a void which presents the manifested world just by a violation of this fixed state. The mind, thus transgresses to this material world and getting attracted by it, it gets adversely involved. (4)

Text (5)

निर्मानमोहा जितसङ्गदोषा-
अध्यात्मनित्या विनिवृत्तकामाः।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत्। ५।

Nirmāna-moha jita sanga-dosā
Adhyātm–nityā vinivritta–kāmāh
Dvandvair vimuktāh sukh–dukha samjnair
Gacchanty amudhāh padam avyayam tat. (5)

Translation :

(Other qualities or ways by which God can be attained are thus told) 1) 'Nirmāna–mohā'—One who has freed himself of illusion, false prestige, and false association. 2) 'Jita–sanga–dosā'—who has conquered the material relations and is not tied by them, no matter how close they are 3) 'adhyātm–nityā'—by spirituality he understands the eternal and believes in Him. 4) 'Vinivritta–kamāh'—is free of lust and passion. 5) ' Sukh–dukh–samjnai dvandvair vimuktah'—is freed from duality that is the cause of happiness or distress, for example heat and cold. Thus the—6) 'amudha'—who is unbewildered and knows how to surrender to the Supreme Person attains the eternal kingdom of God (5)

Spiritual explanation :

Honour is not wished for, know none as their own,

are unwishing and free of dual concepts, being free of happiness or distress, abide by the parāvasthā of kriyā perpetually. Those who do not do such kriyā are the bewildered ones, those who do it rise to the eternal state or the advanced stage of kriyā's parāvasthā.

Here the Lord has explained the qualities of those who can attain this position. They forsake, rather they get freed from pride and illusion. A wish for being respected and being called pious or good ceases to exist, Thus it is necessary to be unproud of 'my things, my riches and my relations' etc., by attachment to these, we are regularly under some tension or in some trouble. This material attachment caused by deep sentiments towards one's own kith and kin, or greed for riches etc. is actually false association which binds one to family, society, nation and the world. Unless these are known as untrue by the cultivation of knowledge by which one can understand—that which is actually his own and that which is not his own —the obstructions to the Godly path will not get removed. Therefore (kriyā) regular spiritual acts are a must, as by its practical application (perpetually), an intoxicated, Godly surrendered aspect of mind will develop, without which, one is not able to keep up the acts for long time. True Love for God is the tonic which provides encouragement and power to involve in effortful acts which lead to the eternal kingdom of God*.

Depending on the intoxication of kriyā, is released the in toxication of the world. Thus by the release of passions etc , the dual-forms of this material world get cast off too, and as

---

Chin pare chin utre so to prem na hoya
Ātha pahar lāgā rahe prem kahāve soya (Kabir)

— Love is not that which intoxicates now and again (True) love is with (in) you for all time

such happiness and distress, heat and cold etc. do not trouble the sādhak anymore. The bewildered ones, lack in kriyā-acts and thus, lacking true knowledge they do not rise to the great position of the Lord's feet, whereas the understanding ones, forever engage themselves in kriyā, and as a fruit of it they get situated in the parāvasthā of kriyā, which is the only state that is beyond time, place, name and form. It is the eternal and the unchangeable. (5)

**"Yah to ghar hai prem kā*
mārag agam agādh,
Sir kāte palrā dhare
lage prem samādh?" (Kabir— the Saint)

—This body (the life of man) is the house of love, but the way to it (or this love) is very difficult. It cannot be easily approached, as all material ways are very unsteady and the road to it leads in a most steady manner. Reaching it is not possible without being in a fixed state. The stillness and depth of it cannot be measured. (where is the end of kriyā's paravastha!) How to get to this beloved, is thus told — Unless the head is cut off—equality cannot be achieved in love. By it is the prem-samādhi (fixing in steady love). Although the scale is made to measure equally— by placing some weight on the lighter side, yet if the rod of the weighing scale is cut off at the head, then both the measuring plates fall down, only the upper rod stays. Similarly the plates of irā and pingalā rise and fall turn by turn, sometimes irā is at work and sometimes pingalā. When the head bows down naturally by the effects of kriyā and no thought of the world raises its head then it is termed as cutting off the head and balancing the scale. By it the irā and pingalā get still and (no sooner than this.....,) the susumnā starts flowing internally; by this internal connection, the mind gets deeply situated in the ātmā and unites with the Paramātmā. (5)

Text (6)

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम। ६।

Na tad bhāsayate suryo na sasānko na pāvakah
Yad gatvā na nivartante tad dhāma paramam mama. (6)

Translation :

(The ultimate abode or point of no return) [A description of this abode is given]

This place is not illumined by the sun or the moon (or by any material) It is My form. (The Sun etc. are also not capable to light this spiritual point–by it is shown that here heat and cold etc. are also negated automatically ; what to say of the other faulty material aspects). (6)

Spiritual explanation :

It is a very wondrous place—Although it is seen by the yogis by following the Guru's teachings, yet others may just make fun of it, due to ignorance. It is not lighted by the rays of the sun, neither is it the light of the moon, and nor is it the brightness of fire. Reaching this spot, which is My (lighted) place or the parāvasthā of kriyā—one does not have to return.

It is full of surprises, but it is not of name or fame, or a place like any other town of pilgrimage.

The being in actual is a form of Brahm only, but by the creation of his mind are born unlimited names and places which divide countries and—time (kal). Thus separate places and varied results are noticed In the parāvasthā of kriyā, these differences diminish due to the non-existence of mental attitudes. Such a mind establishes in the form of the true self or ātmā, which is the form or abode of Brahm It is a very astonishing spiritual matter, rather unseen reality for the being. The mind, by realizing the body as the self,

manifests this world and ties down with it in many ways. It can never even imagine to cut down these ties, yet by the rise of parāvasthā of kriyā, the various names and forms are shed just like the air in the earthenware that breaks—releasing its internal, air (or sky) and making it one with the outer space. In this way the forms do not tie any more, and uniting with the all-present, ever–existing truth, the separated self becomes the united self, which is as the Brahm. Once this unified position is gained, it stays for good The world does not get dreamt of anymore, since the yogi is always awake. This of course is a place (above the gunas and) beyond the irā, pingalā and susumnā. It is neither dark nor lighted, sun, moon or fire are not there, but it has a natural light of the self only. By the way of kootasth, through its inlaid cave one can enter this abode of the Lord, riding on the vehicle of kriyā acts. The demi-god's are known to sing the spiritual sound of Aum at this place. This abode of happiness is attained by the sādhaks of kriyā only. At first, by prānāyām the vāyu or air of the body gets steady—this is the eternal position of kriyā's parāvasthā In the advanced or later stage of parāvasthā of kriyā is experienced the ānand, and the sādhak submerges in it. As long as this spiritual experience is not had, till then only, it seems to be far away. Knowing it, one understands that all exists as the 'One', (in the parāvasthā)—outside or inside The same is mentioned as

"tadegati tannaiyati taddoore tadvanti ke
tad–antarasya sarvasya tadu sarvasyāsya bāhyatah.
(Eesopanisad - 5) (6)

Text (7)

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति। ७।

Mamaivānso jiva–loke jiva–bhutah sanātanah
Manah sasthānindriyāni prakriti–sthāni karsati. (7)

Translation :

[Reaching you, rebirth is not had, but if so, those who merge in You during annihilation, or those who are spiritually ignorant, what about them? If all such are not reborn, then how will the world carry on? This is told in following five texts.]

They are My eternal parts The spiritually ignorant are absorbed by nature, which is also My specific form, but it is not the pure form. This conditioned soul, wishing for the enjoyments of the material world, attracts his personal prān and indriyas lurking within nature and thus from the unmanifested. appears the manifested.

Spiritual explanation :

Being a part of my eternal atoms, all living entities are eternal too Yet, not abiding as this ātmā and not doing (its acts of) kriyā—being in the grip of the five indriyas and mind, whose nature knows just the five elements of the body, mind, brain and ego, and thus is ruled by the gunas—gets attracted by matter and wishfully presents the worldly mind by its force.

Life in all bodies is due to the atom of Brahm which is present in all, but not being conscious of it, only the material body is known The fragment of Brahm is unchangeable, but nature is of a changing nature and governed by it— the body keepts changing time and again. The prān, hand in hand with the mind, keeps walking to and fro, playing the game of life and death on the ground of the world, Yet, those who have stopped this roaming of the prān with control over nature by kriyā, can also control the mind and thus abandon material attraction Man's nature does not leave him even after his death , just like a sleeping person who gets involved in his natural activities

on waking up, is the dead being, whose atomic form of indriyas rests with the demi-god under whose control he is When the time for that being's re-birth arrives after he has borne or enjoyed his dues, then he draws the subtle indriyas that are absorbed in nature and accordingly his body and indriyas get reborn. This is the conditioned state of the ignorant living being—tied to his fruitive acts ; but the living entity whose prān and mind are purified and his internal material attitudes are missing does not have to get re-born. This aspect of life is by the breath—prān and apān's acts, by their current of waves rise the bubbles of desires which activate the wheel of the world, which rotates endlessly, without resting. The movement of the breath starts from an unmoving point, depending on which the prān walks in and out. This is the still fixed position, those who can abide by it or in the high, superior state, are the refuge givers to the refugees, or to those who want to be restful. These parent of all—the Godly Father-Mother exist in all by way of atomic nature as the spirit, but due to lack of awareness and concentration they do not get experienced This still, fixed position is beyond all illusions or māyā, from it rise the playful and the unplayful aspects. Whosoever that shelters here, does not get lost.

Says the Durgā sapta–sati—

"Tvāmāsritānām na upannarānām"
"Rogāna–sesānapahansi tustā"

—You destroy all the troubles—if You are pleased. O! Mother pains are reduced by surrendering to You Taking shelter with You, ignorance cannot attract or draw the mind towards material attractions of the world.

Breath is told as the feet of the Mother, whoever holds on to these feet is lifted up by Her and seated in Her lap (reaching the paravasthā of kriyā—the place of divine happiness). (7)

Text (8)

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्। ८।

Sareerm yad avāpnoti yac cāpy utkrāmatisvarah
Grihitvaitāni samyāti vāyur gandhā nivāsayāt (8)

Translation :

(What is the aim behind attracting the indriyas, is thus shown)

When the living entity leaves the material body, he carries the different conceptions of this life and goes to another body. By the existence of another body only, can the indriyas be drawn by it, just as the air carries the particular smells from where it passes in a subtle way. (8)

Spiritual explanation :

That which is got and that which is left—the body—carrying in the heart the desires—without being aware of it, just as the smell is experienced by the nose, although the being seldom pays attention to its whereabouts. When smell is brought by air it is either taken in or thrown out, similarly getting carried away by wishful desires rooted in the mind, the wandering mind ties itself by the self!! It's condition is like the thirsty bird . though near a river, it sits on the handle of a tap to drink water, but as soon as it gets ready for the drink the handle turns and the poor bird falls by the force, it tries again and again and thus involving gets caught by the hunter—being unaware Similarly the passionately thirsty being sits on the handle of irā, pinglā ; rising and falling, busy in action, is caught unaware by 'Yam' the Lord of death.

Bound by acts, at the time of his death the being leaves the mundane body and is carried by the subtle body, similar to the air which carries the smell from a flower etc. When the right time for his re-birth approaches, after his accounts

are cleared or his acts are paid for, then as per his previous life's conceptions or nature, his new body is formed with his old indriyas and mind For instance if one had a killing nature, he might get born as a tiger or any such creature. The reason being that the subtle body contained only the mental attitudes, not the solid body. When this subtle body invites or attracts the solid atoms of body substances then they get collected and form according to the particular sentimental feelings or mental reserves. Thus we see that the body we appertain to, is constructed on the base of our last life's mental structure. Therefore unless the subtle body or mental aspect is purified, it will take its toll life after life. To save one's self from deterioration, the sensible get alert and engage in good acts and pious thoughts. Those who are the 'I couldn't be bothered' types, and do not regard the soul : keep busy in satisfying their material desires by hook or by crook—are the enemies of the self. They get born in lower species of life.

Not bothering to purify the mind, (one becomes helpless with no way out, and) the passionate being has to face repeated births and deaths Even after much education and knowledge, why do we get involved in unworthy acts? Similar to the air which carries enchanting and repulsive scents from unknown sources, the mental-body of the previous life also brings forth our likes and dislikes towards worthy or unworthy acts, which unknowingly indulge us in good or evil acts. Now, what should be done to avoid this rotation of acts? For the sanctification of our internal mind (or chitt) we must keep good company, study scriptures, and search for a saintly Guru. pray from our heart to the Lord and surrender unto Him, asking for help ; this will give us mental strength and thus we can become successful in controling our indriyas or sense-organs. Let me not hover like the thirsty bird, falling this side and that! When the breath passionately flows in the irā we get overworked, and at

another time when it flows in the pingalā then we become lazy and good for nothing and thus while away our time in senseless acts, or so to say enjoyments Many a days have passed leading such a life, but does the passion-thirst get quenched? Do the desires leave? O! misled being, it is high time for you to wake up and take refuge at the Lord's feet. Remember Him and engage in worthy acts. If your prān flows even once in the susumnā (nerve), you will be freed from all the fears !! (8)

Text (9)

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते। ९।

Srotram caksu sparsanam ca rasanam ghrānam eva ca
Adhisthāya manas cāyam visyān upasevate (9)

Translation :

The next body accordingly obtains indriyas with a certain type of tongue, nose, ears, eyes and a sense of touch which are connected with the mind on which depends the sense of enjoyment. (9)

Spiritual explanation :

At first the people hear about the pleasures, then they see, touch, taste and smell. Prior to all this, acts the mind Chitt and brain fix on the desired fruits of acts and abandoning the actual act of kriyā, they get deluded by the very short–lived fantasy of the desert–mirage—befooled in this way many a times—but, still remaining immature—get born as a body again and again.

Whilst departing from the previous body, the living entity takes the mind and indriyas with it in the subtle body. The being enjoys sense pleasures by the outward organs connecting or grouping with the internal brain or mind. This

gross body, made of the five elements is not all in all. After the destruction of this body, the subtle body (its seventeen specifications) exists Rising out of the body, the living entity carries the subtle body with the self which comes back with it at the time of re-birth In the subtle body are contained the prān, mind, intelligence etc., therefore all the good or bad, pious or sinful concepts of the being are inlaid in the (atomic) subtle body. This body can also be seen, but due to its very subtle nature all cannot see it.

These bodies—the gross and the subtle are very deceiptful for the being. They engross the being within the bodies and thus the being forgets his real entity. Riding on the vehicle of the body the being enjoys all sense gratification, so he gets blind–folded and agrees to all that they say, but alas! no matter how much is enjoyed through them, a stage of satisfaction is never reached. Still, even after suffering much pain through this body, the being gets tempted like an immature child and runs after it. Yet the sensible stop running after the indriyas and start serving the prān. Being conscious of the breath is the starting point, by it the feet of prān (or the Lord) get served. By the practice of kriyā and belief in the Guru's preachings, the prān and apān meet within the irā and pingalā, Lord Krsna is seen in His cross–legged–position (the tri–bhanga–bhāva) at this meeting point (only). This is highest of blessings, which is most gratifying for the God-loving sādhak. (9)

Text (10)

उत्क्रामन्तंस्थितं वापि भुञ्जानं वा गुणान्वितम्।
विमूढ़ा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः। १०।

Utkrāmantam sthitam vāpi bhunjānam vā gunānvitam
Vimudhā nānu pasyanti pasyanti jnāna caksusah. (10)

Translation :

[Why the ātma cannot be seen as separate from the body. is thus told] The living entity can go from one body to another—is not understood or seen by the foolish, nor can they imagine its existence in the body with the passionate indriyas, but those with true knowledge can visualize it. (10)

Spiritual explanation :

Right from birth are engaged in fruits according to the fruitive acts done. Leaving acts of the gunas and rising above them—is what should be done, but is not done. Only one quality is inlaid and that is the fruitve act, which cannot be left by fools. The untrue act which results in sorrow is known as the truth and joy, although the worth knowing exists in the centre of the body and can be seen by following the instructions of the Guru or spiritual Master– through the kootasth. Not knowing what is of benefit to the real self, the other's benefit is thought of, such is the wrong concept—to which the living are tied.

Attracted by the sense desires, the foolish are always busy with fruitive acts which result in sorrow and distress, yet they have no time for engaging the self in acts of real benefit (which help in the next life too). Birth is by the body and indriyas etc. and by them goes day and night ; still, no matter how much they are cared for, ultimate peace and happiness cannot be derived from them. Being always engaged in bodily acts ; influenced by gunas—the sufferings of mankind cannot end. Just by devoted mental concentration on the acts of kriyā—all gets known, seen, and put right Spiritual acts can raise the being above the gunas of material nature, but alas ! no attention is paid towards these acts. Even after much suffering, the way shown by the Master is not followed. Alhough knowing that it will deliver from pains, it is not walked on, due to fear of having to leave the world, but this is just a misconcept, which can only

mislead the self as well as the others.

The living ātmā (caitanya) can only be experienced in the parāvasthā of kriyā, it is above the body or indriyas. How can it be availed without going beyond these. Seeing the ātmā is not like seeing any material. Only the yogis whose divine eye or third spiritual eye has opened can see the ātmā. By the living force of this ātmā the body and indriyas perform their acts, but the fun of it is, or rather the bewilderment is, that none can understand the ātmā as the base of it all. This is because of the lack of ātmā's true knowledge, thus wishing to see this ātmā, one must make the indriyas, mind and intelligence introvert, unless this is done the ātmā cannot be visualized. Being over-busy in various material jobs, the living being has no time to give a thought to the basic power which enables the body and its instruments to work. Alas! the unseen connection is cut out one day. (10)

Text (11)

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः। ११।

Yatanto yoginas cainam pasyanty ātmany avasthitam
Yatanto 'py akritātmāno nainam pasyanty acetasah (11)

Translation :

(Out of the knowledgeable too, few can realize the ātmā, as it is difficult to know)

Few of the meditating yogis see the ātmā by determined effort in their bodies or out of it situated in another form. But those who are not self-realized or lack in the purity of the chitta cannot know it, although they may try to do so by study of scriptures etc. (11)

Spiritual explanation :

Situating in dhyān-dhārnā-samādhi etc.— the steps of meditational yoga which is hardly done, people being more anxious about the physical aspect of yoga only— doing the kriya -acts of ātmā, they can see by the divine eye–(as taught by the knowing Guru) attaining the parāvastha of kriyā, But those who are not yet self-realized, only draw the mind to the ātmā—are the beginners who cannot see the ātmā because they are not able to abide in the kootasth-Caitanya—form of Brahm. This is the 'akritātmā' which will succeed in due course by practice.

The great spiritual master Shankarācārya says in his analysis of this text—"Few out of many yogis, who have effortfully composed the chitta and made it intent on the ātmā are able to visualize it. This ātmā is the true 'I' which is experienced as a result of inner intelligence of the inner self. But those who are 'akritātmā' or those who are uncultured in the line of sacrifice, penance, perservereance and do not adhere to conquering the senses or indriyas, lack in the knowledge of truth, and thus cannot get a visual of the ātmā, even if they try."

Purification of the chitta is the only means by which the ātmā can be visualized, and to do so, it is essential to rise above sense enjoyment and live a life of austerity. Prānāyām is that austere form of penance by which the indriyas can be made introvert and thus self-realization becomes possible. The prān is made steady by prānāyām and by its calmed position the very self(chitta) turns introvert. As this introvertness gets intensified it develops into dhārnā, dhyān and samādhi. Samādhi is the superior-most aspect of introvertness, by situating in the self, the prān of breath does not move out and the mind's outward attractions cease to exist. This is the state in which the ātmā gets known, it is the state of the true yogi who is realized. The newcomers in this line, or those who are practicing for the

last five or ten years, but are not yet fit enough to visualize the ātmā, because the steady form of prān is not reached so far, have to work harder by putting in more and more time ; whereas those who have tasted the fruit of divine sādhan are the 'kritātmā' or the successful in life. They are the ones who have been able to submerge the stream of their (personal) prān in the endless ocean of the great prān or the living entity—Brahm Caitanya. The not so successful ones are the 'akritātmā,' but they too can surely taste the fruit of sādhan, if they engage in it for a longer period of time, with a well devoted mind. (11)

Text (12)

यदादित्यगतं तेजो जगद्भासयते खिलम्।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्। १२।

Yad āditya–gatam tejo jagad bhāsayte khilam
Yac candramasi yac cāgnau tat tejo viddhi mamākam. (12)

Translation :

[The limitless, powerful, lighted form of the Lord is told in the next four texts.]

The splendid light of the sun, by which is dissipated the darkness of this whole world, the splendour of the moon and the brightness of fire, all are from Me. (12)

Spiritual explanation :

The light which spreads as sunlight, lights up all—similarly by the light of the kootasth in the body, the self gets enlightened. This light is the form of Brahm, which falls from the sky. Yet nothing is seen in the sky, still in the sky, in the higher sky, within each atom of it, in a subtle form of Brahm's atom exist many worlds (or planets). You are also one amongst the many, it is impossible for you to imagine

how tiny you are! You brag so much, but you do not know your own self. Knowing Me or My light's atomic form to be the splendour of all, even the moon and fire—is to gain the wisdom of Brahm, by seeing it as thus. This experience is not gained without doing kriyã, and the real knowledge is gained by the experience only—in the parãvasthã of kriyã.

—The splendour of Sun, Moon and fire is by His light. *tameva bhântam anubhâti sarva tasya bhâsâ sarvam idam vibhãti (Kathopanisad)*

—By the light of that ãtmã is the brightness of all that is lighted, the Sun, the fire etc. the moving or the unmoving—the whole universe.—Kathopanisad.

It is the light of all that is lighted—"jyotisãm jyotih" Nothing can be presented without light, even in the body He exists in the form of light–by Him is the life–light of the body. The beauty of the body—which we brag about is only about an atom of the beauty of the kootasth's light. When this light leaves the body with the tying ãtmã, then that body becomes useless. Such a light is present all over in the sky in a subtle manner, it is only by a small atom of the Brahm, and many worlds too exist in the atom of Brahm. The day we understand that the Lord is omnipresent in every atom and the Sun, Moon, fire, all are from His light's brightness only—(an atomic fraction of His beauty is presented by them) that day we shall become knowers of the Brahm. In the one atom of Brahm exist all the endless atoms of the universe. That One is the many and the many are the One—[Ekam advitiyam.] If we multiply one by one the answer is One only, no matter how many times we multiply (IXIXIXI.....= 1,) the answer will still be the same. In this way the one multiplies into the many. It's the great void or 'O' zero only, without changing its quantity or quality. Thus is said— *"poornasya poornam ãdãya poornam evãvasisyate."* Within every living being is the kootasth and inlaid in it is the subtle 'bindu' or 'Dot', it

is the living atom (or spirit). In the endless 'chit' sky twinkle millions of these atoms like stars in the sky. Each of these living atoms represent our 'ego'. These living atoms always stay jointly or separately with the endless 'chit'. They are of a similar nature with the Supreme Person or the Paramãtmã (the soul of souls), meaning that they are beyond birth, death, age etc and are a form of the eternally pure truth. As numerous sparks get thrown out by fire, so numerous living atoms spark out from the unceasing Paramãtmã.

—"Yathã sudeeptãt pãvakãt visfulingãh, sahasrasah prabhvante sarupãh, tathãksarãt vividhãh saumya bhãvãh prajãyante tatra caivãpiyanti". (Mundak).

By Him is the eternal unchanging Supreme Person or Ãtmã, which is the life light or Caitanya in every body, by which the being gets born and rises to the spiritual form. The being is that which is connected with the body and nature, but that Superior ãtmã, to which we return is separate from the gross–mundane body and does not change or get touched by its good or evil qualities. It is of the eternal, pure Godly nature, worshipping it—the being gets unified with it, and is thus liberated. (12)

Text (13)

गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः। १३।

Gãmãvisya ca bhutãni dhãrayamy aham ojasã
Pusnãmi causadhih sarvãh somo bhutvã rasãtmakah. (13)

Translation : (More is explained)

By powerful energy all are held in place within the universe I become the Moon and nurture all vegetation by supplying them with nectarine juices. (13)

Spiritual explanation :

Through the moonlight, I enliven the trees, etc. by juices that work as medicine and nourish the plant. The yogis by taking the ātmā (individual) prān to the head—research the qualities of the material (plant). These yogis get deprived of the higher kriyā-fruits involving in mid-way , the Brahm is endless and his qualities are endless thus how can one get to the end of the endless ! and so on. In this way one gets lost and forgets the self.

The earth stays in its own orbit, it does not move out of it. This appropriate situation is not a speciality of the earth by itself and nor is it by any central attraction, it is held by the energy of the Lord. This energy is understood as the centre of attraction. The moon is that—which by its rays that are a form of the Lord's energy only—nourishes the plants and develops the medicinal values in them : thus benefitting the world by protecting it from varied sicknesses By outward research only, all the qualities of these plants do not get known. The yogis, by their yogic power can find out all the medicinal values of herbs etc., and can also know the time at which these values are more significant Knowing the medicines as such, when they are put in use, they work like magic (perfected blessings or mantras) This knowhow is possible by taking the ātm-prān (the self's-pran) to the head by the force of the self and then giving thought to concerned herbs or the material, and thus finding out its potential qualities In the past the 'rishis', (sages) researchers helped the common men by the medicines they explored. Later, as a result of it, this science developed in an individual way and ailments were treated by it Yet, the unperfected sādhaks, who involve themselves in such acts and use their developed powers more or less in these acts do not attain the actual peace which is the fruit of yogic sādhan These sādhaks while away their time, excusing themselves under the pretext of helping others. They move away from the eternal path, engaging in the material acts—they miss the bus to liberation. (13)

Text (14)

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्। १४।

Aham Vaisvānaro bhutvā prāninām dehem āsritah
Prānāpān samāyuktah pacāmyannam caturvidham (14)

Translation : (More is said)

I as the fire of digestion enter in all living bodies, and the air-breath of life—incoming and out-going ignites this fire, by which I digest the four kinds of food stuffs : that which is either swallowed, chewed, licked or sucked. (14)

Spiritual explanation :

When the balance of prān-apān or heat is well established in our body, the four types of food-swallowed, chewed, licked or sucked are digested. As long as this heat exists in the body—there is life, this fire of life goes with life. On dying the body becomes cold. Although this sort of a fire is kept alight in the body—still it is not intent during the act of ātmā's worship—if alighted fire too, does not demand attention, then engage the self in that which gives it happiness.

The Lord enters the body as the digestive force, by its heat is cooked up all the food eaten, and thus digested. This act is jointly performed—together with the prān and apān (two airs) Actually, food should not be taken as a very simple (or matter of fact) act of the body. It is that which nourishes the body of course, but if it is pure and taken as an offering to the Lord, for the Lord and by the Lord, then its subtle essence nurtures the spiritual aspect of the being As the fruits of all acts should be offered

to the Lord, so should be the food. To accept it, He presents Himself as Vaisvānar in the stomach. The one who can think of Him in every life, and thus offer him the food is surely very fortunate, sacrificing food-grains for the sake of the Lord—it turns into a pure yajna. For it says the Manu *"poojye dasanam nityam adyāccantadkutsayan, drstvā hrsyate prasidecca pratinandacca sarvasah."*

Food (grain) is the basic foundation of life, give it a thought and have it without decrying it, with a pleased sight and mind, dropping any anguish which may be there, welcome the food by a prayer—(May the Lord, give us our daily bread etc, or this very text)

The Sruti says—'The enjoyer (of food) is the Vaisvānar (representative of the Lord—as digestive) fire, food (grain) is the important ingredient. Together these two become the sarcrifice or 'yajna'. Those who see the world as a place of sacrifice or 'yajna' get themselves released from (the sinful faults caused by grain)—'anna dosa'.

In this fire that represents the Lord, the sacrifice of food is offered daily. The prān and apān are the form of 'ghee' (melted-clean butter) which blazes this fire by which we live. All acts and thoughts which are a part of our life are due to it only. But, careful! only smoke will rise from the fire of this yajna if the oblation is turned to ashes by passion, and the outcome will be the nightmare of ignorance alone. Thus the bright light of the (self) internal-fire will be left unknown. By the rubbing of prān and apān the fire gets ablaze and this is done by the acts of kriyā-yaga. Even if, after knowing the kriyā the mind fails to get collected, then the fire which gets lighted, will rise as the fire of anger and passion, and the body, mind and pran will work as fire-wood for it. Therefore we pray to the fire-form of the Paramātmā (Lord) by the first 'mantra' or holy stanza of the Sāma-Veda which reads as thus—

"Aum agna āyāhi veetaye grināno havyadātaye. Nihotā satsi varhisi."

O lord of fire! please come and accept the offerings of this life-yajna. You are the Lord of Yajna, when you accept the prān as oblation, then only we shall be able to enter the calm abode of eternal happiness. These calmed prāns or steady chittas are acceptable by the demigods. So far only the ungodly, evil ones have been served or fed and the demi-gods or the godly were fasting. O Godly fire! by your blessings, now the mind and prān have settled down and become fit for being offered to the Lord. You, as the doer (hotā) of this prān-yajna, sit down upon the spread out straw-mat. You are seated on the pure spread of straw (on top of the moolādhār) in the svādhisthān (cakra) as a form of 'Nārāyan' the Lord. Seeing You thus, please enable me, O God! to drop my ego (of the doer).

The Paramātmā (soul of all sous) is the One and only, by whom everything is done in the world. He is the fire whereas the rest of this material world is the ingredient or grain to be offered to the Paramātmā—Who is the enjoyer or the witness. As long as this witness and the witnessed do not get united as one (or devoured) by the great Goddess Kālikā, till then the play of the illusive world will not subside. By the play of Mother Kāli ceases the play of māya. (14)

Text (15)

सर्वस्य चाहं हृदि सन्निविष्टो-
मत्तः स्मृतिर्ज्ञानमपोहनं च।
वेदैश्च सर्वैरहमेव वेद्यो-
वेदान्तकृद्वेदविदेव चाहम्। १५।

Sarvasya cāham hrdi sannivis to
Mattah smritir jnānam apohanam ca
Vedais ca sarvair aham eva vedyo
Vedānta-krid veda-vid eva cāham (15)

Translation :

[Yet more is told]

I am seated in everyone's heart, from Me comes memory and forgetfulness, remembrance and knowledge cultivated by the joint venture of the indriyas, I, the Lord of all demi-gods, am the One to be known through all Vedas. I am the compiler of Vedānta and I am the knower of Vedas. (15)

Spiritual explanation :

Situating in everybody's heart—is eternal aspect by yonimudrā (learnt from Guru). This too is advertised as possible by tying something round the neck or by chit-chat here and there. The stage of kriyā's parāvasthā is also within the heart–it gives the knowledge—if you wish to experience it, then abide in the parāuasthā of kriyā. By it, nothing is wished for—not even to know, nothing exists besides You, —when all is united, and You are that united One, the one is whole, thus everything gets known. As for knowing–all are mad after it, but that knowledge, which is worth knowing can only be known in the stage of kriyā's parāvasthā. Knowledge—is not possible unless two exist, one as the knower and the other to be known. In the parāvasthā of kriyā all becomes One, two do not exist there, thus the one to be known ceases to be—because two are not present. Therefore, the stage which is depicted by the Vedanta–or is known by its study—that act of knowing is instantly ended. "Aum-Aum-Aum' is that which has to be known, that which should be known—gets naturally known in the parāvasthā of kriyā. God helps those who help themselves'—by it vedas can be known in no time, 'Aum' is the best of all—but people stay away from it.

I am internally situated in everybody's heart. By Me, is the memory of previous experiences. Due to the 'I' is the knowledge of the sense-organs. Due to Me, is also the loss of memory and lack of knowledge. By the vedas is the 'knowledge of all demi-gods, yet I am the form of all these (demi-gods), thus I am the one to be known through the vedas too, and I am also the Master of all knowledge

If You are all that is, then the material, binding aspect is also Your's, so why should the living being pay the penalty for acts? As a rope is a rope only, even if it is imagined as a snake—so am I, untouched by these acts. Similar to the light which just motivates the seed to sprout, but is not directly connected with it, are the fruits of the being's acts which appear due to the existence of the ātmā, but otherwise the ātmā is not joint with the being's activities. Acts are by the false understanding of the being, whereas the ātmā is totally free of false aspects, therefore the binding acts cannot tie it down.

He is internally situated in everybody and can be known by yoni-mudrā (yogic act). Outwardly, nothing except the body or its material (muscle, blood etc.) is visible. Then how do the indriyas experience the senses? How does the mind think ? Who is it, that engages them in their respective jobs ?' Which demi-god ? In answer to it, says the Upnisad—

'Srotrasya srotram manaso mano yad
vācohi vācam sa oo prānasya prānah'

—He is the hearing of the ears, or the energy by which is heard He is the mind of the mind, He is (the sentence or) the power of speech and the prān of prāns.

Says the Sankarācārya—"Commonly the hearing–organ is capable of grasping the sound, but is unable to reveal the subject concerned without the existence of that organ–less being embodied in the body as the light of the ātmā."

The being can act in a sensible way only by the light of the ātmā. This whole world is lighted by His brightness. This Supreme Light which is very much near to our heart, can be known in the yoni-mudrā (yogic-act). The state of kriyā's parāvasthā also develops in the heart. Thus is said —*"Yato niryāti Visayo yasmins caiva praliyate Hridayam tadvijāniyāt manasah sthiti-kāranam."* The stage of kriya's parāvasthā is told as genuine knowledge —by it—dualism disappears. In this state nothing is experienced as another, because it is a time when total unification takes place, everything unites within that one Unit. All shadows disappear by the light within the light. This is the 'apohan' (as said in this text) which is the absorbing of all outward knolwledge of the indriyas into the most introvert spiritual aspect of jnān or knowledge which is the result of samādhi. After it nothing is wished for. The memory of the real self gets revived in the parāvasthā of kriyā and thus is known that "I am not different from that great One.' In this state of parāvasthā where the aspect of the separate self is missing—nothing (other) is left to be known That united soul of all souls is the all pervading, great unified soul by which is the existence of the total universe. Although an idea of it, may be in the mind, yet its actual knowledge—by experience, is gained in the parāvasthā of kriyā. This is the certified education of Veda. Here, it may be questioned that—'is forgetting everything the 'jnān' or actual understanding?' This is not like the forgetfulness of sleep or of a mad man. It is the merging of waves—artificially adorned with forms and names into the unparalleled ocean of the ātmā. Those who unceasingly talk of education and knowledge are not much aware of the limited scope of their indriyas. How much can be taken in by them ? When one enters the parāvasthā of kriyā and dives into its deeper depths, then his outward senses do not return totally, but his mental power is increased to the extent of knowing and understanding

whatever he desires to know. All the education of the world is unable to compete with him. In an instant the yogi can become wise to the fact which has to be much probed in by the worldly wise. He has that supreme experience which gives the total knowledge, by knowing 'It' all gets known, a separate form of learning is not needed. Thus the study of a variety of books, scriptures or vedas is all superseded by such a sādhak–yogi who is perfected. He goes beyond the sleep, dream and wakeful conditions, no sooner than he reahes the tureeyāvasthā (super spiritual position). But it is only possible if he helps himself by understanding the material pleasures as fit to be abandoned and turns away from them ; concentrating well on his sādhan, making the indriyas introvert by the act of prān-kriya and thus becoming capable of uniting the mind and prān with the ātmā.

As such, what is there to fear in life or in death? (15)

Text (16)

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते। १६।

Dvāv imau purusau loke ksaras **cāksara eva ca**
Ksarah sarvāni bhutāni kootastho 'ksara ucyate.
(16)

Translation :

[Supremacy of the self is shown by 3 texts). There are two classes of beings—the fallible and the infallible. All material body holders are the 'Ksar' or the fallible 'bhutāni–(beings), right from Brahmā the creator of the world to the inanimate. For the worldy the body is the being, but that which remains, even after the body is destroyed is the 'koot' inlaid root—similar to the mountain which exists

in the stone-chip form even when it gets destroyed. It is the kootasth which is the infallible survivor. (16)

Spiritual explanation :

There are tow kinds of beings in this world. The deceasing and the not deceasing. Those attracted by matter are material that gets destroyed, whereas those attracted by ātmā, abide within the kootasth and do not get destroyed. As such all beings are fallible, except those who forever stay in the kootasth which is inlaid in the triangular peak and cannot be seen by anyone besides the spiritual-eye (of the Guru)- as per the guru's instructions—without his blessings this vision is not possible.

That which is said by the Sankarācārya in regard to the 'ksar' and 'aksar' being, is somewhat like this—'God, Lord the Supreme, Nārāyan or Paramātmā are One only, although He has many names and forms. His glories are described in short by saying that He is—The light of the sun, which brightens up the entire world. The 'ksar' and 'aksar' are the severed forms of the One disguised Brahm. The fillowing texts are told for ascertaining the actual form of the Lord. By the aforesaid, it is made clear that the beings are of two kinds, the fallible and the infallible. The 'ksar' is the destroyable mass and the 'aksar' is the undestroyable Person. This is the Lord's illusive Māyā or energy. The infallible is the seed of life by which is born the fallible body or person, the accumalated concepts of the living being are also due to the aksar being. These two 'ksar' and 'aksar' are being spoken of, by the Lrod Himself. 'Ksar' stands for all material world and its beings that keep changing, whereas the kootasth represents the 'aksar or the infallible being. 'Kootasth' is like the rock which exists as it is (even after being broken) its substance never changes. Illusive Māyā's endless worldly seeds and conceptions also depend on this understroyable, infallible 'aksar' Being."

Thus, according to the Sankarācārya—the worldly engaged material destroyable bodies are the 'ksar' and the undestroyable causing factors-God's power through Māyā's energy is the 'aksar' Person. Shridhar the learned says that all-from the Brahmā to the unmoving bodies, through which life presents itself is the perishable 'ksar' body, and that which remains even after this body, is the life's bearer or unperishable kootasth, the living Aksar Being. Now, it has to be understood that how this life bearer or 'chetan bhokta' gets manifested into the visible body from the invisible, undualistic form of exisistent Brahm. Our modes of perception are four—the awoken, dreamy, sleepy and spiritual conditions. Yet another very high spiritual state is told by the yogis—the 'ati-turyāvasthā'. The aim of yogic-sādhan or practice is to elevate the sådhak—(the practicing devotee) from the lowest state of knowledge to the highest spiritual self. By the understanding of the higher aspects of life only, can our animated spirits rise higher and higher ; the knowledge which develops in the self, during samādhi, elevates the being to the Godly position or the nature of the Lord, this is not possible without parctice. It has been already mentioned in the analysis of Gitā that although being one with the Paramātmā, the living soul comes down with the prān's flow and enters the gross body or awoken state. To return (back), he will surely have to take the opposite path. Taking this path of the back-home journey is called sādhnā. The first lap of this journey is the awoken material state, after it comes the dreamy state of the subtle body, then the sādhak has to cross the causal body or sleeping state and reach back to the spiritual state of tureeyāvasthā. Prior to descending in the material body the subtle and the causal bodies are already flowing with life. When the material body is enlivened we speak of it as the awoken state. This life is the bhutātmā or Caitanyā in the material body, it is the individual being's soul. It is the carrier of conception

and also the field of ego This caitanya is the egoistic being, the enjoyer and bearer of worldly fruits and has a percept of nothing but the world and its joys or sorrows. Therefore it is told as the Ātmā's materialistic, unmoving aspect. Too much growth of this mundane aspect can pass down the human aspect to the inhuman one and change the man to the beast. By the sacrifice of this animal instinct (told as pasvācār' in tantra philosophy) the 'bhutātmā' enters the 'jeevātmā' or merges with it. This jeevātmā is a form of the pure 'I' or (lighted) ray of the Paramātmā, which gives life to the causal body, the subtle body and to the mundane body. The subtle and the causal bodies are the transporters or vehicles of this light—(the jeevātmā's lighted ray is visualized here). These bolies work as the importers and exporters of the life's light. The 'I' or ego of the gross body is deceased in the absence of this light, it just vanishes like a dream. The gross body, its subtle and causal aspects all are manifestations only. When the unmanifested ātmā conditions these subtle, causal and gross bodies with the string of prān or enters them through the breath, then only they get adorned with life (Caitanya). Prān is the father of the mind too–"manonāthastu mārutah". The Subtle thread of ātmā is the life or 'jeeva, Vedānta calls it the 'chidābhās' or the awareness of life in the form of breath. Therefore, for returning to the control-power-point, help of this breath has to be taken. As a grain of rice is covered by the husk, so the (part or) individual ātmā is covered by the breath. As long as the husk is there the grain sprouts, but once the husk is removed the sprouts do not appear Similarly as long as the in and out breath exists, the desirous activities and their fruitive growth by way of birth and death etc. also flourishes. When the breath declines by way of yoga, then that which is left over is situated beyond birth and death. The Prasnopanisad says thus, of this subtle thread of ātmā—

prajāpatiscarasi garbhe tvameva prati jāyase,
tubhyam prānah prajāstvimā
balim haranti yah pranaih pratitisthasi.

—O prān! you as the creator move into the womb and get born as per the parent or according to the previous acts. O prān! the assemblage of prāns with whom you co-exist offer sacrifices for you.

yā te tanurvāci pratisthitā,
yā srotre yā ca caksusi
yā ca manasi santatā,
sivām tām kuru motkramih

—O prān! that atomic part of you which is present in speech, hearing and seeing and which exists in the mind by way of its acts and resolves, please calm and quench that body of your's. O prān do not leave the body. Once the prān becomes still and steady, it cannot go elsewhere Says the Chandogya Upanisad. —The prān of the self realized (jnāni or knower) does not venture out (or ascend).

prānasyedam vase sarvam trideva yat–pratisthitam
māteva putrān raksasva sreesca–prajnān-ca vidhehi na iti.

—All that situates in the three worlds, is governed by the prān. O, prān! protect us like a mother protects her sons and arrange for our prospertity and good sense.

"Ātman esa prāno jāyate. Yathaisa puruse chāyā, etasminnetad–ātatam mano'dhikrite—nāyātyasmin sarire"

Similar to the shadow which appears by the body is the prān which appears by the ātmā and enters the mundane body with the mentally stored conceptions etc.

This turned face of ātmā is the kootasth. The living being's ātmā is just a ray of it. This individual ātmā is also of a pure, free and intellingent nature. These forms of living atoms are unaccountable, they are a part of that 'One' who is also the many. Thus is said "ekoham bahusyāma'. Although many, they have a connection with that one and

only. In the endless sky-void, on its bosom are spread out these atoms of pre-governed beings. In a way this sky-void is the manifested aspect of the unmanifested superior Brahm. His unmanifested aspect is impossible to be told, understood or explained.

"Saccidanānd-vibhavāt sakalāt parmesvarāt,
āsichaktis-tato nādo nādāt bindu-samaudbhavah."

By the energy of the ever-existing, ever-conscious, ever new bliss of the Brahm is born the Superior, Divine Sound and from it appears the bindu (pride based principle ego).

The bindu (dot) represents the Lord, and the seed is the sakti or energy, whereas nād or principle sound is the joint form of both 'Siva and Sakti' or the Lord and His energy. From the bindu, beej and nād', or the Lord. His energy or seed and the sound are (true) knowledge, desires and the power to act, they are represented as Siva or Rudra, Brahmā the creator and Visnu–the keeper

The all-bearing subtle life-line is about the size of a thumb. This (thumb a leanā) flame of light is smokeless, it is the inlaid ātmā or soul.

'The thumb-size Person is the soul of the being which exists in him. It is inlaid in (the heart of) every living being. It clings to the body. It can become visible by separating it from the self–called body, just like the removing of the upper part of the straw and seeing the tender inlaid one.

Advancing further, even this subtle dignitary drowns into the unparalleled Brahm–just like the many shadows created by the one sun that falls on numerous bodies, yet by the destruction of these bodies, only their shadows are gone whilst the sun still remains

This is—separating from the Māyā (or body) and dissolving the (part) ātmā or self into the whole. Thus the finale is reached and identification with the Supreme spirit is had. Says the Yoga-sutra—

"Prasamkhyāne'pyakusidasya sarvathā viveka-Khyāte

dharmmedhah samādhih"—Becoming indifferent towards all knowledge, by established true knowledge gets religiously absorbed in abstract samādhi. By this profound Samādhi all faulty, painful aspects are rooted out. Even the stored good or evil acts do not bear fruit. Thus relieved from all worldly anguish and acts, the truly wise are liberated in their life-time only.

—(*"tatah klesa-karm-nivrittih"*).

Lahiri mahāsaya says— Men are of two kinds. Those who are worldly attracted, are the —tied to the body, whose awareness is limited to the material self and they are the ones who keep rotating on the wheel of life and death others who keep eyeing the kootasth are the ones whose mind unties itself from the body, and lifting up the self engages with the higher aspect of the ātmā, thus their living chaitanya or soul and mind unites with the higher aspect of ātmā and Paramātmā They avail the unchanging position and they themselves become the form of 'aksar'. (16)

Text (17)

The soul-of-all-souls Paramātmā
is the Supreme Person or Supreme God.

उत्तमः पुरूषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः । १७ ।

Uttamah purusasty anyah paramātmety udāhritah
Yo loka-trayam āvisya vibharty avyaya isvarah. (17)

Translation :

[That for which the two persons 'ksar' and aksar appeared is thus told]

Besides these two, is the greatest living personality. The shruti says, He is the Paramātmā—Being the living property, He is separate from the unliving 'ksar, and being

the Supreme or 'Param' He is different from the all-bearing—individual 'aksar' person. The Supremacy of Paramãtmã is thus told–the Supreme personality of Godhead situates in everybody's heart as the unchanging, unblemished person and is their keeper. (17)

Spiritual explanation :

Keeping the sight on this kootasth, after some time the Supreme Person can be seen—which is called Paramãtmã by the scriptures. The three–heaven, earth and lower planets that are in this body—(from the big toe to the navel—the seven lower planets, from the navel to the neck the earth with its seven divisions, from the neck to the Brahm–Randhra are the seven heavens)—entering them under the garb of the body; nourishes the self as per wish—eating whatever is desired. He is the unspent, undestroyed because there is nothing as subtle, as omnipresent as Him, if there was– then only, a change could be possible. When all is one only, then how can it change. He is God. As the doer, in the form of the living being—does all, yet in the subtle form of Brahm He is not the doer. Doing or not doing is a materialistic aspect, it is not the eternal.

Aum—Hiranya–garbhah samavartatãgre bhootasya jãtah patirekã ãseet'.

At the begining is seen the (golden womb of) kootasth. From it all living beings are born. He is the master–creator of all. Inside this golden womb resides the Supreme Person. Meditating on the kootasth, one fine day the Supreme can be seen. This Supreme Person's form is like the body. He is seen as a lighted form of thumb–size in the centre of the eye-brows. He is a single part out of a thousandth part of a hair, He is seen as a most subtle star-light, within the susumnã—it comes and goes. The Supreme Person is the Brahm. From Him come into being—the sky, air, fire, water and earth—the five basic elements, and on Him they depend. This Supreme Person is the cause of all. He

is the enjoyer of fulfilled desires and the ãnand of spirituality. He exists in form too, but in the parãvasthã of kriyã—*this form disppears, as the whole world becomes His form only— "Sarva Brahm mayam jagat."* Nothing exists in this state, except that light of His, which is the light of all. He is the Brahm, He has no significant marks, yet this ãtmã is perceptible–by the eyes, ears and mind, it can be known by profound repeated meditation (the shruti confirms it).

The Lord (Siva) stays within all beings, He is also the parãvasthã of kriyã. Says the Yajur Veda—'Marutah Sivah marutah Brahm' The air (breath) is (Siva) the Lord and the air is the Brahm. (When this air gets steady then it becomes Godly and when it gets playful it becomes the creator) He first created water, in it the seed and in it the Lord's form of Nãrãyan and within it the kootasth—form of golden egg was created, which was entered by the Lord Himself. He is the great prayer 'Gãyatri' and He is the eternity of the eternal. When this form of prayer gets absorbed, then its power is present in the kriyã's parãvasthã. *"Devãtm–sakti svagunair–nigoorhãm"*—(Svetãsvar–upanised)

—The being's ãtmã which is born of the Paramãtmã (the Lord of mãyã) is covered by the un-moving stubborn covers of powerful satva, rajah, and tamah qualities–developed by nature depending on the acts of the self. When the sãdhak abides by the kootasth—he gets freed of all sins. He gets entry into the kootasth's inlaid cave—where there is no day or night. After the visual of the kootasth, develops the parãvasthã of kriyã. When, by kriya's practice—the demigods are visualized in the kootasth, then too the dual aspect remains, but in the parãvasthã—by its undual aspect the visuals disappear, it is the eternal, steady, unchanging state (aksar), the visuals etc. are the unsteady (ksar). Although the kootasth exists in the body, yet it is not seen at the beginning. It appears during the yoni-mudrã (yogic-act) and

a long time after this, is perceived the all-pervading Godly form of Nārāyan. He is the form of (Purosottam) the Supreme Person—it is a joint aspect of 'ksar' and 'aksar' (the changing uneternal and the unchanging eternal). Here the ksar' is not important, as Nārāyan is the Lord of manifestation. Though he is established above all manifestations, yet He involves in it just as a game. This Nārāyan or Lord situated in the golden womb is worthy of worship by all beings, Visnu, God etc. are all His names only. He enters the body of nine gates and is known as the subtle thread-like ātmā, prān or 'Hans' (swan). Through the body His outward attitudes come to a rise, and the business of the manifested world starts. Then He seems to forget Himself, as if in a deep sleep, but these worldly aspects keep changing, thus they are told as the 'ksar', but this 'ksar' is also by the aksar only. When by the Sādhnā learnt from the Guru the breath gets steady and moves in a very subtle manner—only in the important places, then the outward natural aspects are not experienced and neither is the body. At this stage the 'ksar' absorbs into the 'aksar' and the breath or swan (hans) advancing in the opposite direction devours all the manifestation Thus all, everybody, everything gets known as nothing but the ātmā —of the ātmā, by the ātmā, for the ātmā It is told as 'Soham'. By the growth of the best fruit of Sādhnā–all visual scenes diminish ; always situating in such a state of kriyā's parāvasthā, is the state of the ever liberated or the 'mahānirvān–pada'. Time stops here To reach this position is needed (i) the practice of kriyā (2) getting intoxicated by its acts (3) getting naturally conditioned by the unity of iā,pingalā and susumnā and thus situating in the balanced position availed by its experience (4) Achieving a state of peacefulness (5) always staying in that state of peace. Not wishing to talk, no resolving attitude in the mind, indifference towards all material–giving rise to the bliss of peace (17)

Text (18)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः। १८।

Yasmāt ksaram atito'ham aksarād api cottamah
Ato'smi loke vede ca prathitah puarsottamah (18)

Translation :

Because I am transcendental, beyond both fallible and infallible, I am the greatest eternal creator. I am celebrated both in the world and in the Vedas as the Supreme Person Says the Sruti—He is this ātmā, capable of control over all planets, ruler and God of all. (18)

Spiritual explanation :

Because of this, the kootasth which is beyond the fallible is seen within you, and because of it—above the infallible is seen the Supreme on the top. By its knowledge and experience you can declare to the people that a Supreme Person is seen which is spoken of—in the Vedas by the learned and the knowing. 'Aum'—the Veda has appeared from the sound of Aum and this body is a form of it (ॐ), and that which is known by this body is the Veda or the knowledge of the truth— ॐ, Aum or ॐ is thus well understood and explained in all scriptures as the subject of The Supreme Person. That which we know as coarse grain, if it is spoken of as king–size–grain, then it is difficult to 'imagine how big the size of it is, only a kind of grain can be understood. Thus it is easy to know from one who has seen, or the Guru—so the Lord can be attained by kriyā—made easy by the Guru's teachings.

I am the Supreme Person, as I am beyond the two kinds of beings mentioned above This body and the world are active fields, kootasth is beyond them and above it is the Supreme Person that is visualized by the kootasth In a well advanced position of sādhnā, the yogis can see Him Here one thing is worth noticing, He is beyond the

fallible person and above the infallible Person, why is it thus mentioned? It is not that He is not in the fallible person, but fallible bodies are gross material and are outwardly known, thus those who are engrossed in them alone, do not get any idea of the kootasth ; He is unreachable by such persons. He is above the infallible too, because those who are able to visualize the etarnally lighted sphere of the kootasth by the blessings of their Guru are also seldom fortunate enough in seeing the Lord (with his conch-shell disc etc.) as the Supreme Person. This golden (egg) form of kootasth-light is His outward body and in it is the Supreme Person (Nārayan) This Supreme Person is inseparable from the united chitta in the state of kriyā's parāvasthā. It is told as the most excellent of forms. The formless aspect is also experienced in the higher stage of parāvashhā, but only after the Supreme Person's blessings — this is told as the Best of states. About it is heard first from the wise, or known through the writings of the learned-self-realized and experienced—thus written for the benefit of the world is Veda or scriptures. Whoever knows this body and has experienced the universe within it, is the genuine knower of Veda (the real knowing Brāhman). Trying to understand the Supreme Person by theory or dialogue— many arguments arise, as this aspect of Supreme Person is most intricate and secretive. Those who are not able to realize any other than the body–how can they understand this hidden awareness of the chitta's endless flow which gradually takes endless forms. There is a current of light within this body by which the unaware senses become aware. That connecting wire of the ātmā, by the current of which vibrates the prān and all senses get aware of their subjects, that power of prān, which is the life–giver to the whole universe is still more mysterious. This flowing current of prān presents just a spark of that sparkling light, whereas the controlled prān is more of a hidden missile, above it is the Supreme Nārayan. Thus He is the best of clandestines. (18)

Text (19)

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्।
स सर्वविद्भजति मां सर्वभावेन भारत। १९।

Yo mām evam asammudho jānāti purosottamam
Sa sarva–vid bhajati mām sarva bhāvena bhārata (19)

Translation :

Whoever knows Me thus, as the Supreme Person, without doubting, is by all means My devotee and sooner or later, he becomes the knower of everything. (19)

Spiritual explanation :

Whoever is devoted to Me (or to kriyā as per the Guru) without a care of the world, or attraction for it (is that which is the totally undoubting aspect of the mind) is to say that he never forgets the Supreme Person, he knows and sees Him in all. He understands, knows and sees all that he is interested in, thus being inlaid with the Godly aspect, he sees the Brahm everywhere–abiding forever in the parāvasthā of kriyā.

Doing sādhnā in the taught manner, without any stake, just for attaining the Lord and not for worldly fruits, forgets the materialistic things, and remembers nothing but the Lord. Practicing in this devoted manner, he gets capable of visualizing the Supreme Person. By seeing Him as such, all ties get untied and he becomes the all–knower. Because he sees nothing but the Lord in everything—knowing Him, he becomes a form of the Brahm. Thus is said.

—"Brahm–vid Brahm–aiva bhavati"

As long as Brahm is not seen all over and the sādhak does not unite himself with all, till then he cannot become the–knowing. Therefore none but the one who knows the Brahm can be the knower of all. Only such a person who has the knowledge of all, can worship the Lord in every aspect. In the totally unified chitta, when no other attitude

rises in it, then only the Lord 'in all' is remembered and adored. Gradually, with such a state of mind the names and forms are wiped off, and duality is not felt; so much so, that the common aspect of knowledge is lost too At the start he sees the self in all, later all shrinks into the 'One' and the 'second' person the knower too ceases to exist A stage of intoxication develops slowly by a slight rise of the parāvasthā of kriyā. In the beginning all is remembered, but interest in all things decreases By and by matters get forgotten, the mind draws from the outside and collects within the self, thus all sorts of attitudes, resolves and doubts decease. By the end of these mental aspects, the mind too gets drowned or absorbed in due course Then the curtain gets drawn from the unknown kingdom and that which was not known, not seen, not heard before, becomes a known subject. Advancing further, all these transcendental experiences absorb into one whole unit, similar to the rivers that drain into the sea and become the sea only, by losing their separate entity of name-form etc. This is also the aspect of Brahm sentiment—void of all gunas (or natural modes). *"Rupam bhagvato yattanmanah kāntam sucāpaham"*—Seeing that beauty of the Lord, the formless, abstract, impersonal sort of exhilarating light, the mind's sorrows etc. are vanquished and great satisfaction is achieved. Visualizing any of the Lord's forms by His māyā is not the ultimate fruit of sādhan, but absorbing the self in Him and forever situating in Him is the true devotee's final surrender This has to be experienced in the self—by it is total knowledge. Establishing the self in it, is the best of fruits for the God-lover This is known as the most advanced stage of kriyā. By His transcendental power this world is manifested and by His energy the mind perceives, acts, enjoys and bears all his dues. But, reaching the main power-point which is the basic supplier of this energy, is rising above this field of activity. Dropping from this UNIT of totality, the mind sends out rays of light

which create the imaginary waves of this presented world. When this mind—the source of all imaginations, returns to its own base, then all its outward rays get consolidated, thus the separated witness too joins its own unit and absorbs in it. This is the yoga that unites, thus it is a duty of all, without it knowledge or devotion (jnān or bhakti) both are not achieved. Realization of the self is the known fruit of yoga. The strength of yoga is the—strength. Without its strength, man is unable to conquer desires of the indriyas and thus engaged by them gets lost (in the world. (19)

Text (20)

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत। २०।

Iti guhyatamam sāstram idam uktam mayānagha
Etad buddhvā buddhimān syāt krit-krityas ca bhārata. (20)

Thus ends the fifteenth chapter of Srimad Bhagvad Gitā in the matter of Purusottam yoga or the yoga of The Supreme Person.

Translation :

(Conclusion of this Chapter) O sinless one!—as such, in brief is told or disclosed the most confidential part of 'vedic' scriptures-by Me. Whoever knows and understands this will be wise and perfected. Thus it need not be mentioned that you too can attain perfection. (20)

Spiritual explanation :

By this most internal aspect of scriptures that I have explained, you can become wise and perfected. Fixing the self in it, by kriyā and its parāvasthā, you can reach perfection. Thus perform kriyā and avail the most spritual position of kriyā's parāvasthā.

Says the master Sankarācārya that Gitā's essence is told in this chapter as a summary, and even the Veda

is explained herein. To show this is said— *"yastam Veda Sa vedavit" and "Vedais ca sarvairahm eva Vedyah"* etc. The Supreme person exists in all—knowing Him anyone can get perfected. The only thing he has to do–is sādhan with great care and concentration. As a fruit of this sādhan, in the body itself can be had the vision of the Supreme Person through the Kootasth—(by practice of sādhan of course). But the being is so unfortunate that he repeatedly goes on doing that which results in suffering and repentance, yet he seldom pays attention to the acts by which his sorrowful state can be changed and his unwanted internal attitudes can be dismissed : thus opening the door to peace and happiness. But alas! none walks that way. Yet, wise is the one who does kriyā, because by it the parāvasthā of kriyā will be gained, which will lead to life's greatest blessing—The supreme personality of Godhead. (20)

Thus ends the spiritual explanation of the fifteenth chapter of Gitā named—

Shyāmācharana Ādhyātmik deepikā
or Shyāmācharana's spiritual light.

The essence of the fifteenth chapter.

This body is of tree-form. But its roots are in the head. The hands, legs etc. are on the lower side. Although all these are active organs, as well as the eyes, the ears etc–sense-organs work, yet they receive orders from the head or the brain. All the binding acts of the being depend on the three modes of nature. These modes are nourished within the irā, pinglā and susumnā and from here flows the spring of the world, connecting the being to it by the flow of prān in them. Thus, if the prān does not situate above these in the head, then the results of this connection will have to be borne—good or bad. The basic root which is on top of āgyā-cakra is not tied by acts, therefore by the prān situating in the sahasrār within the head, it gains a position which is beyond the modes of nature. This tree-form of body, which may not exist even the next day, gets nourished again and again by repeated births and deaths. This nourishing is done by passion—its root, and unless this root is destroyed the repetition of life and death will not be stopped. By concentrated acts of kriyā, its advanced stage—the pavāvasthā of kriyā is availed. This is the instrument for destroying the root of the world. But it can be availed only through kriyā—by entering the atom of Brahm in the kootasth. This is the state of parāvasthā, which puts an end to repeated births and deaths. By this is also the eternal Person, who gets visible beyond the Kootasth. Falling from this position the mind is caught by other attractions (and getting intent on them, becomes likewise)—resulting in the manifested form of the world. The position of kriya's parāvasthā is very wondrous! It has neither the rays of the sun, nor the light of the moon, yet it is lighted by the self. This is the abode of the Lord or the parāvasthā of kriyā. Always situating in this stage, the being is taken to the everlasting, eternal, advanced heights of the parāvasthā of kriyā.

It is not understood by the ignorant being how the Paramātmā takes to the living aspect of the being and travels in and out of the body. How the ātmā bears all, by entering the mind and indriyas—is quite an astonishing matter. All subjects grasped by the indriyas are transmitted through the six cakras of the body to the thousand petal lotus of the mind with immediate effect as if by lightning, thus instantly we experience the particular message relayed. Those whose intelligence fixes in the āgyā cakra can hold on to this experience, and by it they can become the all-knowing. The ignorant, without steady intelligence cannot have any idea of this.

This all-sightedness is possible only by concentrated mediatation which leads to purification of the mind and thus to samādhi. Those who are not situated in the Kootasth, cannot reach the super state and nor can they become the all knowers with the divine sight. Similar to the sun which lights up the whole world by its rays–is the Kootasth by the rays of which are lighted the indriyas and body. This light comes from the sky and is a form of the Brahm. In the higher sky' void is the form of super-Atom and in the Super-Atom are hundreds of Brahm-atoms, in these Brahm-atoms (in each one) are countless forms of universe, and by the knowledge of this Brahm-atom is achieved Brahm-jnān.

(Told in this 15th chapter's twelfth to fifteenth texts) The ātmā is present in every thing in the form of prān, by it only, the existence of all is experienced by us. The qualities of all things all foliage etc. can be known by yogis who situate the ātmā-prān in the high positon. But a desire to know all this is not beneficial, or rather not good, because it hampers the knowledge of ātmā. With a fixed state in the heart is achieved actual knowledge; if you wish to know all, then establish the self in the parāvasthā of kriyā. By it, all worth knowing will get known,

and thus all wish for knowledge too will end, rather all desires will decease. Yet even if not wishing to know. all can be known by the parāvasthā of kriyā, all worth knowing.

(Ksār (the fallible) aksar (the infallible) and the Supreme Person)—

In this world there are two kinds of beings—the ksar and aksar. Aksar is the Kootasth, whereas the body, nature and all that is perceptible is ksar. Those who are attached or attracted by the body etc. are the ones that get destroyed, they do not attain knowledge of the truth and are not able to gain peace. Those who abide by the Kootasth unite with the 'aksar' and become the understroyable. Gradually always seeing the Kootasth—a vision of the Supreme Person becomes possible. He is told by the scriptures as Paramātmā. He is that which exists under the garb of all bodies, every where. He is the infallible, understroyable God. He as the doer, does all acts in the form of the being,but these acts are not immortal. As the Brahm—He is not the doer. By knowing the Kootasth, the yogis can well understand that He is the eternal who is never destroyed and thus is beyond the ksar or destroyable. That which is even beyond it, is the Purusottam or the Supreme Person.

Sarve vedā yatpadamāmananti
tapānsi sarvāni ca yadvadanti
yadiccanto brahmacaryam caranti
tatte padam sangrahena bravimyomityetat

(Kathopanisad-1-2-15)

— That worth achieving is the 'Brahm-pada' (or the position of Brahm), say the Vedas. For it are done sacrifices and penance. That, for which the sādhaks perform kriyā and live the life of a renunciated person, that parāvasthā of kriyā or Spiritual knowledge of the Brahm is told in short as the 'AUM' (or ॐ).(More of this is said in the first part of the Gitā).

Chapter XVI

The Divine and Demoniac Natures

Text (1)

श्रीभगवानुवाच
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् । १ ।

Shri Bhagavān uvāca
Abhayam sattva samsuddhir jñāna-yoga-vyavasthiti
Dānam damas ca yajnas ca svādhyāyas tapa ārjavam (1)

Translation :

Said the Lord —

'Forsaking the demoniac nature and situating in the Godly auspicious nature, the being is liberated'—(this is discussed in the sixteenth chapter).

[In the last chapter Arjuna was told that by knowing this the beings attain knowledge and perfection. But who is the rightful that can understand this aspect of knowledge and who is not ? To decide this matter is started this chapter sixteen. No sooner a decision is made to carry out any particular job, the rightful claimant for it is searched. Thus says Kumāril Bhatt—"Which (act) burden can be carried

by whom, can only be decided after knowing what the burden is". Here in three texts is told the rightful-claimant to Godly or spiritual treasures.]

Said the Lord—Fearlessness, purification of the self and a happy disposition, cultivation of Spiritual knowledge with determination, charity (of one's very own), self-control, performance of sacrifice, self-education (by Godly contemplation etc.) penance performed by the bodily acts, austerity and simplicity— (1)

Spiritual explanation :

It is experienced through the kootasth—staying in the parāvasthā, gradually the fear of death diminishes, always abiding within the susumnā, by the purified intelligence, all gets seen ; knowledge—by situating in the yoni-mudrā ; holding on to meditation and samādhi,—a special position is achieved. Charity through teaching—kriyā, self-control and practice of spiritual acts. Rising beyond common intelligence to the transcendental form, to the kootasth. Not having any desires—thus being simple and non-violent (this is not possible as long as desire exists) or being that what is right to be. Unless one sees the self—he cannot see others, only the one who realizes the self will see all as equal. This is only possible by those who reach the totally unified position of the parāvasthā of kriyā and are thus satisfied within the self (by the self).

The three kinds of modes of nature of the being were told in the ninth chapter—the Godly, that of common man and the demonic. The second two are of the binding kind and the Godly nature is suitable for liberation. At the end of the last chapter is said that by the knowledge of this confidential subject you can get perfected or ever satisfied. Now, who is the rightful claimant to such knowledge ? Deciding this, one can enter into the class of such education. Thus the qualities of the rightful seeker are told in this chapter. The liberation seeker aims differently, whereas the

worldly's aim is different. What is needed by the liberation-seeker is the Godly aspect, whereas the common man–(attracted worldly) needs the ungodly aspect—this is the nature of (most of) the world today, and as such the being craves for worldly treasures, the Godly ones are left unseen That by which the being becomes rightful for liberation is the Godly wealth, whereas worldly wealth and wisdom enhance desires which keep rotating the being on this worldly path via birth and death.

By the Godly nature–lighted up attitudes show the way to liberation by guiding the being towards the path of peace and truth The qualities of these worthy of Godly riches are told as thus (1) Abhayam—fearlessness cannot be truly achieved as long as the mind has a concept of any other than the self. Thus the Godly position is the only answer to it. Reaching there, the chitt cannot turn towards the world again. Thus preaches the Shruti—"abhayam sarva bhutebhyah"—"May all living beings get fearless of me and may I become fearless of all beings". By taking none as other, the ill feeling towards all gets negated, without this the enemetic feeling does not leave. Seeing others prosper and wishing to become similar, the feeling of self in all does not get established, and the concept of 'another' exists. Sacrifice of one's passions and selfishness is needed to make others your own, and for sacrifice it is necessary to destroy the attitudes of the desirous mind. Death is the biggest fear for the living, the being is always frightful of it How can we get relief from this fear and become fearless ? Gradually attaining the parāvasthā of kiryā, by its devoted practice the anguish of the heart gets destroyed and slowly the fear of death leaves, because daily a little (taste or) experience of death is had by the sādhaks ; since each day they get a little separated from the body, they realize it as a state of ānand or spiritual happiness and thus they are not tormented by the thought of (their) death

Their mind reaches a stage where they become unanxious and worriless for the death or the pains of their body. They stop caring for what will happen to them, and who will take their care.

(2) Sattva Samsuddhi—purification of the inner-self, such as discarding deceipt or untrue behaviour and being what you are. An impure heart can never free itself from fear. How can this cleansing be done ? By prānāyām the nerves get cleansed and by their likewise flow their vibrations are also purified Pure vibrations give rise to likewise attitudes. Those, whose flow of breath is always in the susumnā are sure to have pure attitudes of the chitta, whereas by the flow of irā and pingalā, the being's passionate, worldly attitudes are increased. When this flow is obstructed then the mouth of the susumnā opens and the being's Godly qualities are developed, of course the passionate one's get purified.

(3) Jnān and yoga—concentration and eagerness are the foremost requirements for Godly riches (Sankarācārya), without knowledge and yoga, purification of the inner-self is impossible. Knowing the ātmā and that which is not the ātmā is knowledge–but this knowledge cannot be achieved from books alone. The ātmā can be self-realized in the yoni–mudrā (yogic act). Staying in this mudrā, it is possible to see the sphere of the kootasth right up to the visual of the Supreme Person. This yoni-mudrā is the backbone of it. Here, the sādhak gets enlighted by spiritual knowledge and sees the universal form of the Lord. Nothing can be compared to this treasure—situating in the parāvasthā of kiryā, becoming perfect by practice of dhārnā, dhyān and samādhi and establishing the self in it. Yoga helps to attain knowledge and knowledge helps to attain yoga.

(4) Dān or charity—Sacrificing something which is one's very own without reluctance or attraction for it ; for benefit of others is real charity. Distribution of food

meals etc. according to one's capability teaches sacrifice. As long as we do not engage our chitta, energy and money or capabilities for the welfare of others, till then the chitta remains impure. Such a chitta cannot avail knowledge or yogic will-power. The best of charity is showing the correct Godly path to the being. Practice of yogic-kriyā is a foremost way to the Lord, thus the teaching of it (by bonafide masters) is the superior most form of charity.

(5) Dam—control of the outward indriyas—one who has no control over his indriya-desires, uses up all his energy and money for satisfying his passions, he hardly thinks of others. Being as such, he can do no charity. Wishing to become fearless, one must try to have the upper hand over his indriya-desires.

(6) Yajna—performing sacrifices as per the Vedas. Five different kinds of sacrifices are told. By birth man is indebted in five ways, these five (sort of) debts are repaid by these five sacrifices. First is the worship of five (Siva etc.) demi-Gods and the worship of ones family deity or personal deity.

Although the outward form of Yajna or fire sacrifice is outdated now, yet it is very beneficial. It can be done in a simple way, by just a little grain—Sacrifice in the fire.

A little prayer to Lord Visnu—to the atom of the Lord which pervades the world is also told as a deity worship or a sacrifice to demi-Gods. All the above are 'deity-yajnas'.

Study of scriptures etc or the teaching of it, is known as 'Rhisi-yajna' or our due-act of sacrifice for the sages or scholars etc.

'Tarpan or offering made to the ancestors—(specially of water) is the 'Shrādh' which is the 'pitri-yajna' done for our fore-fathers.

'Bali' or sacrifice is that by which grain of food is distributed to all living beings. Every living creature is to

be remembered here, even the tree or the ghost, the sinful and the lonely are not forgotten.

Hospitality towards guests is the 'nriyajna'. Guests are placed very high in Vedic culture, next to 'deva' or demigods. Whoever the guest may be—he is to be treated like God-sent, irrespective of his cast, creed, nationality or education etc.

Although all these yajna-forms are mentioned here, yet the highest of all yajnas or sacrifices is the practice of yogic-kriyā, specially for the yogi. Sacrificing the prān into the āpan and the apān into the prān is the actual sacrifice—*"Brahmāgnau hooyate prāno homkarma-tada-ucyate."*—Sacrificing the (prān or) in and out breath into the fire of Brahm by prānāyām etc. is the most superior sacrifice.

(7) Svāddhyāya–Self education—The study of Vedas and scriptures, discussing and trying to understand the ways by which 'moksa' (liberation) can he had. Actual self-education is that by which the movement of prān and apān rises to the head and situates there. This is the divine dominion. Power of the Kundalini also ascends to the sahasrār (lotus of the head) and establishes there. Thus Lahiri Mahāsaya has said that 'Svāddhyāya' is that by which it is possible to establish the self in the divine spiritual intelligence, rising above the common intelligence.

(8) Tapah—bodily penance, this will be explained later. *'Na tapastap ityāhur–brahmcarya tapottamam. Oordhvaretā bhaved yastu sa devo na tu mānusah'*. Control of outward indriyas is the best form of tapasyā or asceticism, it is told as 'Brahmcarya', but the actual 'brahm-carya' is regular engagement with the Brahm and thus staying with Him. Just by the control of the indriya or holding on to the seman virile, one does not, become the 'Oordhva-reta'—as said above. 'Retah' is formed from basic 're' which means something which flows or does not stay in one place, and gradually flows out. Our mind is this 'retah'.

That chitta which rises and situates at the top is 'oordhvaretā' This is impossible without strong determination and asceticism—(by way of sādhna). Thus the spiritual explanation of 'tapa' is abiding in the kootasth.

(9) Ārjava—Simplicity. One whose wishes are many, cannot be simple Therefore as long as greed and desires exist, austerity is not possible If one is satisfied (in) himself, then he does not feel jealous of others and is pleased by their happiness as if it is his own The pure minded does not eye—gain or loss, thus he has not to make excuses for hiding anything, and nor does he need to hurt or kill anyone for selfish benefits He says what he means, so none is kept in the dark by him. (1)

Text (2)

अहिंसा सत्यमक्रोधस्त्याग: शान्तिरपैशुनम्।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्। २।

Ahimsā satyam akrodhas tyagah sāntir apaisunam
Dayā bhutesu aloluptvam mārdavam hrir acāpalam (2)

Translation :

Non-violece, truthfulness freedom from anger, renunciation, peacefulness, aversion to fault finding, compassion, greedlessness, gentleness, modesty, and (steady of mind or) determination—(2)

Spiritual explanation :

Non-violence is established by not wishing—wishless state is not obtained without the parāvasthā of kriyā, all that is seen is untrue, because all that is seen is not visualized in the parāvasthā of kriyā—the truth is that Brahm ; even the 'I' is not known in the parāvasthā of kriyā, when the 'I' is absent, then another is not present, thus who will get angry and with whom ? In this parāvasthā of kriyā no fruit is desired either, as nothing is wished for—in this state. It is a state of—'I am nothing and mine is nothing'. When the 'I' is missing, with whom, and how will the fault finding be done ? Being peaceful and happy and letting others be happy is compassion. When nothing except Brahm is true, then what will the greed be for ? Not being bothered about hear-say—none speaks of the worthy things—it only happens in the parāvasthā of kriyā—by the steady mind.

(10) Non-violence—not paining anybody. The being by nature is violent. Life is difficult to go on, if others are not pained at all. Life depends on life, thus the being's common nature has been endowed with violence. As long as selfish desires exist, to fulfil them others will have to be pained somehow or other. Therefore, those who have calmed their desires and have no selfish motives can only be established in 'ahimsā' or non-violence, otherwise it is not possible A desireless position has to be reached to situate in ahimsā—this gets possible by the parāvasthā of kriyā. Those who abide in the parāvasthā are immovable from within, no attitude rises there—no violence either, thus they are filled with love for the world. Even a beastly animal loses his cruel instinct on approaching them

(11) Satya—truthfulness—Mentioning all things as they are or as one is, is truthfulness . Mentioning by way of hide and seek is not truthfulness. Untruth is not proper, even if it is entertaining, but, if truth is a cause of pain to others, it is like the untruth. this is the common outward aspect of the matter. The genuine truth is different. "Brahm satyam jagat mithyā"—only Brahm is the truth, rest of the world seen, is untrue. In the parāvasthā of kriyā the worldly scenes are not present, but the Brahm, the truth is omnipresent.

(12) Akrodh—freedom from anger—(even after being pained or dishonoured by others—not getting vexed or rather, not having ill feeling either, is freedom from anger). In

the parāvasthā of kriyā, exists no other—thus the question of anger does not arise and neither does one feel any pain No attitude rises in the mind, since the 'I' too is missing.

(13) Tyāg or renunciation is offering all the fruits of acts done, to the Lord. By the dismissing of all worldly attraction is achieved actual renunciation. In the parāvasthā of kriyā—nothing is wanted thus true renunciation gets possible.

(14) Sānti—peacefulness is possible when the mind is free. In the parāvasthā of kriyā, since the internal self attains heights, the mind gets absorbed : in its absence all mental waves are calmed, thus peace is availed.

(15) Apaisunam—aversion to fault finding—only the ill-natured are big mouths that find fault with others and talk behind backs. In the parāvasthā of kriyā, the 'I' and the other–both do not exist, thus who will talk ill of whom?

(16) Dayā-bhutesu—compassion for the beings in pain, or the suffering ones. I feel happy and peaceful by performing kriyā, thus wishing the same for others try to make them realize the way to internal peace and happiness. By outward means—only material can be gained, not true ānand

(17) Aloluptā—free of greed—not being tempted, even if the indriyas come in contact of their respective subjects. The spiritual-transcendentalist—knowing Brahm as the only truth does not get attracted by anything else, as he knows them as untrue.

(18) Mārdav—being uncruel and gentle. Being unproud and thus giving respect to others and behaving in a gentle manner. Not being instantly raged by minor agitations

(19) Hri—Modesty—not being inclined towards unmodest behaviour. Not jumping ahead of all for superiority. Being void of modesty, the person does not hesitate in doing any improper act. Acting thus, we will hardly have a face to face Him—whose blessings and mercy are coveted by us. Modesty is a very gentle quality, its owner is the gracious, good-looking one—who enchants all.

(20) Acāpalya—of a steady mind—not activating the indriyas such as hands legs or mouth (speech) etc., unless needed, is being steady. There is no end to activities. The mind, indriyas and body of man are always engaged in some business of the world. Most of the time man does not understand why and for what he is doing the acts, yet all keep moving by some unseen force—like mad. By regular, daily practice of well concentrated kriyā-acts of yoga the force of this maddening business decreases, gradually it lessons to the extent of a meditational state, and in due course samādhi is attained by such a steady chitta. (2)

Text (3)

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।
भवन्ति सम्पदं दैवीमभिजातस्य भारत। ३।

Tejah ksamā dhritih saucham adroho nātimānitā
Bhavanti sampadam daivim abhijātasya bhārata (3)

Translation :

[Yet more are told as thus]—

Vigour, forgiveness, fortitude, cleanliness, unenviousness, and freedom from the passion for honour are the twenty six mentioned qualities that belong to the godly men endowed with divine nature. (3)

Spiritual explanation :

Vigour of the mind, by which all can be seen and done—does not take offence by anything and forgives, is steady in the self—being within Brahm, does not harm anyone knowingly, does not wish for great respect, what is needed is very nominal—all these qualities are gradually developed by abiding in the Brahm through the parāvasthā of kriyā. These are the Godly riches.

(21) Teja or vigour—this is not of the body, it is the

power or strength of the mind, the mind's eagerness. Being endowed with this vigour the being does not get overcome by desires, greed etc. As such, even in the worst of times he is not tempted towards irreligious acts. When this power of the mind is increased by sādhnā then it is called the yogic strength. Reaching the heights of yoga—by its power can be seen or done, all that is wished for

(22) Ksamā or forgiveness—Not retaliating even after being ill-treated, although capable to do so , is the forgiveness by which the mind's anger can get instantly overcome and none gets to know of it In the parāvasthā's advanced stage of kriyā, the being is seated like an innocent, ignorant one, not bothering about who says what of him.

(23) Dhriti or fortitude is thus explained by Sankar-ācārya—'When the body and indriyas are grasped by sorrow, then the special attitude of the mind that works as an antidote for it is told as 'dhriti'. Thus it is that attitude by which the power of the body and indriyas is kept collected and the sinking feeling is stopped. 'Dhriti', actually is holding on to yogic aspect. By the increase of this 'Dhriti' the yogi becomes more and more steady in the self. Thus the mind, being void of worldly matters is not disturbed by sorrow or joy.'

(24) Sauch or cleanliness is of two kinds—the outer and the inner aspects of it. Outward is the common cleanliness by (soap) mud or water etc. and the inner is the purity or cleanliness of the mind, intelligence etc. This reaches its perfection only by situating in the parāvasthā of kriyā By it the Brahm aspect is entered into, and the 'I' is left out. All gets united into One The sky is most clean Who can be more clean than the one situated in the sky of the chitt ?

(25) Adroha—the free from envy do not harm anyone knowingly, neither do they engage in arguements. The yogi is far away from acts or thoughts that are harmful for

the people The indifferent hardly argue with anyone and neither does anyone bother them.

(26) Nātimānitā or not having passion for honour or for being recognized as a very highly respected person. Although very much engaged in doing sādhan with devotion, yet the mind is not purified, it is still desirous of praise and worship—due to being a yogi. As long as such a wish exists in the mind, actual progress is hampered. By nature the mind is wanting, and its wishes are many, but the sādhak has limited needs, thus his wants are restricted few, as such he has no desire to prove himself to the people or to grow big in their esteem.

Those who are naturally endowed with all these godly qualities due to their fruits of pious acts of previous life, can develop them most naturally. Says the sruti—*"Punyah punyena karmanā bhavati pāpah pāpena"*—Due to pious acts of his previous life, the living being has pious desires and by them he advances further on the pious path whereas by sinful desires he engages in sin. (3)

Text (4)

(The demoniac qualities)

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्। ४।

Dambho darpo 'bhimānas ca krodhah pārusyam eva ca
Ajnānam chābhijātasya pārth sampadam āsurim (4)

Translation :

Arrogance, pride conceit, anger, harshness and ignorance are the qualities of those born with demonic nature. (4)

Spiritual explanation :

Being proud of their high birth, walking with head up due to strength, wishing for more respect–than deserved.

Always in an angry mood, speaking harshly and not abiding by the ātmā or not engaging in kriyā–acts—all these represent demonic qualities, not doing kriyā—these become the naturally developed qualities.

(1) Dambha or arrogance—is blowing one's own trumpet. Trying to advertise the religiousness of the self by pretence of such acts, although the mind roāms in material desires. They are humble on the face, but very proud in their heart. Though they have (pride of) a high birth, they are low in acts. Such a wrong conception about the self is 'dambha' or arrogance.

(2) Darpa or pride—None is equal to me in riches, honour, education and knowledge or intelligence is their wrong idea. They always hold themselves high in their own esteem and think low of others—thus scorn at others and do not hesitate in disrespecting those who should be respected by them. They cannot bear to hear that anyone knows more than them or is more intelligent in any way. They claim to be all-knowing. These are the qualities of the proud beings.

(3) Abhimān or conceit—I am worthy of praise, I am superior than others in all matters—is what they think. Little self-pride is in everyone. and it is not always bad, but much is not good. One may be a learned scholar, but due to it, considering others to be fools is conceit To be proud even without learning or knowledge is false-pride.

(4) Krodha–anger—over trifles, they become very angry and get much excited by a little of anything undesired Such people are not liked by anyone, they are rather feared.

(5) Parusya or harshness—Talking harshly, speaking of hurting matters that pain the heart, like making fun of cast or creed or of one's disableness etc. Uselessly paining others is their nature.

(6) Ajnān or (lack of knowledge) ignorance—They do not know what should be done or what should not be done.

Due to laziness they are hardly active, but they say it is the Lord's will, nothing can be done without it. By kriyā–acts, they will truly benefit, abide by the ātmā and get peace, but they do not bother to do anything ; just waste time in laziness. By not doing sādhan their mind gets further misguided. Those who are born with previous life's aspect of sādhan do not get misguided in this way, rather they themselves get interested in sādhnā, but one who has not been in touch with pious acts in his former lives, gets raged by such thoughts. He is born with the demonic qualities of nature and they manifest as he grows. (4)

Text (5)

(Fruits of the qualities of Godly and demonic nature)

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव। ५।

Daivi sampad vimoksāya nibandhāyāsuri matā
Mā sucah sampadam daivim abhijāto'si pāndava. (5)

Translation :

The ones endowed with godly qualities are rightful to My preachings of transcendental spiritual knowledge, whereas the ones with the demonic qualities of nature stay involved in the world only You need not worry, O Pāndava or Arjuna, as you are born with the divine qualities to enjoy them (5)

Spiritual explanation :

This above mentioned Godly quality or treasure is specially enjoyed in the parāvasthā of kriyā—by it is the liberation or 'moksa'. whereas the demonic nature develops by not doing kriyā—and the result of it is everlasting bondage.

According to his debit or credit of previous life's acts the being gets born with that which he rightly deserves—

the Godly nature or the demonic nature By his passionate nature, man engages himself in acquiring worldly material for his pleasure. This nature is more enhanced by lack of good or saintly company and irregular religious habits or disbelief in the words of the scriptures. The world can give peace and happiness, is a misunderstanding which never wants to leave. By the fruits of many pious acts, done in many lives, the mind turns towards the true form of happiness. Then by theoretical knowledge and practical experience the being understands that happiness is a matter of the inside, it cannot be got from outside ; friends, riches, respect, fame—all are just a moving picture, steady happiness is within the ātmā only. This understanding raises an interest in exploring the ātmā, and the world gets naturally and gradually renounced. But total renunciation or introvertness is not possible in one or two lives and thus for it repeated births have to be taken. Now, those who had already availed renunciation to some extent and were active in the search of ātmā in their past life are blessed with natural godly qualities in their present life, and thus without any outside help they get introvert and God loving. By the fruits of their previous good acts they rise above (elements) the common being's ātmā or the personal ātmā and unite with the Supreme ātmā. Amongst them are also sādhaks who are of a little lower standard—those who are aware of the different stages of ātmā—the common, the personal etc. They also know the material things as unworthy and do not engage in them All these are the beings who come to the world endowed with Godly aspects of nature.

The other class of beings are very much engrossed in passionate desires and material world. They cannot grasp anything beyond the body and its needs—they are of the animal nature, for the attainment of knowledge such people have to take many births. Although the witnessing Person is just an atom of the Supreme, He is untouched by any

other contact, but each such Person (from eternity) is connected with an individual form of nature or chitta. (Nature is that which takes the form of the chitta). Yogadarsan says—*"Drastri-drisyayoh samyogi heyahetuh"*—(2-17)—That which connects the witness and the witnessed is fit to be abandoned'. The Supreme Spirit is the witness and the scenes are by the intelligence of the brain. Ignorance will not be abandoned as long as this connection between the Supreme intelligent spirit and the brain's intelligence exists. Ignorance is the root of all sorrow, and must be overcome. Actually no material thing can be joint with the ātmā. The ātmā—in its own form is the 'One and only', this can be experienced in the parāvasthā of kriyā. In this state who can be the witness of what ? Yet, although nothing is existent as a second (aspect), still the connection is imagined—this is the ignorance. In the parāvasthā of kriyā by a totality of knowledge all scenes and sights are dismissed and so is ignorance.

Purifying the self or nature is the basic concept of all sādhnā, and chitta (the store house of natural attitudes) is formed by the vibrations of the prān, thus the yogis concentrate on the prān to make the chitt introvert. When the prān is made introvert and flows in the susumnā then the chitt also gets calmed, and by it the flow of desires is reduced. The chitta and prān thus unite in a very steady manner. This is told as the cleansing of the chitta or purification of the prān. This pure form of chitt and prān is availed due to the or by the pious and good acts of many previous lives of the yogi. The godly qualities which take birth with the body are also due to this only. Born as such, it is not possible to behave like demons, or disregard rules and regulations made for the uplifting of man-kind, rather such beings involve naturally in spiritual acts. As a result of regular sādhan parāvasthā of kriyā is sure to be achieved. This is all made easy and likeable due to the devotion

and renunciation which is in-born in the being who is endowed with godly nature.

Those who are of demonic nature lack all these qualities of devotion, renunciation etc. and are very worldly, always attracted by the outside. Their prān also is far from introvertness, thus bound by the bondage of demonic nature they fail to do kriyā or even take an interest in it. (5)

Text (6)

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु। ६।

Dvau bhut-sargau loke'smin daiva āsura eva ca
Daivo vistrasah prokta āsuram pārth me srinu. (6)

Translation :

[The demonic nature is fit to be abandoned—thus it is more explained] The demonic and ungodly aspects are jointly shown—thus only two kinds of beings are told here—the Godly and the demonic. (This is to clarify the word *"rāksasimāsureem"* mentioned in the ninth chapter). (6)

Spiritual explanation :

There are two kinds of beings—the divine and the demonic. Enough has been said about the divine godly ones, now the (ungodly) demonic are being spoken of. The interests of those who do no kriyā are thus told

Two kinds of humans are created—the divine and the demonic. The being with divine qualities is described in the second chapter as the 'sthita-pragya' in the twelfth chapter as the 'bhakta' or the loving devotee, in the thirteenth as the 'subject of knowledge', in the fourteenth as the one who is beyond the gunas and in the sixteenth as the 'abhayam sattva-samsuddhi" or fearless, purified-self etc. Now, the created beings with demonic natural aspects are being described,

by hearing which the being can abandon them with a determined resolution of the mind. Knowing ones faults or drawbacks *it is always easier to correct the self.* The fruits of kriyā have been already told, now the results of not doing kriyā, and how the mind of the non-doer gets involved in passionate desires is being told. By hearing it, the demonic natured people should become alert and try to purify themselves *or their chitt.* (6)

Text (7)

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते। ७।

Pravrittim ca nivrittim ca janā na vidur āsurah
Na saucam nāpi cacāro na satyam tesu vidyate. (7)

Translation :

[From here is described the demonic nature in twelve texts]

Those who are demoniac are averse to the right path and engage in the wrong one. Neither cleanliness nor proper behaviour nor truth is found in them. (7)

Spiritual explanation :

They are confused, not knowing what to do, and what not to do. This confusion is in the mind of those who do not do kriyā—not abiding by the Lord, they are unable to decide. They do not follow any rules or regulations—they always speak the untruth and are void of the truth.

Two kinds of acts are there—the binding and the liberating forms of religious acts. The binding religious acts store in good acts and the liberating religious acts progress the being on the path to liberation. But these acts are not done by free-will, for them authoritative rules and regulations have to be followed, thus to enact them, a proper knowledge

is needed, in lack of which the acts cannot be properly performed.

The demoniac are averse to scriptures etc. Thus neither do they know and nor do they want to know, what is wrong or right. As such, they are hardly bothered about cleanliness or proper behaviour. Not having a proper life-style, they cannot abide by the truth. To achieve their ends they are ready to drown in a pool of falsehood. If, by chance they avail of kriyā-acts from the Guru, then too, even after promising to follow the Guru's instructions and thus practicing kriyā each day, they fail to keep their promise which lies asleep in the mind. They are much attracted to the world. Slight temptation is enough to carry them away from sādhan, if at all, at anytime they prepare the mind for it. They lack determination and belief in spiritual acts and are fearful of their health getting spoilt. They are ready to follow words of the ignorant more than their Guru, because it suits them and frees them from their daily practice—which somehow they got engaged into. On the other hand, they are ever ready to run to some miracle-man who can make gold and teach them to do so. Such weak-minded people cannot follow or respect the path of truth. Engaging in particular acts of kriyā—is told here as the binding religious act and the parāvasthā or advanced stage of it is the peaceful, calmed state of liberation. Those who are void of godly nature, neither accept this kriyā nor engage in it, as such they remain unaware of the peaceful, happy state of the parāvasthā of kriyā. Thus they have no experience of, or inclination for, the real truth—Brahm Neither do they know the proper way to spiritual approach, and nor do they wish to live by it. (7)

Text (8)

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम्। ८।

Asatyam apratistham te jagadāhur anisvaram
Aparaspara–sambhutam kim anyat kāma–haitukam. (8)

Translation :

The demoniac's conclude that the universe is the result of a (very) by the way manifestation, which has no cause, no effect, no controller, no purpose, and no foundation. It is produced by sex desires and the lust of male and female is that which carries on the flow of the world. (They do not believe in God or Vedas, according to them this is all a fraud created by hypocrites) (8)

Spiritual explanation :

They steady themselves in the untrue—and say that God does not exist—all happens automatically, like the mind of the pross where none exists.

The demoniac-natured say that the world has no base, it is just by a combination of matter, without any soul. It has no truth in it. The spiritual-minded (knowers) also say that the names and forms in this world are untrue, but they believe in the basic root of it and call it the great truth. Similar to the rope which is imagined as a snake and though the snake is false, yet the rope is not so. The demoniacs do not (also) believe in anyone as the controller of this world, (they dislike this idea of a governor, because then they would have to bear the fruits of their acts). Understanding in this way, they do as they please without bothering about the results. Of course by them, the world is born only by the sexual relationship of opposite sexes—by their passionate desires. They say—God or destiny created by good or evil acts has nothing to do with the birth of the beings. They appreciate the unchaste or pross-like mind which hops from one to the other, this is their idea of enjoyment. They are disbelievers in God. Getting rid of passions, making the mind calm, quiet and peaceful

by devotion or spiritual acts is not their cup of tea. As per them, this cup is meant for the mad. (8)

Text (9)

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः । ९ ।

Etām dristim avastabhya nastātmāno 'lpa buddhayah
Prabhavanty ugra karmānah ksayāya jagato ' hitāh (9)

Translation :

Due to godlessness, lost to themselves, the narrow-minded, unintelligent, engage in horrible acts meant to destroy the world (for which they are born) (9)

Spiritual explanation :

Engaging thus, those who do not do kriyā or do not try to get introvert, can never stabilize their minds. Cruel acts, like killing etc. are done to harm others and cause the destruction of the world.

—Those who are not involved in sādhan, cannot know the ātmā. For them the body is all in all, thus to protect and nourish it only, they spend their life. They do not hesitate in doing any misdeed. With their impure mind, they engage only with the body which is also filled with impurities. Their life can be compared to that of a dog or a street-dog. Due to their limited outlook their mind is also narrow, they do not even go anywhere near the soul. They are the fallen souls which do not abide by the Lord or within the ātmā and nor do they know or follow the Guru's instructions. Such beings are mostly very cruel and possess the killing instinct. They are the breakers of all commandments of the religion or the law. When this life is ended as such, then in the next life they get born as suited to their nature—

in the animal species or as a snake etc.—thus destroying life or causing pain. (9)

Text (10)

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः । १० ।

Kāmam āsritya duspuram dambha-māna-madānvitāh
Mohād grihitvāsad-grāhān pravartante 'sucivratāh (10)

Translation :

[More is said]

The demoniac taking shelter of wishful acts—get involved in fruitive worship of impermanent types. Since there is no end to insatiable lust, they engage in unclean habits with pride and false prestige. (10)

Spiritual explanation :

According to them passionate sex-life is a matter of pride. Attracted by the untrue, they do not accept the truth or just gulp it down, engrossed in all but the Brahm—Aum.

What such people of demonic nature do is thus told—Lust, pride and false prestige are their associates. Hoping to satiate the insatiable lust, they start their activities with pride. By their false prestige they create their own systems which do not follow the scriptures. They worship whatsoever, for obtaining riches or desired women to satisfy their sexual lust. But, hoping for satisfaction by such means is just an illusion. Thus they engage more and more in their impure acts eating, drinking etc. and become void of all godly activities. To gain perfection in any subject—worth the name, one has to follow rules and regulations which purify the mind and body and increase the sātvik (or pure) nature

by discarding illusions and enhancing godly powers in the heart. A particular peacefulness surrounds such a being which gives him a respectful personality. On the other hand, those with tāmasik or 'asuci'—impure nature are likewise in eating, behaving etc. By inducing fear or greed they try to gain respect and leave no stone unturned to achieve their ends. Leave alone the good of others, they do not know what is actually good for themselves either. They never give a thought to the Godly aspect of things. (10)

Text (11)

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोमभोगपरमा एतावदिति निश्चिताः । ११ ।

Cintām aparimeyām ca pralayāntām upāsritāh
Kāmopabhoga paramā etāvad iti niscitāh. (11)

Translation :

They believe that to gratify the senses unto the end of life is the prime necessity of man. Thus they are ever anxious for their endless desires. (11)

Spritutal explanation :

There is no end to worry. As if worrying for the end of the world, but decided that nothing is better than eating sleeping or sex.

For the demoniacs—greatest manliness is getting riches or women, thus they are always thinking about how to get them. This worry keeps eating them right up to the end of their life. For them 'Man' is just the living body, after which nothing exists They are of the thought that no fruits have to be borne after the body deceases, thus they do not hesitate to do any wrong for which they might be punished. As such believing in God or giving time to

prayer or the like are just a waste of time according to them and they call it a weakness of the mind. (11)

Text (12)

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् । १२ ।

Āsāpāsa-satair baddhāh kām-krodha parāyanāh
Ihante-kāma-bhogārtham anyāyenārtha-sancayān (12)

Translation :

Those who are bound by thousands of desires,by lust and anger ; secure money by theft etc. or other illegal means for gratifying their desires. (12)

Spiritual explanation :

Tied by various desires, earn money by hook or crook, not even hesitating to kill. The money is spent on food or sexual passion.

Whatever they see with others—they get attracted by it and try to get the same If somehow their desires are not achieved, then they are overcome by anger—and go to the extent of murder, opening the gates of hell for themselves. Lust, greed and anger is in their nature.(12)

Text (13)

(Greed for money)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् । १३ ।

Idam adya mayā labdham imam prāpsye manoratham
Idam astidam api me bhavisyati punar dhanam (13)

Translation :

The demoniac's condition of mind is thus told—Today

I have so much wealth, and as per my scheme I will gain more. (13)

Spiritual explanation :

Today I have 25, I will get 50 more. By killing one I have 75 thus, another 25 is due, and then will I not get yet another 25. This is complete 100 etc. —

Their greed for money is great. They are always thinking of money and more money. 'Growing it more and more I will become rich and respected, will I not be able to earn it somehow? I must do it—whatever people may say or think.

This is their way to hell—greed for money. Money-greed makes man act as demon, money is the most maddening thing for man-kind, it makes the heart of man, like the heart of stone. (13)

Text (14)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी। १४।

As au mayā hatah satrur hanisye cāparān api
Isvaro 'ham aham bhogi siddho 'ham balavān sukhi. (14)

Translation :

(More is said)

He is my enemy—I have killed him, and other such will also be killed by me, I am the lord, the perfect one, the strong and the happy. The others are just burdening the earth. (14)

Spiritual Explanation :

This time I have manged to kill the enemy—if another one comes, I will slay him too. I am God I am the bearer

of joys, the perfected one, powerful and happy.

What they mean to say is that I am no ordinary person I have made 'so and so' bow to me, that rich one, that proud one. I will destroy anyone who confronts me or does not stand for me. None can harm me, no matter how much he tries. I am capable of doing what I want. I can get and enjoy all I wish.

The others are just plate lickers, I cannot be compared to them. I cannot be fooled, I am the clever one. Anyone who talks ill of me better count his days. I am the perfected one, my words are enough to do the job. I cannot be caught by anyone, I will fly away, like a bird. I will crumple the back of one who dares to face me. I have all the pleasures of this world. Land, riches, beautiful house, ample of servants and money. I feed so many people ; my children are jewels Who is as fortunate and happy as I am? etc. (14)

Text (15)

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः। १५।

Adhyo 'bhijanavān asmi ko 'nyo 'sti sadriso mayā
Yaksye dāsyāmi modisya ity ajnāna-vimohitāh. (15)

Translation :

I am rich and noble by birth- surrounded by aristocratic relatives. I shall perform sacrifice, give charity and thus gain more respect than others who are in the line. Thus I shall rejoice and be happy. ' This is the way they are deluded by ignorance. (15)

Spiritual Explanation :

I am best of all, many are with me, but not like me. In this way—They are deluded by self esteem— The ignorant praise themselves and boast of their riches, sacrifices, charity, fame and knowledge. They dream of feasting with their (hypocrite) friends. There is no end to their passionate thoughts and plans for achieving their desires. (15)

Text (16)

(Falling to hell—of the ignoranat and thoughtless)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ । १६ ।

Anek chitta-vibhrãnttã, moha jãla-samãvritãh
Prasktãh kãma-bhogesu, patanti narake 'succau. (16)

Translation :

(Hear about the fruits that such people get)

They are perplexed due to a variety of desires They are bound by a network of illusions (like a fish that entangles in the fishing net). Attached to sense enjoyment they fall into hell—the impure and painful. (16)

Spiritual Explanation :

Tied down by a network of illusive desires and attachments they fall into hell or get miserable

—The mind of such men is filled with a variety of resolutions; they cannot stick to any one thing Such a chitta is void of godly aspects, all their time goes in thinking of short-term benefits which are illusive, thus engrossed they engage in sinful activities Such a mind is overcome by similar thoughts even at the time of death. These mental aspects carry them to lower species of life in their next birth, where only the animal instincts are present—sleep,

food, fear and sex are the only activities. What can be more of a hell for a human being ? (16)

Text (17)

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् । १७ ।

Ãtma sambhãvitãh stabdhã dhan-māna-madãnvitãh
Yajante nām-yajnais te dambhenãvidhi purvakam (17)

Translation :

(The sacrifices or yajnas which such people want to perform is induced only by their pride, not by the godly aspect, but just to get a name and fame in society.)

Although not accepted as worthy of honour by great people, yet declaring the self as worshipable, they show their impudence which is due to their intoxication of wealth and hunger for fame. Such people perform yajnas for gaining a good name, not for sacrifice. Since they do not have devotion, their acts are proudly performed without obeying the rules or giving proper respect to authorities. (17)

Spiritual explanation :

They are proud of that which they possess, they sit reclining on a cushion—with head-high, proudly—to show off, they do some act of worship—without putting their mind to it.

They are known as *'ātma-sambhāvita'* self-complacent and impudent. Not recognized by other worthy people who are saintly, they pose as saints—sitting proudly garlanded against the pillow with their eyes closed and sandalwood-paste smeared on their head, wishing people to come and bow at their feet, and if they feel that they are not well respected, then their anger knows no limits. Having wealth or money they get intoxicated by it and become proud.

They hardly bow to anyone, being void of humbleness they do everything with a sense of pride. They engage in yajnas, sacrifices, charity or even worship for the honour of the self, not for love or devotion for the Lord. They discard the scriptures and follow their own rules, thus fruits of acts are also not well-achieved. They may do kriyā-acts-too, but with a wandering undevoted mind, as such the fruit of kriyā— which is a steadymind, is also not achieved. The ātma-yajna or act is done to make the self introvert— this is not understood by them; they involve in yogic acts-just to be called the disciple of some great saint, but they do not abide by his rules. (17)

Text (18)

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः। १८।

Ahankāram balam darpam kāmam krodham ca samsritāh
Mām-ātma-para-dehesu pradvisanto 'bhyasuyakāh (18)

Translation :

Due to his false ego, strength, pride, lust and anger the demoniac becomes envious of the Supreme Person,who situates in his body and in the body of others. He blasphemes against the actual religion and finds faults with it. (18)

Spiritual explanation :

His false ego, strength, pride lust and anger make him envious of others.Thinking of himself as more than what he is; is his false ego. This pride is his greatest fault and makes him most miserable. It is told as his ignorance, which is the cause of all sinful attitudes—lust, anger etc.

The Lord is in all bodies, but those for whom the body is all in all, do not know Me or believe in Me. As such, they have no devotion for 'Me' or 'Him' Who

is the true witness in all bodies everywhere, rather they are envious of Me. They disregard the holy books and disobey the Lord's commandments. They cannot bear the holy beings who pray or worship Me. Intoxicated by their strength of the body or accumalated wealth, they leave no stone unturned to defame the saints who are devoted to Me. (18)

Text (19)

तानहं द्विषतः क्रूरान्संसारेषु नराधमान्।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु। १९।

Tānaham dvisatah kroorān samsāresu narādhamān
Ksipāmy ajasram asubhān āsurisv eva yonisu (19)

Translation :

(In two texts it is told that their demoniac nature never leaves.)

Those who are lowest among men, envious and mischievous are repeatedly cast into the ocean of birth and death— falling into various lower species of life. (19)

Spiritual explanation :

Such cruel beings are cast by Me into demoniac species of life. The word 'adham' stands for those who do not abide by the kootasth—who are lower than the 'manipur'.

In the tenth chapter it is told— *"aham ātmā gudākesa sarvabhutāsaya-sthitah"*— I am situated in the hearts of all beings as the soul, thus this 'I' is the Kootasth or the living person the 'Ksetrajna'. For Him who is in all, none can be undear or dear, then why does He cast the cruel to lower species ? Though none is dear or undear to Him, yet He is the judge of good and evil acts and awards their fruits which all have to enjoy or bear as per their acts. In absence of an aware, alive rewarder of fruits, the acts themselves would not be sufficient to award the fruits of good acts and punish the doers of the

evil ones. Due to His authoritative influence the accumalated acts bear fruits—bitter, sweet or sour. These fruits are not distributed by any partial being, but by the fair 'One'—for whom none is dear or undear. The demoniac fall to lower species by their own mental attitudes and acts. The saintly being's mind is situated in the agyã-cakra or above it, whereas the demoniac's mind roams below it Thus all his acts are done due to worldly attractions, their attachment pulls him down and he gets naturally lowered in next birth or births. Not abiding in the ãgyã-cakra—He is understood as the 'adham'. The mind of such a person cannot rise to higher aspects or attitudes even at the time of his death, thus according to his mentality he is cast to the 'adham' (lower) species. God's superior power which rules the world, decides the births and the good or bad fruits the being will get in his life or lives and He knows best where to place him and for what. How it happens, is told by the Lord in the *"sarvasya cãham hridi sannivisto mattah smritir jnãnam apohanam ca"* (Gita 15-15).

I situate internally in the mental attitudes of all living beings. By Me, are the different degrees of pre-attained knowledge and their connection with the indriyas, and by Me is the memory or the loss of memory. In this way, without being the actual doer He engages all demi-gods, men and other species of life in their natural acts. The whole universe is the kingdom of the Almighty, none has the power to over-rule it. According to His rules and regulations— all acts present their fruits. The Lord does not favour or disfavour anyone, the being gets that which he deserves as per his dues. At the moment of his death the being is naturally surrounded by thoughts that accompany him all his life, and these thoughts are his carriers to suitable species of life or to the body which he should get. Those who rise above modes of nature and attain the parãvasthã of kriyã, are not bound by the body, having no ego of body, they are not tied to its acts either. Situating beyond the body they fail to feel or understand the matters of

the body, although they may have to bear some fruits of previous acts. Thus it is necessary to carry the mind to ãgyã-cakra or above it by practice of sãdhan, if the mind situates at lower levels, then the being's fruitive acts make him envious and cruel, involving him in evil acts over and over again. As a result he takes birth in lower species of similar nature. (19)

Text (20)

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्। २०।

Ãsurim yonim ãpannã moorhã janmani janmani
Mãm aprãpyaiva kaunteya tato yãnty adhamãm gatim (20)

Translation :

Such persons falling lower and lower, sink to most condemned species, thus they have no chance of approaching Me. (20)

Spiritual explanation :

Thus, they gradually fall to lower status of life.

Due to their previous concepts of ill-acts they get interested in similar sort of acts. As a result these concepts become stronger and they refrain from good, worthwhile acts. At last they get born in families where there is no scope for the purification of the chitta and thus they are kept away from Godly knowledge. By chance, if it is known, then they do not accept it and make fun of it. All put together they miss the Godly path. They do not wish to improve themselves as they do not believe in Godly acts of kriyã etc. Thus their lowly attitudes do not change. Living by their wishes, eating and sleeping as desired, their nature stays demonic only. As such, not getting any better, they do not get born in better families or better species. Therefore they have to bear the pangs of birth and death repeatedly.

If only the being gives thought to this miserable state of affairs then he would surely become anxious to avail the Godly treasures by walking on the Godly path. (20)

Text (21)

The 3 gates to hell

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्। २१।

Trividham narakasyedam dvāram nāsanam ātmanah
Kāmah krodhas tathā lobhas tasmād etat trayam tyajet. (21)

Translation :

Lust, anger and greed are the three gates to hell. These are the 'atma-nāsan' which lead to the degradation of the soul. Thus they should be forsaken. (21)

Spiritual explanation :

Lust, anger and greed keep the human being away from the ātmā—therefore they should be given up—actually fruits of acts or desires should be forsaken.

Although there are various angles or aspects of the demonic nature, yet these three—lust, anger and greed are the main. By evading them the demoniac can be invaded. They degrade the soul by covering its true knowledge. Involving in these three, it is not possible to involve with the ātmā. They are the covers of mental illuminations, thus the advancing sādhak should try hard to rid the self from them. Forsaking the fruitive acts and desires is the actual sacrifice, but this is hard to achieve without attaining the parāvasthā of kriyā. The desireless sādhak is not wishfully engaged in any act—good or bad. All acts are done by him in a natural way, but the advanced sādhak (wishing for liberation) must be alert of these three enemies. They

deplete the being's capacities and make him good for nothing; drowning in these three, the road to liberation gets lost and there is no way of searching it out. Therefore, it is necessary for the liberation-seeker to stay away from these binding ties as far as possible. (21)

Text (22)

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्। २२।

Etair vimuktah kaunteya tamo dvārais tribhir narah
Ācaratyātmanah sreya stato yāti parām gatim (22)

Translation :

(The specific result of forsaking these three is told) O son of Kunti! the man who does not enter these three gates of hell, performs acts conducive to self realization and gradually attains the supreme destination. (22)

Spiritual explanation :

Escaping these three and staying within the ātmā, following the Guru's words and doing kriyā—Super destination is reached.

Acts conducive to self-relization are not performed if the Chitta is not calm. Due to lust, anger and greed, man drops from his high standards—only those who are free of these disturbing aspects, can gain liberation. Moving towards the passions of the indriyas or the body, the doors to hell open wider. The mind, together with body and indriyas keeps engaged in passionate desires, and thus tied, it cannot rise above material. As such the prān flows in the irā-pinglā only, and the chitta gets more and more outwardly involved. This gives rise to the three kinds of agonies which drown the being into the pool of sorrow. The instrument of the body and indriyas is run by the air-breath or prān, by their various flows are encouraged lust etc., Thus as long as

the prān is not calmed, it is not possible to get rid of the three enemies like lust, anger and greed. Practicing prān kiryā as per the Guru, the prān returns to its abode susumnā. Leaving the irā and pingalā and entering the susumnā nerve the prān attains the supreme position of the Sahasrār. It is the supreme situation, where lust, anger and greed get automatically wiped off. (22)

Text (23)

य: शास्त्रविधिमुत्सृज्य वर्तते कामकारत: ।
न स सिद्धिमवाप्नोति न सुखं न परा गतिम् ।२३।

Yah sāstra vidhim utsrijya vartate-kāma-kāratah
Na sa siddhim avāpnoti na sukham na parām gatim (23)

Translation :

(Lust etc. cannot be done away with, without following the religion of the self)

He, who discards scriptural injunctions and acts as per his own whims, does not attain perfection, happiness or supreme destination (moksa) (23)

Spiritual Explanation :

Void of scriptuarl injunctions or not attaining any steady position by kriyā and acting with desires of fruits—perfection cannot be had—happiness and supreme destination cannot be attained, rather a steady state is not established.

What are the scriptures? Vedas are known by this term and 'smriti' or purān that follow the vedas are also a part of it, but if texts differ from vedas, then the learned do not accept them. Scriptures tell of that—which is unknown.

That which exists, but we are not aware of it, is introduced to us by the scriptures. There is a particular method of knowing and understanding this unknown This method is also explained in the vedas or scriptures. It is of a three

fold nature. The authoritative direction is the first step and following it for the remote consequences of the act (as the acquisition of heaven which is the result of good deeds) although we do not know it, is the scriptural injunction. That, which is partly known and partly unknown is the 'regulation of acts' which is the second part of this three-fold method. By one's own nature, man gets interested in various things, such as meat-eating etc., but for this also there are rules mentioned in the scriptures. These 'rules' are told as the third part of the scriptural teachings. Vedas describe the way to act, and the way to knowledge. By following the way to action, higher planets, heaven etc. are attained. The way to knowledge is quite different, it is knowledge of the divine, by it man gets liberated or free from birth and death. Thus Vedas are told as the guide to all.

The Durgā sapta-sati says—

'Sabdātmikā suvimalarg yajusām nidhānam
udgeeta-ramya-pada pāthava'tāncha sāmnām,
devi trayi bhagavati bhava-bhāvanāya
vārtā ca sarva-jagatām param-ārttihantri'

—o goddess! you are the (eternal) sound, you are the supreme form, you are the pure knowledgbe of 'Rig' and Yajur' vedas and you are also the enchanting verses of 'Sama veda' by way of notes and sound; in other words you are the form of the three—vedas. You are the light that lights up all, in every way. You are the all-virtuous, who protects the world by giving it the sense of farming and trading. You are the destroyer of all miseries of the universe.

Thus, those who lack in good deeds, or whose deeds are self-willed, giving no heed to scriptutral teachings—cannot achieve perfection, happiness or liberation. But scriptures are unlimited, and their ways are also unlimited, thus how can it be possible by all beings to follow all the scriputres? All methods told, are not suitable to all at all times and

in all circumstances and to decide what is correct when and for whom, a thorough knowledge of scriptures is needed Such a knowledge with its intelligence is not seen in many still only the wisdom is not enough, it should be of the kind by which the extract of all scriptures: that is the Brahm or the Lord can be known. Such a knowledge is told as the *"vidit-ākhil-sāstra-sāra"*. That perfection which is achieved by long-term hard practice, cannot be foretold of, unless the (student or) sādhak advances well in it. Thus only outward scriptural knowledge or discussions of the matter will not be of actual help. It is all told as useless toil, if one does not engage in meditating on the Supreme Lord or grasping Him within the mind—these are of course spoken of as 'dhyān and dhāranā'.

It is said —

Anant sāstram bahu veditavyam
Svalpas ca kālo bahavas ca vighnāh
yatsār-bhutam tad upāsitavyam
hanso yathā kseeramivāmbu-misram.

—Scriptures are many, subjects to be known are many, but life is small and disturbances are many, thus the (basic) extract should be attained, just like the swan that is able to take milk out of water (it is so said of the 'hans' a swan-like bird).

Since it is not easy to understand the spiritual aspect of ātmā, its research will have to be done according to the scriptures, but assessing the scriptures worngly can be harmful, (although to-day we may not agree to it). The commonly understood meaning of the above text is also very beneficial, but here we shall analyse the spiritual aspect of it.

Scriptures stand for Vedas and veda means knowledge or 'jnān'. 'Jnān' is eternal perfection, which is not gained simply by manly endeavours. Similar to the clouds that cover the sun's natural light for some time is the 'ajnān' or lack

of knowledge which covers the being's eternal knowledge (of the perfect) for some time. The knowledgelessness is due to lack of insight, not being wise of the ātma-are created doubts in the mind. Becoming wise of the truth or ātmā the doubts are cleared. Anyway the truth remains the truth, whether we agree to it or not, Our knowing or not knowing cannot change the fact, similar to the rope which will remain a rope, even if we imagine it as a snake. That which is eternal perfection itself or perfection personified, never changes or gets soiled by our lack of understanding for it. The understanding of this total truth is not always possible (by everyone), because as the sun gets covered by the clouds, so the light of this truth also gets covered by our lack of knowledge. As soon as the covers are removed, the light automatically appears, but we shall have to agree that even when the light was not seen, it still existed. Thus we see that the true light exists without man's help, but man can see it only if he removes the covers from the face of knowledge. These covers are fielded or spread out by nature, as long as the mind is within its boundary, it experiences and feels all the worldly matters, sees the game of birth and death, but the covers are left untouched, with none to catch out or put an end to the play.

Now, to conquer this field of the world or to gain knowledge of the base, its field-marshal the prān will have to be tapped. The instrument of the body is controlled by the pran. So say the scriptures *"Vāyurdhātā sareerinām"* By the strength of prān-air—the mind, indriyas and brain carry out all the natural acts of the body. Prān is the main energy by which all gets possible, it is the scripture of the body, without the help of this script, the body cannot live Following this prān, the field of nature can be controlled and its Master-the Supreme Person can be known. Knowing Him the covers get removed and the play of life and death stops.

To quote from Tattareeya upanisad—

"Namaste vāyo tvameva pratyaksam Brahmāsi

O vāyu!(air or breath) my obeisance to you, you are personified Brahm.

By the act of prān are created all living beings. Performing the 'yajna' act of prān the soul gets elevated and blessed desires are achieved.

The moving, playful air gives birth to the mind which engages in worldly pleasures, when this air gets calmed the mind unites with the prān and then only the Lord can be visualized. This is only possible when the air gets controlled by prānāyām. The act of calming this air has to be learnt and practiced, it is the thing to be known. A detailed analysis of this is given in the 'Prasnopanisad'. Air is the controller of all, thus the scriptures ascribe the ways to control the vāyu (air). It is that which is known as 'Brahm-vidyā' or spritual education. By kriyā (or acts), when from the moolādhāra to the sahasrār—is established a living aspect or 'caitanya' then the knowledge of Veda is known. By its complete education is known the supreme knowleedge which is beyond the vedas, but to reach this position, one has to follow the rules told in the vedas. The rules are—Perform the Kriyā of the six cakras within the spine. As the books etc. for knowing something are not needed after the subject gets well-known, so the kriyā is not needed after achieving the very special stage beyond the modes of nature through the practice of kriyā-acts—such as prānāyām etc. Therefore at the start one is told to follow rules, and doing as wished—is banned. Letting the mind roam away from the six-catras is doing what is banned by the texts of the scriptures Kriyā is completed when the prān rises and establishes in the 'sahasrār' or thousand-petal-lotus in the head. Thus the kriyā of the six-cakras (points) is the creative part of the action-oriented 'Karma- kānd' of the vedas and a situation in the sahasrār is the 'jnān-kānd' or the knowledge giver Everything ends here, at this stage the mind fixes its calm-

self in the ever-happy form of ātmā forever.

At first kriyā has to be performed within irā and pingalā, because they are the only perceepts of the mind at the time. By regular practice of kriyā the action transfers into the susumnā. By the flow of prān's air in the susumnā, rises the sattva-guna or Godly nature. This pure nature takes the sādhak devotee beyond the modes of all nature. Not performing kriyā—the irā and pingalā do not get purified, thus not achieving the best of stages—actual happiness (moksa) or the supreme destination is not reached. (23)

Text (24)

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि। २४।

Tasmāc chāstram pramānam te kāryākārya vyavasthitau
Jnātvā sāstra vidhānoktam karma kartum ihārhasi (24)

Thus ends the sixteenth chapter of Srimad Bhagvad Gitā in the matter of divine and demoniac natures.

Translation :

Understanding what is duty and what is not: as per the scriptures—one should act according to rules and regulations, because acts of this sort will lead to purification of the self and knowledge which will elevate to the Godly aspect and 'Mukti' (liberation). (24)

Spiritual explanation :

Thus as said in the scriptures—rising beyond common brain and situating in higher intelligence by dutiful acts of kriyā—establishing the self well in the parāvasthā of kriyā

Scriptural injunctions are the proven guide to acts. Knowing the dutiful acts from these texts, one does not tend to go astray. As long as a proper understanding of scriptures is not the concept of the mind, till then, it is best to follow

the teaching's of a spiritual master on your way to the elevating 'sādhnā'. Here on earth you are the rightful performer and duty bound, thus it is proper to follow the guide-lines of the scriptures, but of course it is not easy to understand the scriptures just by reading, it is necessary for the sādhak to have respect for them and be ruled by them to realize the true benefit derived from them.

What is meant by rightful performer ?

The yogis—drawing the air up by prānāyam and concentrating within the kootasth get to know what is to be known and what is to be done. There is a special way of knowing which quality is more prominent in the body and which element of nature out of the five—earth, water, light, air and sky is more active. By concentration—the news of the world gets flashed in the Kootasth. The three dots have been previously spoken about. The three qualities—sattva of goodness or godly, rajah—of man, and tamah—of demons—form a triangle represented by the three dots. Rajah dot is on the left side and is blood-red in colour, tamah is on the right corner and is of a dark colour, and the sattva is on the upper corner representing itself by a lighted ray. All these are energetic forms. The colours of 5 elements are told as such—element of earth is turmeric-yellow, water element is light- green, the element of light is like burning coal, air - element is said to be of a violet colour, and the sky is of course like the sky. When the representing dots unite, then in the centre of the triangle is seen the 'Sri bindu' or the point of mainpower— it is the power that liberates.

All these energies are by the air in the body. By yogic-acts of prānāyām etc. many inlaid aspects of 9 types of airs in the body can get lighted or become known. Depending on the breath, the air will have to be controlled. By the movement of this air, the being moves out and gets attracted by sound, touch, beauty, taste and smell, thus getting tied

to the world outside. Depending upon the amount of kriyā done, by the energy of air, the internal nerves (will) get purified. On the air's flow in the nerves depend the good and evil desires or resolutions of the mind and on the purity of the nerves depends the purity of the mind. Although kriyā—breathing acts etc. purify the nerves, yet it is not instantly done, success is availed according to the rights of the doer.

Says the 'Prasnopanisad'—Air is that which rules the body, mind and indriyas, and it is the one that ascribes the duties to all, thus air is the scripture.

When air is situated in the head by prescribed acts then it is known as having passed the advanced course of kriyā—thus it is also the way to achievement or the way of knowing that—which is to be known from the scriptures. By it is also the designation of the parāvasthā of kriyā.

In a nutshell if the sādhak follows the bonafide master's rules and regulations, then he ascends higher and higher, and according to his grade the master promotes him, keeping his nature in mind. This is known as following the scriptures and acting as per their instructions. Hindrances may appear on the way, but if one goes on in a natural way according to ones nature and capacity, then he gradually gets elevated and his prān becomes steady in due course. Reaching the special steady form, the parāvasthā of kriyā is achieved, which is the ultimate aim of man's life and of course the highest form of all education. Thus, being placed in this field of activity—the body, we must never neglect our acts or kriyā. This is what the Lord tells us. (24)

Thus ends the spiritual explanation of the sixteenth chapter of Gitā named—

Shyāmācharana Ādhyātmik deepikā
or Shyāmācharana's spiritual light.

Chapter XVII

The Three fold divisions of faith

Text (1)

अर्जुन उवाच
ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः । १ ।

Arjuna uvãca
ye sãstra vidhim utsrij'ya yajante sraddhayãnvitãh
tesãm nisthã tu kã krisna sattvam ãho rajas tamah (1)

Translation :

Arjuna Said,

[Godly devotion is the main criterion for admission to the spiritual class, thus in the seventeenth chapter three types of devotional standards are mentioned In the last chapter it was told that one who neglects the scriptures is not righteous to (spiritual) knowledge so]— Arjuna wishes to know, where the person who is devoted, but does not follow the principles of scriptures stands. Those who understand the scriptures and yet disobey their principles,

cannot be truly devoted—having belief is being devoted. A dovotee does not believe in that which is contrary to the scriptures. Thus when we speak of devotees, the non-believers are left out. Here we shall discuss the different types of devotees, who may not have a knowledge of scriptures due to their lack of perserverence in the matter. Devotion is a godly aspect, but laziness and ignorance are of lower quality, thus, those with a mixed nature (of this type) are the subject of discussion here. (1)

Spiritual explanation :

It is experienced by the light within the body—those who do not abide by the scripture or are not in the advanced stage of kriyã, act with desires of fruits—how are they placed in the active modes of nature—the sattva, rajah and tamah?

The active performers are divided into three stages.

(1) Knowing, but not putting the right principles in action, —rather acting by one's own free-will, are the ones with demoniac nature.

(2) Knowing and acting as per the scriptural injunctions are the one's with godly nature.

(3) There is yet another type who believe in God, are devoted, but are not learned. They do their acts according to common practice of prayer and worship, but they are not keen about finding out the spiritual matters from the scriptures or from the learned. What will they be referred to as ? Sãtvik, rãjasik or tãmasik ?

The actual form of worship is not possible by all. Performance of 'yajnas' etc. as per the scriptures is very difficult in today's world. Either we do not know or we do not follow the rules properly, yet, since devotion is there, what will such acts be termed as ? The spiritual aspect of this text is that all men act, from the sage to the demon,

from the rich to the poor, from the learned to the ignorant, *but there is difference in their nature* (of devotion to the act), the sage may work for helping others, whereas the demoniac may work for deceiving others and so on. Yet all types of sādhaks can engage in sādhanā, although there will be a great difference in their condition of mental, physical and spiritual aspects. *Some do yogic-kriyā for physical health,* others do, to boast about it or show off, whilst others engage in it for knowing the ātmā or the true form of the self. This is the best of acts for the human body, knowing and practicing it, devotion for the Lord and knowledge of the eternal soul can be gained. All beings apply themselves differently to their acts, according to their nature and type of devotion. Still, a separate class of yogis are there, who need not do acts, but they engage in them for setting an example to others. It is not possible for all to work in such an unattached manner, only those who have attained the parāvasthā of kriyā (through the practice of such sādhan or acts) *can maintain all worldly relation and perform their* duties abiding in the high state of spirituality. But what about those who do kriyā-acts for their fruits and are firm believers of it ? Being desirous they lack in the godly aspect but they are devoted, so they carry on with their daily acts—this way or that ; as a result of their ignorance or laziness they are not good followers of rules and regulations and as such their breath does not flow in the susumnā, so they are deprived of the godly nature and the parāvastha of kriyā. Now what to say of such men, who have ample of devotion, but lack in proper discipline, to what kind do they belong, will they achieve the fruit of sādhan or not ? *Where will their prayer and worship take them ?* Such is the query of Arjuna (1)

Text (2)

श्रीभगवानुवाच
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु । २ ।

Sri Bhagavān uvāca
trividhā bhavati sraddhā dehinam sā svabhāvajā
sātviki rājasi caiva tāmasi ceti tāmsrinu (2)

Translation :

Said the Lord,

The devotion of those engaged in prayer and worship according to the spiritual knowledge referred to by the scriptures, is always of the godly nature—sattva, but those who engage in acts—activated by social customs, are influenced by sāttvik, rājasik and tamasik, three kinds of nature. Their devotion is also of a triple nature and is born by their previous concepts of mind. *This can only be changed by the discrimination of knowledge* that is true or untrue. Finding the truth is not possible by following the masses. 'Decisive intelligence leaves no doubt—it is the One only'—Niscayātmikā buddhi'— (chapter-ii Gitā)(2)

Spiritual Explanation :

It is experienced by the kootasth—devotion is of three types—sāttvik, rājasik and tāmasik. (high quality, medium and low)

Devotion is of three kinds—it depends on the man's nature. The good acts of the previous life and the dying time's concepts of the mind form the nature of the present life. According to the differences of nature is the type of devotion—sāttvik or godly etc. The body is born with its natural concepts of mind and its natural way of devotion, which exists in the being from birth. Thus acquired by the three modes of nature—devotion is also of three types. Here we are not being told of the devotion which is of Godly aspect, and is developed by good company, good

reading and good acts, we are stressing on the 3-way natural aspect of devotion. The being is perpetually associated with different modes of nature which keeps changing hands and influencing the mind, indriyas and body of the being, thus the pattern of devotion also keeps varying. By the breath's flow in irā and pingalā the devotional nature changes accordingly to rājasik (the medium quality) and tāmasik (the low quality). Good quality of devotion rises by the breath's flow in the susumnā. Natural way of devotion or faith is acquired by previous acts, but the best of devotion is developed by good saintly company, good spiritual acts and the reading and learning of scriptures etc. (2)

Text (3)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः। ३।

Sattvānurupā sarvasya sraddhā bhavati bhārata
Sraddhā mayoyam puruso yo yaccraddhah sa eva sah (3)

Translation :

[Devotion is basically a godly quality only (it is thus mentioned by the Lord himself), so how can it be of three types. It is true that devotion is a quality of sattva or goodness, yet, mixing with the attitudes of passion (rajah) and ignorance (tamah) the differeces of devotional qualities occur.]

'Sattvânurupâ' (this text) according to the proportion of good quality—the wise or ignorant all can have devotion. Although the conditioned living person is (transcendental) devoted, he is contaminated by the three modes of material nature, therefore it is said that the being's type of devotion depends on the types of modes he acquires. The one who was previously placed in the mode of goodness—by it gets replaced in the sattva form of devotion and the one who

was more in the mode of passion gets placed in similar modes and attains the rajah form of devotion, whereas the one who was in the mode of ignoranee, reacquires the mode of ignorance, and his devotion is also of the tamah or inferior quality. This triple form of faith, worship or devotion is told for the materially bound. Those who have control over their nature and have a decisive knowledge of the truth through the scriptures are situated in godly-faith and devotion only. This is the meaning of this text. (3)

Spiritual explanation :

Being in the godliness of sattva does kriyâ—abiding by the atom of Brahm, he is the Supreme Person Situating in Brahm—He who stays in the parâvasthā of Kriyâ is the Brahm.

A heart which is endowed with superior qualities is termed as 'sattva' or godly, this is due to the naturally lighted aspect of this heart. The devotion in each heart is ruled by its concepts of nature. Due to a mixed quality of nature, the heart gets influenced accordingly and causes the changing pattern of devotion. Devotion is a religion of the heart, thus none is totally void of it. No matter which quality of nature is prominent in a being, some amount of godly instinct is present in him ; of course, in those with a very demonic nature, the godly quality is very negligible and thus their acts are also seldom seen to be influenced by it. Those who act just to copy the masses, cannot elevate the standard of their devotion, for this it is necessary to have scriptural knowledge and do sâdhnâ (or practice godly acts). Having faith in the Master and in the scriptures is devotion, but without clearing the heart, firm godly devotion is not possible. firm devotion fixes the mind of the Sâdhak on his aimed subject of sâdhnâ. The Gitâ says that only the devoted who are eager and have control over their senses, can achieve true wisdom or knowledge by which is attained divine peace. The cleansing of the internal self

depends on the amount of kriyâ done with concentration When the prân's flow starts in the susumnâ, then a situation in the atom of Brahm will be gained and after it, the devoted Sâdhak or yogi will become the form of Brahm in the parâvasthâ kriyâ.

In this advanced stage of Kriyâ, nothing besides the Brahm exists, the sâdhak rises above all modes of nature. But a little below this stage, when the mind is a little less steady, but not fully in the world, then being free of worldly desires and worries, it is a stage of Godly nature or sattvaguna. After it, by the eagerly devoted practice of sâdhan—meditation leads to samâdhi or perfect absorption of the mind in the object of meditation (the Supreme Spirit). The Supreme quality of devotion is that by which the being engages in those acts that lead him to his eagerly desired goal of liberation. Devotion is that which pleases the heart and mind. A somewhat purified 'Chitta' engages more and more in sâdhnâ and gradually it attains the very steady position. Similar to the divers who gather pearls from he deep sea, the yogi gathers knowledge from his deep samâdhi and gets gratified. As the godly aspect of sattva increases, the atoms of Brahm get experienced. This world materially bound by the gunas or modes of nature—goodness, passion and ignorance is the manifestation of the Brahm only. Your rise over the gunas depends on the amount of kriyâ you do, and gradually increasing the acts you can surpass the gunas or modes of material nature.

The way to perform sâdhna and its fruits—

Kootasth is the godly, inside it is the Lord. concerntrating on the kootasth, the mind becomes omnipresent like the kootasth. Kootasth is the Brahm Guru or teacher The chitta gets pleased by fixing the mind in it, and the self gets purified, thus the being gets naturally placed in sattavaguna or nature. Within the âtmâ or by it is reached the highest position. The one who can keep the mind intent on the

kootasth is the sage. This has to be practiced. In the atom of Brahm are the three worlds, by entering it, in the parâvasthâ of kriyâ—one is able to move as he desires, he can go to heaven or other planets and return to earth, or even stay where he wishes. This should not be doubted, because everything exists in the atom of Brahm and thus entering it, an entry into all is possible. Within the kootasth stays the Supreme Person, thus whoever practices with will-power and eagerness can visualize the Lord in it. It is that which embodies itself and takes birth. It is in all atoms thus it is named Visnu. He is God, He is all virtuous. Being very pure, he exists in the kootasth by the name of Siva too. In the parâvasthâ of kriyâ, he exists within the self. He is the necessary factor in all, He is attached to all, yet He himself is without the attachment. The parâvasthâ of kriyâ is the proven experience or the researched knowledge of all, it is the all—present aspect, it is that which lights up all, yet it cannot be termed as bright or dark, as such the advanced stage of kriyâ is that by which all gets known. (3)

Text (4)

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः। ४।

Yajante sâttvikâ devân yaksa raksânsi râjasâh
Pretân bhuta-ganâns cânye yajante tâmasâ janâh (4)

Translation :

[The differences of gunas are shown by the differences of acts]

People in the mode of goodness worship the demigods who are of godly nature, those in the mode of passion worship the demons of similar nature and those in the mode of ignorance worship ghosts. (4)

Spiritual explanation :

Those in the sattvaguna worship the demigods or the kootasth. Wealth is worshipped by those in rajoguna with passion, and by tamoguna is worshipped death and the five elements.

Those who are in goodness worship the demigods, kootasth is the high placed demigod, thus whoever visualizes the kootasth daily is to be considered as 'Sāttvik'. How the godly qualities can be known, is thus told—

A similar kind of sâdhan was taught to all. one was much devoted and regular, thus he visualized the kootasth daily and achieved a steady position. On the other hand, others with a passionate nature, did kriyâ for achieving a few lower virtues to fulfil their passionate desires. Yet others who do not practice kriyâ-acts, hope to get wealth etc. by the worship of ghosts and spirits of dead men. Such worship is only seen amongst the uncivilized, or in some civilized ones who try to influence others by their acts of tāmasik nature. If a few get success of some sort, by these acts, then they get more and more tied to their acts and lowered in their nature. Few are worshippers of the five elements, they are of a worldly sight and worship water, fire etc., but they fail to recognize high aspect of the Lord which is present in all these. Thus they remain on the dying planet and do not attain eternity. After death these lost and fallen beings get born as fiery demons etc. or take to the air-form of spirits. (4)

Text (5)

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः।
दम्भाहङ्कारसंयुक्ताः कामरागबलन्विताः। ५।

asâstra-vihitam ghoram tapyante ye tapo janâh
dambhâhankâra-samyuktâh kâma-râga-balânvitâh (5)

Translation :

[The medium and lower class of beings are also of different types, it is told in two texts.]

Those who are very unfortunate and ignorant—undergo severe austerities and penances not recommended in the scriptures, and perform them out of pride, egotism, lust and attachment, impelled by passionate force. (5)

Spiritual explanation :

Those who do not do kriyâ, but torture themselves forcefully due to pride, ego, and anger—on account of their desires.

Those who are associated with pride and anger and are lost in passionate desires and ego of the self, engage in unrecommended austerities and penances, making their bodies lean and thin and thus causing their indriyas to become outwardly unconscious, but at times they get overworked and behave like cruel hypocrites, controlling the indriyas by unnatural ways, actual renunciation is not practiced, and thus its fruits are also not availed, although they may think otherwise and hope to succeed fast by their acts of self-cruelty.

Sometimes, a few do achieve some success out of such practices, but due to their lack of true knowledge and actual control of the self, high-headed by their pride and ego they disrespect their Guru and God—thus opening the doors of hell for themselves. Such examples are present in mythology. Rāvan and Hiranyakasipu were also such demons who had to face their end due to their lack of true knowledge. Thus demoniac acts of penances etc. are not of ultimate gain. Those whose body-organs get weak due to lack of nourishment, are not the truly renunciated. They engage in penances only for getting their desired fruits which increase the impurities of their heart and mind. Thus they become more unfit for self-realization. (5)

Text (6)

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान्। ६।

karsayantah sarira-stham bhuta-grāmam acetasah
mām caivāntah sarira-stham tān viddhy āsura-niscayān (6)

Translation :

[Yet more is said]

They weaken the basic elements of the body, bv useless fasts etc., and even pain Me Who dwells in the body, by their cruel acts of penance etc. (6)

Spiritual explanation :

Torturing the body and making the organs unlively is not staying in the kootasth, this way they pain Me as the 'I' in the body by their demonic penances or their acts of wishful desires.

Paining the ātmā is not like paining the body or making it weak, the true self gets pained only when we do not listen to the Lord's voice within us. Acting contrary to the commandments of the scriptures is not obeying the Lord, this displeases the onlooker inside and a curtain is drawn over Him. The number of curtains keeps increasing according to our acts that disrespect the witnessing soul existing within us. Thus we get further and further away from self realization or from the knowledge of the eternal truth. The light which is experienced by removing these curtains is told by the yogis as the brightness of millions of suns, and the coolness of millions of moons. This cannot be known by those who are not auspicious and are of a cruel nature, for them it is impossible to follow the strict pattern of behaviour needed to renounce passions etc. in a natural way. Their acts are done vehemently but not humbly, as a result—body and indriyas lose their strength and become incapable of holding the Lord's bright light or reflecting it in a desired

manner. Thus, those who impurify the mind, body, heart and indriyas by their sinfull acts, also dim My light within them. Similar to the glass or stone that shines less due to its unclean state are the body and indriyas that are less lighted by the internal light of the ātmā due to their impure state of mind and heart, caused by their sinful acts. This is termed as making Me weak. Lacking in the control of the self, inwardly and outwardly, it is not possible to become a yogi, similarly lacking in the concentration on the kootasth, it is not possible to become a devout ascetic simply by bodily austerity.

There are many who do not understand the aspect of sādhan (yogic way), but term it as being contrary to scriptures. In the scriptures of 'tantra' are mentioned ways of pacifying the passionate desires too, but the ultimate aim is to make the being understand the worthlessness of these things and lead him to the actual goal. Even the sacrifices of animals that are told for some 'yajnas' have a spiritual meaning, not understanding it and acting or discussing about it with little knowledge leads to misunderstanding. This is the reason for many highly placed men of other sects decrying the scriptures—even Vedas. Thus people are misled and disrespect scriptural philosophies, specially of 'tantra', which was told by 'Mahādeva' (Lord Siva) for the benefit of this millenium's beings It is said in tantra philosophy

"Yatrāsti bhogo na ca tatra moksah"
Yatrāsti mokso na ca tatra bhogah,
devi padāmbhoja-samāsrītānām
bhogas ca moksas ca karastha eva,"

—'Those who are worldly passionate cannot get liberated, and the one desirous of liberation is not to achieve passionate-worldly desires ; whereas the one who has surrendered at the feet of the Mother of the world, or the ones who worship according to the laws of tantra, achieve both worldly desires and liberation.'

There is no fear of being misled if one worships by knowing the deep-set meanings of tantra. In it is also mentioned yogic practice. Yet those who are used to ritualistic worship, can be gratified in the actual sense if they follow some saintly Guru or spiritual Master and abide by his teachings.

Actual form of asceticism is abiding in the kootasth, it is the best of penance. Not knowing this, those who are attracted by rituals, but are devoted, do achieve some success out of it, but the ones who engage in hypocritic acts of rituals and do not follow the scriptures, are the ignorant who destroy their body and mind by harsh acts, hoping to attain some fruitful results out of them. These are the lower kind of acts known as tāmasik—spiritual visions of the kootasth are not possible by them, and neither is the final beatitude availed. As far as genuine spirituality is concerned, these acts seem to be quite worthless. (6)

Text (7)

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रिय:।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु। ७।

āhārastvapi sarvasya trividho bhavati priyah
yajnas-tapas tathā dānam tesām bhedam imam srinu (7)

Translation :

Even food is of three kinds—according to the three modes of nature, the likes and dislikes of the beings are influenced by their nature of goodness, passion or ignorance. Sacrifices, austerities and charity are also of three kinds Listen to the different aspects of these. (7)

Spiritual explanation :

Food, sacrifices, austerities and charity are of three kinds—listen to them

As per their modes of nature, men partake of food

and engage in acts of sacrifices. austerities and charity which are also of three kinds. Man's nature can be somewhat judged by his food habits, ofcourse, discretion has to be used in terms of different situations. The liking for 'sāttvik' type of foods enhances the sāttvik nature, the rājasik increases passions and the tāmasik promotes the demonic qualities of material modes of nature. The Sādhak should partake of godly type of food and refrain from the other types. Thus the Lord is describing the different types in an analytical manner. (7)

Text (8)

आयु:सत्त्वबलारोग्य-
सुखप्रीतिविवर्धना:।
रस्या: स्निग्धा: स्थिरा हृद्या-
आहारा: सात्त्विकप्रिया:। ८।

āyuh sattva balārogya sukh-priti-vivardhanāh
rasyā snigdhāh sthirā hridyā āhārāh sāttvika-priyāh (8)

Translation :

[The different types of food are told in three texts]

Foods in the mode of goodness increase the duration of life and the purity of the self, give strengh, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fattening or long term situating in the body, and palatable. (8)

Spiritual explanation :

Longevity is increased by milky products or saps of particular trees, purity of thought is increased by 'ghee' (or butter that is melted), strength is gained from milk, bitter foods keep away sickness (of particualr types), honey pleases the mind and rice, milk and sugar etc. increase the loving nature. Juicy things are cooling for the body

and mind, food grains cooked in a very natural simple way are retained long in the body and help to maintain it. These foods put together develop a loving nature, they are foods in the mode of goodness.

Foods dear to people in the mode of goodness—that increase the nature of sattva are thus told above. These are foods that are (naturally) presentable and sweet, are not foul smelling or impure in anyway and are nourishing and easy to cook, as well as retaining or helping in a long-term way, by enriching the body and mind in a balanced manner, satisfying and pleasing, thus increasing the loving nature of sattva. Foods in the mode of goodness are specially useful for the new sādhaks. Those who have advanced in yogic practice and do it for a long period of time everyday, achieve a steady form of breath gradually, as this steady form increases, their amount of food decreases, but due to the sāttvik food they do not get weak or sick. (8)

Text (9)

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः। ९।

Katvamla-lavanāty—usna tiksna ruksa vidāhinah
āhārā rājasasyestā duhkha-sokāmaya—pradāh (9)

Translation :

Foods that are too bitter, too sour, too salty, too spicy, pungent, too dry and too hot are liked by the people in the mode of passion. Such foods cause pain, unhappiness, distress and disease. (9)

Spiritual explanation :

Bitter, sour, salty, dry, spicy, and hot or stale foods

are in the mode of passion and increase distress and unhappiness in a great way.

Foods that increase distress, disease and unhappiness are the favourites of the passionate people. (The word 'too' is prominent here, for all the 7 foods of this type, thus it should be considered). These foods consist of (1) the very bitter such as 'neem' etc., (2) The very sour, such as raw tamarind etc. (3) Very salty (4) Very hot, such as that which can burn the tongue (5) Very spicy hot, such as too much of chillies etc. (6) Foods that are very drying for the system such as roasted gram or dry roasted rice (churā) (7) Foods that are very heating for the system, such as mustard etc. These foods are not pleasing at the time of eating and neither are they so, in their after effects, because they cause pain and disease, resulting in disturbances during sādhan. Therefore, the kriyā-yogis should be alert in their eating habits (9)

Text (10)

यातयामं गतरसं पूति पर्युषितं च यत्।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्। १०।

Yātyāmam gatarasam pooti paryusitam ca yat
ucchistam api cāmedhyam bhojanam tāmasa-priyam (10)

Translation :

'Yātyā'—food cooked more than three hours prior to eating (or that which is decomposed). 'gataras'—the extract of which is lost, or the juice has dried up, 'pooti'—consists of a bad odour, 'paryusit'—stale food, ucchista—left over from another's plate, amedhyam' that which should not be eaten—like the meat of any bird or animal which is killed

by a poisonous weapon. These foods are said to be liked by those in the mode of ignorance. (10)

Spiritual Explanation :

Rice which is cooked about 10 to 11 hours before eating, rotten, stale, left—overs from another, impure foods are the tāmasik or low quality of foods.

According to the modes of material nature will be the variations of foods. The one who has a good amount of sattva or godly nature will not be able to accept food that is of a mode of passion or ignorance, if he does—his body and mind will get upset. Similarly, if those in the mode of passion and ignorance partake only of the foods that are in the mode of goodness, gradually partaking of sāttvik food, thoughts, and acts then their mode of nature will also change to the godly or sāttvik nature. The yogi whose prān flows in the susamnā, can be much harmed by impure food, therefore the yogis need to be extra careful in what they eat, otherwise they can achieve fruits contrary to the wanted ones. It is said about the great Master Sankarācarya — Once the master was invited for a meal by a low-caste-person, who cooked some pork for him. The Brahm being present in all bodies—Sankarācārya— to keep his promise went to the host's place in the form of a dog, but not recognising him, the host chased him away. Later this host accused the master of not keeping his promise, and said that he did so, because he was not willing to eat at a low caste person's place. The master clarified himself by saying that he did go to accept the meal, but in the form of a dog, because that meal was not suitable for him in the human body On knowing this the person got ashamed of himself and asked his forgiveness.

A similar type of incident took place with Lord Buddha

who was invited by a devotee called Chāndak whose favourite food was pig's meat which he offered to Lord Buddha. The kind hearted Buddha could not refuse, thus ate it and got sick, ultimately he died of the sickness, yet he never blamed Chāndak for it, rather he said, 'Chandak gave me what he liked but my body could not tolerate it, thus it is getting destroyed.'

Those who have not reached such a high stage, but are in the spiritual line of sādhan should also try to partake of food that is pure, as far as possible. Partaking of the grains cooked or earned by a bad person, or even a miser are harmful to the body and mind, they can even cause untimely death.

These things need not be very alarming, if we give it some thought. We all know that contaminated food causes disease, even air and water are their carriers. If the solid form of body can be effected by these solid and subtle things, then why can the sublle mind not be effected by them? The social customs in ancient scriptures were based on welfare of all classes, to maintain the grades of men bound by their duties towards society, so that no confusion rises, but in due course by moral degradation that caused frustration and envy, the system got disturbed and a rift was created amongst the classes. As a result the scriptures were not much believed in, and the few believers mostly hung on to the skin of the fruit, discarding the actual pulp. Although so, there are still—men who know and follow the scriptures with understanding. It may not be practically possible by all. But discarding the proper pattern of food, thought and behavior will lead to unlawful acts, disrespected society and destruction of human rights.

Even Rāmānujācārya of recent times abandoned foods that were impure or faulty in any subtle way. Till to-day his discipless follow the rules. An impure body and mind

cannot get regularly involved in Godly thoughts, thus the conscious should be aware of the subtle qualities of food etc. (10)

Text (11)

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः। ११।

Aphalākānksibhir yajno vidhi-dristo ya ijyate
Yastavyam eveti manah samādhāya sa sāttvikah (11)

Translation :

[The three kinds of yajnas are told in three texts]
The sacrifices performed by those in the nature of goodness are done as duty, according to scriptural rules—with no expectation of reward. (11)

Spritutal explanation :

Performing kriyā, without any wish—with a very steady mind is above all acts—just as a duty. In this way holding the mind in deep meditational aspect of 'samādhi or concentration—is the Godly act

Out of the three forms of sacrifices is told the sāttvik or Godly form of sacrifice (yajna). This is done with no expectation of reward. All sucrifices are done for some reward, then what sort of sacrifice are they? The sacrifices done for the love of God are no doubt of the godly kind, but there is yet another form of sacrifice which is totally free of any sort of wish, it is the sāttvik yajna in the actual sense, It is also termed as the Brahm-sacrifice—taking the breath in the Brahm-nerve (within the susumnā), the mind is made particularly steady with the intelligence of the brain. It is the main act of duty as it is the one way to deliverance. The imprints of all other acts (of duty

too) are left on the mind and removing them is not possible except by the absorption of the prān; until this is done, the mind cannot be free of desires due to the concepts of acts in it. The absorption of the purified prān leads to a purified and steady mind—void of all sorts of attitudes. In such a clear mind rises true knowledge with the aspect of 'samādhi' or deep meditation. Thus the acts of prānāyām dhārnā, dhyān etc. needed for obtaining this knowledge and samādhi are the acts of sāttvik or Godly yajnas. They should also be performed according to spiritual injunctions told as 'vidhidristo' in this text. Acting by one's own free will is not proper, the Guru's words should be followed and practice should be done regularly everyday. (11)

Text (12)

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत्।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्। १२।

Abhisandhāya tu phalam dambhārtham api caiva yat
Ijyate bharat-srestha tam yajnam viddhi rājasam (12)

Translation :

But the sacrifices performed by those in the nature of passion are done for some material end or benefit, out of pride of the self. (12)

Spiritual Explanation :

Acts done to meet ends or for some gains are performed with pride and are termed as rājasik yajnas.

The sacrifices done with pride and desires are the sacrifices of the passionate mode of nature. Such acts are done by many for procuring health or relief from sickness. Many times they are done just to show off, the proud wish to be honoured by all, whether they are deserving or not, they pose to be busy in worship etc. and sit behind locked

doors; if anyone wishes to meet them, they pretend to be deedply involved in yogic acts, although they may not actually be doing so. The kriyā acts of such people are not well done. (12)

Text (12)

[The tamas or the ignorant acts of sacrifice]

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते । १३ ।

Vidhi—heenam asristānnam mantra—heenam adaksinam Sraddhā—virahitam yajnam tamasam paricaksate (13)

Translation :

And the sacrifices or rituals performed by those in the mode of ignorance are done by free will, not following the scriptural injunctions. They are done without the distribution of food, without proper hymns and without remunerations to the priests. They are even void of devotion or faith. (13)

Spiritual Explanation :

After kriyā if the mind is not made steady, or if kriyā is not done and neither is the act of Omkār kriyā done, then whatever is done, is in the mode of ignorance. Thus, all the acts learnt from the Guru should be done, otherwise all is useless.

Kriyā acts are improper or against rules if they are done in an irregular way. Fixed time and place are good for proper concentration, thus they should be kept in mind. Besides this, although doing kriyā daily, if one gets up instantly after his kriyā-acts, then the acts done are not under the rules and regulations. After doing the acts with concentration one should sit quietly till the mind gets disturbed. Trying to sit steady with a quiet mind in this manner— the parāvasthā or after-effect of kriyā can be enjoyed

'Asristānna'—A = not, sristā = united, anna = prān = the prān which is not united or is playful—thus not experiencing the steady form of the self after performing kriyā. Adaksina—daksinā = the last fruit of parāvasthā, not getting it is adaksinā (without remuneration, sraddhā-virahita—sraddhā—devotion, faith and purity of the mind ; being void of these qualities is sraddha–virahita. The one who does kriyā without devotion and faith, with disrecspect—cannot purify his mind or clear it of the various attitudes in it ; the sacrifices done with such a mind are the tāmasik sacrifices, which are termed as 'sraddhā–virahita'.

The above told faults should be avoided for proper acts of kriyā. these acts are to be learnt from a spiritual master; not done by one's own discretion; this way the task would be useless toil only. (13)

Text (14)

[Austerites are also of three kinds, performed by —body, word and mind'
(Āusterity of the body)

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते । १४ ।

deva–dvija–guru–prājna poojanam saucam ārjavam brahm–caryam ahimsā ca sāreeram tapa ucyate (14)

Translation :

[To show the differences of austerities—sāttvik etc., first are told the bodily austerities of three kinds]—worship of the Lord, the priests or the brāhmans, the spiritual master and the worthy superiors ; cleanliness of the body, simplicity, celibacy and non-violence are the austerities of the body. (14)

Spiritual Explanation :

Meditating on the divine in the kootasth, approaching the spiritual master and visiting him now and again, abiding within the ātmā, meeting the spiritually experienced beings , worship, doing kriyā—(always conscious of the Brahm) or staying within Him, simplicity—being same in and out, celibacy—being celebrated with the Brahm only and not desiring any other : these are the austerities of the body.

Out of the three forms of austerities, the bodily act is told here (1) worship of the Lord is outwardly done by flowers, candles incense, sweets or offerings etc. but for those engaged in yoga, it is the act of meditation on the kootasth. This has to be learnt from a spiritual master (2) worship of the brahman who knows the scriptures or Vedas. The internal brahman is the one who has visualized the kootasth, associating with him and discussing spiritual matters with him ; such men are the actual brahmans or 'dvija' (which means to be born twice) who are born once from the mother and a second time when the Guru shows them the kootasth and tells them how to go about it. By forgetting the self as the body, the ātmā as the self becomes more prominent. When by the Guru's blessings—this real I gets seen, then by the re-appearance, of the actual memory, the concept of ('who am I' or) the self gets clearly established in the mind. (3) guru-pooja—outwardly the worship of teachers and parents and inwardly the worship of the one who exists within the ātmā—is the Guru-poojā. Ātmā is the natural Guru (4) prājna or the knower of Brahm is also worshipable, no matter to what or to whom he belongs. Inwardly the worthy superior is he—who has attained heights by the sādhan of kriyā, or whose susumnā is enlivened and thus he knows far reaching aspects of yoga. It is necessary

to associate with such great ātmās and respect them, (5) Cleanliness of the body with water etc., and of the mind by prānāyam etc. and trying to abide by the Lord or Brahm. (6) Simplicity is being and speaking what one actually has in mind, being frank. Inwardly, having natural control over mind, indriyas and speech (7) Brahm-carya is to discard all improper sexual relations. Inwardly when the mind engages in Brahm only, then is attained genuine Brahm—carya. For such a saintly person it is said—'Sa devo na tu mānusah'—he is not man-like, but like God (8) Ahimsā is non–violence which means not to hurt anybody in anyway. Not to be jealous of anybody's prosperity ; as long as this exists, it will cause some pain to another, in some way or other. This ahimsā is on top of the list for those who practice sādhan, neglecting it is contrary to the aspect of Brahm. One who cannot sacrifice for others and cannot make others his own, cannot become a true loving devotee of the Lord, thus he is unable to see the Lord or gain true knowledge. These austerities depend on the body, since they are practiced by it only. For the sādhak it is necessary to pay attention to both inward and outward aspects of these austerities—heights of spirituality cannot be gained without the strength achieved by them (14)

Text (15)

(austerity of words)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते। १५।

anudvega—karam vākyam satyam priya hitam ca yat svādhyāyabhyasanam caiva vāngmayam tapa ucyate (15)

Translation :

Austerity of speech is practiced by speaking truthful, beneficial words which do not offend anyone or cause fear. Study and reading scriptures or vedas should also be practiced. (15)

Spiritual Explanation :

Speaking words that do not pain or frighten anybody, but are beneficial, and true svādhyāya—is performing kriyā—intelligently, these are auisterities of speech.

Sankarācārya's explanation of this text in short is as such—the words should not pain, frighten or excite anyone. They should be likeable, true and beneficial. The sentence should have all these qualities.

It is not easy to speak with all these qualities at a time. The truth may be lacking in some aspects and protecting the truth, other aspects may have to backout. Similarly words which are likeable may not be beneficial and so on, thus we see that austerity of words is quite a difficult matter.

In the spiritual aspect whatever the yogi says in the parāvasthā of kriyā is not untrue and at the same time it is beneficial to the world and likeable to the ears.

Svādhyāya is explained as rising above the aspect of the common living being. This happens when kriyā is done with intelligence. The power of the kundalini rises from the moolādhār where it lies asleep, and situates in all happiness with the Lord in the sahasrār. (Thus is said—*"Ikāram paramesāni svayam kundali–moortimān"*)

Why is it termed as the austerity of words ? Prān or breath is the base of words. The power to control words naturally develops by making the prān steady, thus we can term it as the practice of word–austerity. (15)

Text (16)

(Mental austerity)

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते । १६ ।

manah prasādah saumyatvam maunam–ātma–vinigrahah bhāva samsuddhir ity etat tapo mānasam ucyate (16)

Translation :

Austerities of the mind are (manah–prasada) happiness of the mind, serentity, gravity, self-control and purity of the mind (or bhāva–samsuddhi). (16)

Spiritual Explanation :

A steady mind gets composed and satisfied in the parāvasthā of kriyā, abiding by the ātmā and establishing in the Brahm is mental austerity.

A sort of mental happiness is obtained after performing kriyā, the mind gets calmed and fearless, the best fruit of mental austerity is concentration and meditation. Serenity is the sign of a calm pleased mind, which is not bothered by any resolves in it. These expressions naturally appear on the face of the sādhak when his silent mind unites with the ātmā. The silent mind gives birth to gravity of speech and silence. In the later stage of kriyā, the mind gets so intoxicated that even when the yogi is not in meditation he seems to be in a trance, various disturbances of the outside world do not effect his settled mind. Self-control is to detach the (mind) chitt from sense gratification and attach it to the Brahm, it is told as "ātmā-vinigrah."

"Bhāva samsuddha"— The mind cannot stay impure at this stage. An impure mind is susceptible to temptations, but without the passport of impurity an entry of temptations is not possible, thus the enemetic force cannot send in their army of passion, anger and greed etc. to spread dissatisfaction, duplicity, hypocrisy and selfishness etc. This way, the

being can situate in the true—self, since the mind does not get deviated from its natural state. Such is the austerity of the mind (as told herein) (16)

Text (17)

(Austerity in the mode of goodness)

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तः सात्त्विकं परिचक्षते । १७ ।

Sraddhayā parayā taptam tapas tat tri-vidham naraih aphalākānksibhir yuktaih sāttvikam paricaksate (17)

Translation :

[These three austerities practiced by men are also of three natures]

The threefold austerities practiced by men with faith and devotion and without material desire is of the nature of goodness (Sāttvik). (17)

Spiritual Explanation :

In this way, staying in the parāvasthā of kriyā and abiding with the Brahm without desiring anything is the act that is Godly.

After explaining the austerities of body, word and mind, it is told that these are also of three different kinds, as per nature of sattva (goodness) etc. When are they in the nature of goodness? When the mind is void of desires, then only it gets confined and concentrated, thus the learned speak of it as being in the act of goodness. Prānāyām is the great act of penance, by its regular practice when the prān (breath) flows in the susumnā, then only the mind and heart get well concentrated and the outward breath gets gradually confined. This is a sign of Godly austerity where nothing is desired, it is called the sāttvik aspect. (17)

Text (18)

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्। १८।

Satkāra-māna-pujārtham tapo dambhena caiva yat
Kriyate tadiha proktam rājasam calam adhruvam (18)

Translation :

'Satkāra'—is praising by words, 'mān—is respects paid by the body; like standing up to honour etc. and 'puja' is done by offerings of various kinds. All these ostentatious penances are done with a sense of pride, they are neither stable nor permanent. These acts are done in the mode of passion. (18)

Spiritual explanation :

Good acts, done with pride for respect of the self and for gain of wealth etc. are in the mode of passion—

I will be known as a religious man, who fasts and does penance and thus people will bow to me, stand in my honour, make me their honoured guest and donate much wealth to me, penance done with such desires are in the mode of passion and are performed with a sense of pride, fruits derived from such penances are not fixed or permanent, whatever may be achieved is just for the time being, and it need not be of a true nature either. That which is gained without being deserving is like the unset or unfrozen ice which melts in no time. Thus the fruits of hypocritic acts are not paying in the end, they are termed as rājasik (18)

Text (19)

(Ausberity in the mode of ignorance)

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्। १९।

mudhgrāhenātmano yat pidayā kriyate tapah
parasyotsādanārtham vā tat tāmasam udāhritam (19)

Translation :

The austerities or penances which are performed foolishly by obstinate nature and are self–torturing —are done for harming or destroying others, are said to be in the mode of ignorance or are termed as tāmasik. (19)

Spiritual explanation :

Acts of torturing the self (by fasts etc.) done for destroying others are known as tāmasik acts of ignorance.

Torturing the self in different ways in the hope of gaining a kingdom in the next life, or for harming or destroying somebody, for killing, for enchanting or for detaching someone are the acts performed in the mode of ignorance, these are faully acts and should be avoided. We should do towards others, as we expect them to do towards us. Still, sometimes it is necessary to give punishmeent, therefore, even the sages cursed at times for teaching a lesson to the particular person and to the world through him. Such acts of anger are not termed as acts of ignorance which are told as tāmasik. (19)

Text (20)

Kinds of charity
(charity in the mode of goodness)

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्। २०।

dātavyam iti yad dānam diyate 'nupakārine
dese kāle ca pātre ca tad dānam sāttvikam smritam (20)

Translation :

Charity in the mode of goodness is that which is given out of duty, at the proper time and place to a deserving

or worthy one without expectation of return. By it can be understood places of pilgrimage etc., times of need and the deserving or spiritually involved. (20)

Spiritual explanation :

Giving of the (spiritual education or) kriyā to a deserving person by discrimination (of the proper sort) at the oppropriate place and time is the gift or charity of Sātvik nature given without any expectation of return.

Giving of food to the hungry is surely charity, but there is a more superior form of charity for which the giver has to have spiritual power. Mankind is very poor as far as this divine power is concerned, he is not as much lacking in the material worldly aspect of things. Regarding his spiritual wealth, the being is deaf, dumb and blind, he is not even aware of it and thus how can he search it out? Telling him of this lost treasure and helping to hunt it by showing him the correct way is the highest form of charity. Any common man cannot become a guide to this treasure, only those who possess the true knowledge and are initiated by God to help the beings to realize their actual wealth can be its genuine guides. Kabir has put it rightly—

"Guru samān dātā nahin, nāhin, yāchak sikh samān"—which is to say that the Guru is the incomparable giver and the disciple (as the wanting) is the best of receivers.

None is as poor as the disciple whose mind is playful and does not get calmed or quenched by anything. Such a poor state of the mind can also rise and quench the self by the power of sādhan or practice of Kriyā and reach the ever–free state–envied even by the demigods. Thus this state of charity cannot be compared to any.

This charity is to be given there, from where no return of its kind can be expected, of course there is nothing of its kind.

Therefore genuine, sāttvik–dān (charity in the mode of goodness) is that by which the suffering humans can cross

the ocean of the world.

Now, the place, the time and the receiver will be talked of.

The place (or country) where people are unaware of Godly contemplation is the right field to spread the seed of sãdhan (or such practice).

The time (or kãl) of famine or sickness needs food and doctors that help, similarly when righteous acts diminish and the so-to-say religious people spread their own religion without fearing, then it is the need of the day for some knower of the truth to lead the lost beings on the true path and kindle the light of right knowledgte by which the world and its beings get benefitted

The receiver—the hungry need food. The lost need the way out. Those who are hunting for the Lord but do not know the correct path—to guide them is the charity given in the mode of goodness to the actually deserving receiver Yet, if such charity is donated out of mercy or personal regard then the seed of (Brahm or) true knowledge is wasted, (it does not show results). The one who is keen to receive this seed and thus achieve God is the rightful claimer for this spiritual seed and the treeasure hidden in it Those who opt for it only out of curiosity or for worldly gains, are the lacking ones who are unfit for such charity.

God or Lord hidden in the self is the truth, rest is all false. Thus this God of the self—Paramãtmã (soul of all souls) is the true worthy receiver. Situated or seated in the unsituated, the only calm One in the playful uncalm vicinity of the chitta is known as the 'Parampad' (best place *"padam tat paramam Visnoh"*

'Your feet are the best O! Great Lord'. The clam state being superior or better than the uncalm state, the field where the disciplined situates is the proper place or country. Without knowing the place or country the time or kãl cannot be known, release and benefits to be derived from a place

depend on country and time. Service is necessary for any obligation. There where all acts cease naturally is the parãvasthã of kriyã, thus what (or who) can be more unobligatory than this position of advanced sãdhanã. Therefore it is the parãvasthã which is the most worthy deserving receiver of the selfless self which sacrifices all that is false and donates that which is the truth (to Him) in the mode of goodness as the most sãttvik form of giving away. (20)

Text (21)

(Charity in the mode of passion)

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्। २१।

Yat tu pratyupakãrartham phalam uddisya vã punah
Diyate ca pari klistam taddãnam rãjasam smrtam (21)

Translation :

Charity in the mode of passion is performed with the expectation of some return, or with a desire for fruitive results (for obtaining heaven etc.) It is given unwillingly in a grudging mood. (21)

Spiritual explanation :

Charity done as a fruitive act with expectation of return is told as the 'rãjasik' act of giving which is grudgingly performed.

The acts of charity by which returns of some kind are expected in course of time or heaven etc. are supposed to be enjoyed after death, is the charity done in the mode of passion. Such acts are unwillingly done under some obligation and are repented later on. Even the teaching of spiritual kriyã sãdhan to any unworthy candidate, just for the sake of some worldly benefit comes under this heading, it can

be repented later on, due to improper behaviour of such a disciple, but the act is taught anyway. (21)

Text (22)

(Charity in the mode of ignorance)

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्। २२।

Adesa kāle yod dānam apātrebhyas ca diyate
Asatkrtam avajnātam tat tāmasam udāhrtam (22)

Translation :

Charity in the mode of ignorance is performed at an improper place and time and given to unworthy persons (like the show makers etc) with disrespect. Even if proper opportunity is available, it is not taken heed of, and the act of giving away becomes the act of contempt. (22)

Spiritual explanation :

Without caring about the place, time or deserving candidate—that which is given by improper means is the charity in the mode of ignorance—for instance getting someone killed etc.

Charity is to be done properly at a proper place and time to a needy recipient who is deserving—contrary to such aspects it is just an act of ignorance. Still any act of charity even if it is proper in these respects, yet if it is done with disrespect towards the recipient, then it becomes an act of charity in the mode of ignorance or a 'tāmasik' act of the low sort, giving—just to get rid of beggars etc. is termed as such an act of charity. The act of giving should be done humbly and with regard for a good cause to a good person. Undeserving persons with immoral characters should not be given or taught the spiritual

acts to do either, neither can they benefit by it, rather disrespecting it, they can bring harm to the self. (22)

Text (23)

(the Lord's instructions)

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा। २३।

Om-tat-sad iti nirdeso brahmanas trividhah smrtah
Brāhmanās tena vedās ca yajnās ca vihitāh purā (23)

Translation :

[As said, all acts of yajnas, austerity penance and charity seem to be in the mode passion or ignorance 'thus they need not be practiced'. To clarify this negative notion are mentioned the ways of turning these acts into the mode of goodness.]

'AUM', 'tat', 'sat' are thus indicated by the Lord the AU and M of it are the three lines of the ॐ which is mentioned in the scriptures as the Lord's own name. 'Tat' also points towards Him, Who is not visible to the ignorant eye. 'Sat' is also told as His name as it denotes the true existence, prominence and Godliness of the Brahm. These three words are told to have the quality which can transform a worthless destitute into a meritorious worthy being. By these three names of the Brahm were 'formed or created the genuine Brāhman, Veda or eternal scripture, and yajnas or acts—at the beginning of the world by the creator. Thus these three are the prominent names of the Paramātmā (soul of all souls). (23)

Spiritual Explanation :

'Aum, tat, sat' are the three places of the Brahm (1) Aum (ॐ) is the form of the body (2) tat is the kootasth, (3) 'Sat' is the Brahm. or those who abide in the Brahm,

they should first enact the kriyā in the body, which is the yajna or act. After kriyā is the sacrifice or situating of the mind in the high aspect of Brahm. By kriyā is framed the Brāhman, who becomes a knower of veda by reaching a particular situation. Absorbing the ātmā or the self in Brahm is the yajna (sacrifice) which is the result of (advanced) kriyā.

Distortion of the body is at times noticed even whilst enacting according to the scriptures, thus the Lord tells how to be free of these unworthy acts. Often while trying to discover the real truth the truth gets so covered by the untrue, that the false appears as the truth. How to avoid such a mistake is thus told by the Lord. Similar to the Sun which lights up the world is the ātmā which enlightens the body, indriyas, mind and intelligence Although they are all alive by the ātmā, yet they seem to be the living ones. In such a case, as long as the true life giver—Father is not caught hold of, we shall imagine all others to be like the ātmā only. The source of light is one only, although its receptacles are many. —*"Sarvasvarupe sarvese sarva-sakti samanvite"*—All that is visible and all that is inlaid are by His light's existence only. His power is at the base of all names and forms which keep Him covered, unless these covers are removed, none can understand Him.

"Hiranmayena pātrena satyasyāpihitam mukham
Tattvam poosannapāvrinu satya dharmāya dristaye".

—O, great ātmā! O! Lord! the true form of the Brahm is covered by the lighted sphere or disc. please make your living form visible to me who is searching for that ('tat') true form of your's.

This was the only heart-felt wish of the initially knowledgeable wise ones. That light which is just a ray of the great one, keeps Him covered by its dazzling variegated form of light. 'Please move this glaring cover, so that we may know the living spirit, inside the dazzling unliving light. For knowing this, the Lord who is kind towards His devotees

seems to tell them not to wander here and there in search of Him, as He is situated within the self. Awaken the cosmic divine eye and see that the devoted upon—is the same as the devotee. The body which you are always carrying with you, its organs, its mind, all are dead without Him. You are intoxicated by them and thus you have forgotten that they are not the real living ones. Now, if you want to experience that—Who is beyond this unliving aspect, then you must try to forget this body and its components. At first try to understand the subtle body within this mundane body, then research the causal body within it. All these cling to each other. After the knowledge of these three body-forms will be known the living Brahm-caitanya which is beyond the body. The light of this Brahm lights up at three spots. Out of them the most visible through which this light is presented is this body with its aggregate form of the three and thus it is known as the 'tripur') It is this which is compared to the (ॐ) (AUM) which is the denomination of Brahm. As a person is known by his name, so by this (AUM) tri-form of body we get introduced to the alive 'Caitanya' situated within these three types of bodies ; therefore it is the name of Brahm. This name of Brahm relates to action, He has also a name which shows cause. As a man within the house has to be seen only by going into the house, so the Brahm has to be searched and researehed within this triform of collective body. Thus accepting this body as the first and foremest place of Godly contemplation, it is possible to achieve success and experience the truth. This body with its three natures is the form of AUM, A+U+M. A is the solid form of body. U = the subtle body and M = the causal body. These three are developed by sound, point and interest. These three put together represent Mother nature. This first form of energy starts from the point, which is a minute part of the living One. It also represents the 'tat' or 'that' or Him. It is the cause of creation. 'Sat' is the Brahm which is beyond acts and causes,

it is the aspect of total existence, Before creation, only this 'Sat' existed, it can be seen and experienced by the parãvasthã of kriyã. This Brahm is the being's final solace *"Nidhãnam beejam avyayam"*.

—"It is the reservoir of eternal seed"

to experience this aspect of Brahm—first kriyã (acts) have to be performed in the body. Although this kriyã goes on naturally, yet the sãdhak has to pay attention to it This is the yajna or act : by practice of yogic acts it is possible to keep the prãn in the heart, by it, the light of the ãtmã gets visible. Gradually, concentrating on this light, is attained a practical knowledge of that—which is meditated upon. By it is kindled the flame of true self-control in which are absorbed the attitudes of the indriyas, and a steady form of prãn is reached : this is the sacrifice of the prãn in the yogic fire of self-control. Of it is said—

"Brahm-ãgnau huyate prãno, homa, karma taducyate"

—'Sacrificing the prãn into the fire of Brahm is the highest of sacrifices'.

The one who performs this kind of of 'yajna' is the pure (fire-like), sacred Brãhman, who is the knower of Vedas, who knows all subjects. Reaching the high, steady situation of kriyã nothing is unknown to the sãdhak. Knowing as such, is the knowledge of vedas or of all that is.

At first, the Sãdhak should forget the natural self (body) and get lost in the Brahm. This is known as the purification of the self or the living being.

(Aum) "ॐ Tat Sat"—are told as the denominations of the Param-ãtmã or the soul of all souls. By these three, He has to be known— By knowing the subtle body etc. is known the form of "ॐ" or Aum. Then knowing the kootasth that represents 'Caitanya' (the living), is known the name 'Tat' of the Lord. By the understanding of this 'tat' form of the Lord, the Sãdhak becomes a Brãhman in true sense. Advancing further, when the sãdhak forgets all names and forms and this world too, then absorbing the self within

the Lord—all becomes united as the One, and a stage beyond the three gunas or modes of nature is reached. This is the (verbal) definition of the 'Sat' told as the Lord's name. By the collective pervasion of these three is creation, sustenance and annihilation. When only the 'Sat' is existent without the extention of the three forms of light, then creation, sustenance or annihilation all stops. Since the Brahm manifests Himself by these three aspects and His true form is also known and understood through them, nothing is told to be as sacred as these three names of the Lord. Although this name of Brahm may not be used verbally (much), yet it is sort of present as a sound. It can be experienced. The three lines of the 'pranava'—"ॐ" represent the solid, the subtle and the cause. The half line " ॅ " denotes the natural cause of the world prior to creation—the first breath. Above it is the sky which is bodiless, speechless and unexpressed.

Out of the seven points of the pranava, from the Moolãdhara to the Visuddha (from the base to the neck) is the play– ground of nature. The ãgya-cakra or eye-brow centre is the meeting-point of nature and Man and the Brahm-randhra or Sahasrãr (on the head) is the place of the blemishless Lord. This final point or form of knowledge is bodiless though it is achieved at the highest point of the body. It is known as the advanced tureeyavasthã.

To know this Pranava (AUM), it is necessary to get the training of (yogic) sãdhan. The being's heart, beats endlessly and pumps blood to all parts of the body to keep them alive. The sound of the beat which can be outwardly heard is connected with the internal sound. This sound speaks of the action which goes on in every living being's heart. Thus some creation was done by this sound, it can be heard from within, just by a little concentration. As a thumping sound can be heard from every living heart, so from the Godly heart of the world's Master is the mild sound which is the first vibration or nãd known as the sound of AUM

which exists in the whole universe. This reverberating subtle sound is the sign of the existence of the Lord. Therefore this sacred word or 'mantra' is the foremost deliverer of mankind from this ocean of the world The sound of it can be heard by connecting the heart of the self with the heart of the Lord, of course help of the sacred 'mantra' can be taken and following the sound it is possible to become one with the Almighty. As the beating sound of our heart is our life or the 'I' that we are, so the sound of 'Aum' is by the 'Caitanya' who is omnipresent as life, but is bodiless and thus is unseen. He is the One truth, all the rest is untrue or results as such. The being who understands the AUM as the universal prān also knows himself to be one with all. Such an understanding is the understanding of the Veda. By this knowledge the sacred 'mantra' comes alive. Then by the thought of 'Aum, tat, sat' straight away the Great 'Atmā' is thought of, and the egoistic 'I' vanishes, thus the living or the unliving in the whole universe are understood as of the Lord only

The introduction to Brahm is had at three places. Although the Brahm is always similar, yet due to the variegated light of knowledge, the aspect of similarity gets hindered. Because of this, the devotees of the Lord, experience Him as such.

The awoken, the dreaming and the state of deep sleep are the three different stages of the one living 'Caitanya'.

(1) 'Sat' is the form of Brahm which is the ever-true, unceasing existence, that gradually manifests

(2) 'Tat' is the light of the kootasth.

Later in the more corpulent form—

(3) The (three-way) gross body, is as the collective form of nature.

Thus to know the Brahm, the body has to be depended upon and by its help the pratice of sādhan has to be performed. By proper practice, as the mind gets more and more introvert, the material aspect will get forgotten. This is the giving

of the self to the Lord, or total surrender unto Him. Depending on the intensity of surrender will be achieved a situation in the 'Tapoloka' or kootasth, told as the āgyā-cakra. The class of a being is judged according to his situation here. The highest degree of situation here, fetches the highest rank in the kingdom of Sādhan. By the approach of such a being who is entitled as the (true) 'Brāhman', suffering humanity gets pacified. (23)

Text (24)

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्। २४।

Tasmād om ity udāhritya yajna-dāna-tapah kriyāh
Pravartante vidhānoktāh satatam brahm vādinām (24)

Translation :

[Now the auspicious importance of the three aum etc. is told. "ॐ" is described as the most eminent one.] Since the Lord has made a specific mention of them, thus the acts or kriyās of those who are the knowers of scriptures etc. are possessed with good qualities, even if they are bodily crippled, because they depend on the divine word 'Aum' (and do not forget to apply it) prior to their acts. (24)

Spiritual explanation :

Thus performing the act of ātmā–bodily, it will be noticed that after the act, the ātmā (self) naturally gets calm and steady, offering the very self to the Brahm, and a situation in the (form of the) true form of kootasth-Brahm is gained which is the parāvasthā of kriyā.

All those who have achieved the state of Brahm are of the opinion that by this body perform the kriyā of ātmā—taking the help of verbal discussions, meditations etc.

Actually just pronouncing the word 'Aum' will not help–

it is not to be announced. It has already been said that this form of "ॐ" has three lines (or bodies). Relating to it is a form of practice or Sādhan by which the egoistic aspect of the body is dropped. By this practice or kriyā a natural aspect—void of 'I' and 'my' develops By it all acts are offered to the Brahm and the self unites with the true 'self'. This is the position in which 'deeksā-dān' charity in the form of teaching of kriyā is possible in the true sense.

How it is done, and what it is, is impossible for words to explain. But, it is said that this sādhnā of 'aum' is the way to offer all acts to the Brahm. (24)

Text (25)

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः। २५।

tad ity anabhisandhāya phalam yajna-tapah-kriyāh
dāna-kriyās ca vividhāh kriyante moksa kānksibhih (25)

Translation :

[The second 'tat' is thus praised]

By saying 'tat' the purified liberation seeker does acts or kriyā of yoga without connecting it with fruitive desires. Discarding the desire for fruits, with a purified chitta such transcendental activities are performed to get free from the material entanglements ; and 'tat' directs towards this (25)

Spiritual Explanation :

Situating within the kootash—performing unfruitive kriyā acts—entering the Brahm (aspect)—charity or giving away, sacrifice etc. are done by the liberation seekers—who do this kriyā.

Concentrating on the kootasth, are done all acts by the liberation seekers. As a result they become desireless

of the fruits of acts. Similar to the oil from seeds, butter from (cream or) curd and fire from wood which is obtained by rubbing—is experienced the light of ātmā by the acts of kriyā. Since there is no easy or common way by which this ātmā can be seen—its existence can be doubted, but it is, and it is the truth—it can be experioenced, rather seen, by regular concentration on the kootasth and by situating the mind within it. Although it is omnipresent, yet the kootasth is the base for its exploration. The Brahm by its unimaginable power spreads His energy from head to toe in the living being's body, although He is seated within the heart. An atom of the same ātmā exists in other bodies too, thus it can be possible to know the thoughts of others, but it is not commonly known due to the unsteady state of the mind. When this unsteady mind becomes steady then the feelings and thoughts of other minds get understood by our own mind. By the ordinary aspect of knowledge all minds are known as separate and thus their thoughts are also separately placed. But by the kriyā of 'Omkār' (a particular yogic act) rising to the sky void or the upper level of existence, the superior understanding of all as One is achieved. (25)

Text (26)

(Sat)

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते। २६।

Sad bhāve sādhu bhāve ca sad ity etat prayujyate
Prasaste karmani tathā sac-chabdah pārtha yujyate (26)

Translation :

[The importance of 'sat' is told in 2 texts]

'Sat' or 'Sad-bhāva' tells of the Absolute truth. 'Sādhu-bhāav is the description of its superior nature, and thus

the word 'Sat' is used for performing sacred acts (26)

Spiritual Explanation :

Situating in the absolute truth Brahm— always being involved in the Godly kriyā, they get absorbed in the Brahm, Naturally situating in the peaceful state of parāvastha of kriyā, other acts are negated, thus the mind does not apply the self in other than Brahm.

When the mind applies itself only in the Brahm, then only it is possible to abide by the Absolute Truth The common man's mind is mostly engrossed in material, but when the mind is devoted only to Brahm—then by the 'Sat' he attains final beatitude. Sādhu–bhāva or saintly nature is availed by those who are endlessly engaged in the act of kriyā. All other acts are of the material world, thus they are incapable of taking to the unified position of the Absolute. By regular concentration on the prān, the chitt gets absorbed in the Brahm, thus this prān-kriyā is also told as the 'Sat'. That which can unite with the Brahm is the true act. Acts which are praiseworthy are also said to be of the 'Sat' type—they are the acts of goodness The most praised position is that of the parāvasthā of kriyā and it is achieved by the sādhu–bhāva or acts done in 'goodness', but all other acts, even attitudes have to be dropped. Thus it is the most superior of acts performed to gain the 'Sat' only—by the sādhu or saints who devote themselves to the Absolute truth. (26)

Text (27)

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते। २७।

Yajne tapasi dāne ca sthitih saditi cocyate
Karma caiva tad-arthiyam sad ity evābhidhiyate (27)

Translation :

Acts of yajna (sacrifice), penance and charity done in goodness, abiding in the truth are performed with devotion and are thus told as 'Sat' acts. All the acts of duty done truthfully as prescribed (for the Lord, come under the heading of 'Sat' although they) may be placed much apart. such as parental care, ploughing the fields, service of anykind performed to please the Almighty etc.

The three words Om-Tat-Sat' have a vast range and are said to be very important. Praises sung to them will not be able to do justification to them, thererfore it is advised to chant the sacred, pure words for the development of good qualities which ultimately lead to liberation and God. (27)

Spiritual Explanation :

At the time of Kriyā-performance abiding in the kootasth and at the time of gifting the holy kriyā-act or teaching it to the disciple—only the Brahm is aimed at, or wanted, As of this those who always, forever engage with the Brahm are the form of Brahm. Thus whatever they do, is done with the Brahm in sight, for the Brahm–situated in their steady mind or the parāvasthā of kriyā.

The state which develops by the acts of yajna–sacrifice, penance and charity is told as 'Sat'. Aum, tat, 'Sat' these three words expound the Lord, thus work done for the Lord only, can be denoted by them. The word 'Sat' is also applicable to acts which are for attaining Him—(from Shankar—Bhāsya). 'Yajna' or the state which develops by kriyā–acts or by concentration on the kootasth (or place of penance—the tapoloka) at the time of kriyā—dān or accepting a disciple by showing him the way to do kriyā—for the true benediction of mankind is the saintly 'sadbhāva', a true 'Brahm-bhāva in the mode of goodness. Perpetually being in the thought of Brahm—any action by such persons is always perfomed for the Brahm It is not possible for them to separate the Brahm from themselves. It is similar to the artist who

concentrates on the pot-balanced on his head, no matter what acts he may be performing during the show. The yogi too plays this part, but he always concentrates on the Brahm, all the time—abiding in the parāvasthā of kriyā, he does his dutiful acts with a steady mind. How it gets possible, is only known to the yogi himself. When the breath flows in irā-pingalā instead of the susumnā, then the acts become materialistic. For dropping or clearing this materialistic aspect is told the 'Om, tat, sat'. Even by the pronunciation of these words, the saintly nature gets evoked. Yet the ultimate understanding and resultant fruit of it which releases from all fruits and takes to the Almighty, cannot be had just by verbal application. Therefore to get the full benefit of that which is tried to be explained by just these three words, one has to surrender to a spiritual master, who, because of his steady mind is situated in the aspect of Brahm and thus his teachings are likewise. (27)

Text (28)

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह । २८ ।

Asraddhayā hutam dattam tapas taptam kritam ca yat asad ity ucyate pārtha na ca tat pretya no iha (28)

Thus ends the seventeenth chapter of Srimad Bhagavad Gitā in the matter of the three-fold divisions of faith.

Translation :

[Acts done without faith and devotion are decried in order to develop faith in the devotee.]

Acts of yajna, charity and penance, or any other work performed without reverence is termed as an 'asat' act or that which lacks in the aspect of truth. Thus void of qualities of 'Sat' or goodness it is not ever rewarding, neither on this earth nor elsewhere. (28)

Dropping the acts done in the mode of passion (raja) and in the mode of ignorance (tama), those who devote and depend on the mode of goodness or 'Sattva' are the right claimants to the knowledge of actual everlasting truth (or the Supreme)—this is told in the seventeenth chapter of Gitā.

Spiritual Explanation :

Doing (the kriyā of Omkār–yogic act), preaching (or actually giving) the kriyā to disciples, performing penance or abiding in the kootasth—without the concept of Brahm–become acts of the 'asat' quality, and are not beneficial in the two worlds.

Work done, which is not for Him is termed as 'asat'. How are acts done for Him? Ego diminishes by faithful devoted sādhan. Work which is performed with pride does not give good results although it may be good in nature. The actions which disregard the Guru and the scriptures are never done in the mode of goodness, thus by such acts the prān can never return to the susumnā. All acts performed by a person whose prān moves in this susumnā (nerve) are the acts of goodness and are termed as 'sattvik' or 'Sat' Acts. Acts not performed in this way, are initiated by different attitudes (of the mind), thus they fail to provide true happiness in this world or true benefit in the next. Therefore it is necessary for acts to be done in true goodness, which is the 'Sat'. Unless prān flows in the susumnā the ātmā (which is the truth) cannot be experienced and it is not possible to go beyond the mundane and the subtle body. As long as these body forms stay (as the truth) none can attain the genuine form of devotion or knowledge. By the flow of the breath in the susumnā, a right to knowledge is gained, thus one must try to do that act or sādhan by which the prān's flow leaves the irā-pingala and returns to the susumnā. By it a situation in the Brahm will be had, but lacking this situation, no matter how much of kriyā

is gifted or how much of 'Omkār–kriyā' is done, or how much one can abide by the kootasth–nothing of the genuine beatitude will be achieved. As a result of these kriyās some outward virtues or benefits can be gained, but not being able to by-pass passions, these will be 'asat' acts by which final emancipation will not be achieved. Yet, if kriyā is performed regularly and intently without caring for worldly gain or loss, then success is reached, because the acts are practiced for the love of God and not for material benefits. The one target of such devotees are only the feet of the Almighty. As such, all that is engaged in, by such saints—becomes the act of 'Sat' —(their eating, excursion, meditation, worship, or their act of accepting disciples by donating kriyā to them)— such yogis becoming naturally purified, are rightly devoted and truly fit for total knowledge. This right has to be accomplished and the sacred words 'Om-tat-sat are the power holders of it. Understanding these 'mantras' and practicing the (yogic) acts connected with them, makes the being entitled to true knowledge. Still, simply outward encroachment will not be of much use. (28)

Thus ends the spiritual explanation of the seventeenth chapter of Gitā named—

Shyāmācharana Ādhyātmik deepikā
or Shyāmācharana's spiritual light.

Chapter XVIII

Moksayoga (the way to liberation)

Text (1)

अर्जुन उवाच
सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन । १ ।

Arjuna uvāca
Sanyāsasya mahābāho tattvam icchāmi veditum
tyāgasya ca hrisikesa prithak kesinisudana (1)

Translation :

Arjuna said-

Laying stress on the ultimate goal of life, renunciation and sacrifice are separately explained and a summarized analysis of the whole Gitā is given.

In texts (5/13) "*sarvakarmāni manasā*' and (9/28) '*sanyāsa-yoga-yukt-ātmā*' etc. is preached the renunciation of acts. Then by the (4/20) 'tyaktvā-karma-phalāsangam' and (12/11) 'sarvakarma phala-tyāgam' texts etc. is preached the sacrifice of fruits only, not the acts. The most kind Lord, Who is the all-knower cannot preach that, which is contra-

dictory to His own words. Thus to clarify the controdictory statement of renunciation of acts and the perfromance of acts Arjuna wishes to know the difference between the two' and thus says Arjuna—

O Hrisikesa (the master of all indriyas) the slayer of the demon Kesi! O Lord! I wish to understand the true difference bewteen renunciation and sacrifice. (1)

Spiritual explanation :

The kindled light (of knowledge) wishes to know what is the difference bewteen renunciation (the renounced order of life)—'Sanyās' and sacrifice?

The scriptures suggest four stages of life—The Brahmcarya (or the single (student) life) the Gārhasthya (or the family life) the Vānprastha (or the detached life) and the Sanyās or the renounced form of life. Before entering the next stage of life, preparation for it, has to be made in the previous one. Thus it is not proper to skip any stage. It can be compared in a way to modern education in schools etc., where a student is promoted to the next class only if he is capable. The main difference lies at the higher stage. Although high degrees can be availed of, at the universities by some years of toil, yet the high aspect of life mentioned by the sages is hard to achieve in a life-time Sometimes many lives are needed for it, in this university of the world As the students progress, they are promoted life after life. The aim is to rise higher and higer. By the concept of the life before : the being gets placed in the next life The results depend on his acts. This certificate (of acts) is stamped on his indriyas or sense organs, body and mind, and according to them are his concepts that shape his next life. As a result four kinds of beings are seen in the world. (1) The liberated (2) the wishing to get liberated (3) the worldly and the (4) hypocrites. The liberated are the wise with knowledge who are nearly passed out. They are the deserving, who are untied

to acts and thus are worthy of 'ānand and 'moksa' (liberation). For the other three kinds of beings are the acts which can make them rise. The different stages of life are also told for the uplifting of mankind. Commonly the 'Brahmans are the wishing for liberation, the warriors or 'Ksatriyas' are both ways inclined, the 'Vaisyas' or the working-class are worldly and those with lower types of mental attitudes are the cruel, the hypocrites or the Sudras. Even those placed in the lowest of category can rise by their good acts. It is thus said in the scriptures. By gradual promotion the lowest of beings become Brāhmans and following the rules of life as prescribed, at last by the strength of the inner-self they can detach themselves and renounce the world. These days, although unfit, many adopt the renounced order of life, which as such was not encouraged in ancient times. Thus few got religiously placed in this fourth stage of life, because either they did not think themselves to be capable of it, or they expired prior to reaching that age. Even authorities did not allow the unsuitable ones to pose as the renounced and knowledgeable 'Sanyāsis', of course the 'Shruti' preaches that whenever the mind gets detached one can enter the renounced order, yet very few were of this kind. The really detached were not attached to anyone or attracted by anything, thus nothing could stop them. So passing out of other systems of life was not necessary for them. Similar to the double promotion which is given to intelligent students, was this skipping of 'Gārhasthya āsram' or family life etc. yet without a determined strong will, such acts were not successful. In course of time during the period of Buddha, (the first) master Sankarācārya visualizing the necessity for more preachers to protect and guide the society, increased the numbner of sanyāsis' who renounced the family or worldly life for the welfare of the people, but of course for it the scriptures were not neglected, rather they were depended upon, Gradually many sects of sanyāsis developed which did not follow the

scriptures strictly. At the time of the 'Gita', sanyās or renunciation was not prescribed for those who were quite lacking in the knowledge of the truth or were not eager for it either Thus it is unbelievable that another sect or group of the 'sacrificing ones' or the 'tyāgis' existed separately besides the 'sanyāsis'–as those who have no desire for true knowledge, have no need for sanyās or 'renunciation of the world' It is only for those who desire liberation (moksa) or self-realization (or the ātmā). There is no need to pull the worldy towards the unworldly way of life, unless he wishes to realize the 'ātmā Says the Sruti—"jnānādeva tu kaivalyam"—'Only by true knowledge, can be had true bliss' This knowledge is not easily availed. It cannot be delivered through books or lectures. This wealth of knowledge can only be attained by the 'power of attorney' holder of the Lord, and for it the Lord has to be served and pleased by devoted and faithful acts ; such acts that light the heart with a fire of sacrifice in which all passions and material desires are sacrificed. These regular acts lead to the ātmā or the Supreme — they are also of four types. The first is told as the ritualistic aspect of worship, chanting of Godly names and hymns etc The second is getting introduced to the aspect of prān by yogic acts—prānāyam etc. When the prān becomes steady then the mind and indriyas get introvert, thus begins the internal form of worship. Here too the outward worship takes place (such as flowers candles, incense etc are there) but the body has not to take pains for it Only by a steady mind– it can be performed. In this manner when the outward and the internal bodies get worshipped, then can be worshipped the totality of The light-form which is the light of all bodies or of the world—this is the third step of rightful worship. At last the devotee unites with the Brahm as One, this is made possible by a steady mind, concentrating on the aimed One and getting absorbed in it. By the fourth right of the Godly aspect a situation in the form of ātmā or the true self

(beyond the solid subtle and causal) is attained. This stage is void of all illusive manifestation. It is the most pure unified form of true ānand or happiness. It is the parāvasthā of kriyā (the Brahm-bhāva)

Those who have a natural concept of renunciation, due to the result of their good deeeds in previous life and are thus seekers of liberation from the world—for them, or to develop their knowledge further, renunciation is divided into two parts. (1) The vividisā sanyās and (2) The vidvat sanyās. As said, those who are the naturally renunciated and are thus not attracted by worldly matter, are able to achieve success in sādhnā without much effort and without any delay. Since their chitt is quite pure, their mind concentrates well and their prān enters the susumnā by little practice. Thus they attain the nature of Brahm in short time and reaching the parāvasthā of kriyā they can situate in the ātmā. In this way, those who have a natural right to knowledge which is inherited from the previous life of the self — shed fruitive acts or their desires just like dead skin. Sādhaks of this kind are the naturally superior sanyāsis of the 'Vidvat' order. which does not depend on any ritualistic nomenclature. They drop the world just like a ripe fruit which drops from the tree, no education is needed for it

On the other hand are those who wish to get free from the world, but are not yet ripened to do so. They need the help and the time—by way of studies and sādhan etc. by which they can become fit enough to leave the roots of this binding tree of the material world. The helping hand extended towards them is known as the 'vividisā' sanyās. This hand has to be accepted as prescribed in a formal way.

In this chapter are analysed sacrifice and renunciation. Although these two words have the same meaning, still 'sacrifice' has been used in a different context, for the benefit of mankind the Lord (Krsna) has presented the word sacrifice quite differently. This aspect is not contrary to Vedas, but

it seems as if at that time it was either unknown or was not in much use. Of course, previously a separate explanation of the words was not needed, but in due course of time as the beings' mental attitudes deteriorated, then a need for preaching the ways of renunciation and sacrifice was felt. Meanings of the word 'sanyās' kept varying from time to time In the beginning the word 'sanyāsi' was used for the person who was well balanced in all respects and had an equal eye for all that was worldly. For it is said—

Sadanne vā kadanne vā lostre vā kāncane tathā
Sama-buddhir-yasya sāsvat sa sanyāsiti kirtitah

Later on, just the outward aspect or the saffron-dress etc became important. When this description of the renunciated became the important factor then variety emerged and various sects developed, but this does not seem to have been the custom in very ancient times. The actual meaning of sanyās was not to leave the house etc. or to dress in a particular robe, but a balanced state of mind with an equally balanced sight was the criteria, whether one was a family-man or a single person—as long as he had the qualities of a sanyāsi he was respected as one. The sages Dvaipāyan, Vedavyās and Sukadeva are some good examples of such sanyāsis

In the Gitā too, the Lord refers to the sanyāsi as such—

jneyah sa nitya sanyāsi
yo na dvesti na kānksati
nirdvandvo hi mahā-bāho
sukham bandhāt pramuchyate (5/3)

—'One who neither hates nor desires the fruits of his activities, should always be understood as a 'sanyāsi' O mighty-armed (Arjuna)! such a person void of all dualities, possessing a pure heart, gets easily liberated from this world.

Again in the sixth chapter the Lord says—

anāsritah karma-phalam
kāryam karm karoti yah
sa sanyāsi ca yogi ca
na niragnir na cākriyah (6/1)

—One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true yogi, not one who lights no fire and performs no work.

Here the Lord has spoken against the commonly existing practice of sanyās, but not against sanyās or the renounced way of life itself, of course it is the highest order of life, but entering into it, without being capable of it : has been decried because it can create a drift in society. On the other hand the Lord has equally praised the yogi who has the basic qualities of a renounced person, although he may be a family-member.

The sanyāsis are knowledgeable, unattached and unworldly, whereas those who are devoted and knowledgeable ; but engaged with work and family are still the tyāgis', how their acts are terned as sacrificed and how they get known as the 'tyāgis' (as the Lord calls them) is specially told in this eighteenth chapter.

By the word sanyāsi is understood a particular sect, thus those who are family-men, but have a renunciated sort of mental attitude, are also rich in the knowledge of the truth and are faithfully devoted : are compared to the sanyāsi, but are hailed as the 'tyāgi' sādhak or devoted person. Thereby the two words can be separately understood without causing any confusion due to similarity in meaning. Thus it is clearly stated that although living the life of a common family man, one can be as worthy as a renounced sanyāsi, if he is truly devoted to the Lord. In the second text of this chapter the practical usage of the two words 'sanyās' and tyāg' has been clearly asserted. The ancient word 'tyagi' (the sacrifing person) has been presented by the Lord with a new perception Examples of this kind were present in the millenium of the Gitā—such as Bhisma, Vidur etc. In this chapter the Lord has clearly indicated the separate signs of a sanyāsi and a tyāgi. At times it was not possible for a

person to leave the world and adopt sanyās, yet the example of sacrifice set by him, was worthy enough to be followed even by the renunciated Even in the 'Bhāgvat the Lord tells Uddhava about the three methods by which 'moksa' or liberation can be had. Knowledge (of the truth), devotion (to the Lord) and work *Nirvinnānām jnāna-yogah nyāsinām iha karmasu'* —Jnān-yoga or (developing) knowledge of the truth is suitable for those who do away with action due to indifference created by sorrow etc. This is the duty of those who adopt renunciation.

"Tesvanirvinna cittānām karmyogastu kāminām" Karma yoga or uniting by action is for those who are not of the brooding or sorrowful nature and have not given up total fruits of acts.

Bhakti–yoga—is told as—

Yaddrichayā mat-kathādau jātasraddhastu yah pumān
na nirvinnah nātisakto bhakti yogo'sya siddhi dah '

—One who has not renounced the world yet is interested in Godly matters represented by the learned through scriptures etc. but is also not much interested in the world is fit for devotional way of unity with the Lord or 'bhakti–yoga'.

In today's world 'bhakti–yoga' seems to be depended upon by most people. Thus the Lord preached to Arjuna about the importance of sacrifice and devotion specially. It does not prescribe the hard rules of sanyās, but it has devotion- inlaid with the love of God. Although the depth of knowledge and its limitless splendour is missing, yet by the sacrifice of the self for the love of the Lord, the devoted sādhak's prān always merges in happiness, nothing is barred here, as it is in some sects of to-day, turning to action or to knowledge is not denied either, all these aspects are told for the one aim knowing the Lord as one's very own and the ātmā as of Him—is the training or education that is forewarded here. Concentrating the mind on the Almighty is the practice needed for it The one who is devoted completely to the Lord—can only, have

an equal sight for all, because he is void of the dualistic sense.

No matter what one does, the ultimate success of life lies in concentrating the mind on the Lord. It seems as if to encourage the common man who is devoted, but is in the worldly state, the Lord has made the distinction between the 'sanyāsi' and the 'tyāgi'. Sacrificing the desires etc the family man can also raise himself by (education) Knowledge, sacrifice and devotion, in thisway even the non-deserving can become the deserving. Even those who are blinded by the glaring, illusivee light of māyā—can obtain a vision by which to experience the omnipresence of God and thus gain a sight, by which—seeing Him in all, become equally balanced. By the blessings of the Lord this will get possible one fine day. But all the sacrificing devotees are not similarly placed, thus due to the unavoidable differences on the way to sādhan, the Lord has explained these matters in this concluding Chapter. (1)

Text (2)

श्रीभगवानुवाच

(negating the acts which promote desires is sanyās)

काम्यनां कर्मणा न्यासं सन्न्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः । २ ।

Shri Bhagvān Uvāca
Kāmyānām karmnām nyāsam sannyāsam kavayo viduh
Sarva–karma–phala–tyāgam prāhus tyāgam vicaksanāh(2)

Translation :

The Lord replied—The acts which are done for getting a son or for going to heaven etc. are sacrificed for renouncing the world and are thus termed as sanyās—further sacrificing all acts with their fruits is told as 'sanyās' or renunciation by the learned. The yet more far sighted perfected ones

believe in the sacrifice of passionate desires and of the fruits of all acts—even of those that are done as a daily routine. Dropping work is not their idea of sacrifice.

It can be said that the acts of daily routine are not fruit bearing, so what will be sacrificed by them. Here the word fruit may not be very rightly placed, yet the routine form of worship or prayer also bears some fruit—has to be understood by it. As it is impossible for man to engage or get interested in work which bears no fruit, therefore even by our daily routine acts, we expect to go to heaven or wash off our sins etc. Even prescribed acts of the Guru implemented faithfully according to a particular sect are motivated for the perfection of the self, if not otherwise. Thus there is wisdom and logic in the words of the wise, when they speak of sacrificing the fruits of all acts.

Saying that abandoning the fruits of acts, the acts themselves will also be denied is not correct, because it is said that by the law of unification of the separated part of the whole with the united totality, in due course (of time) all acts instigate the mind of the being towards the knowledge of the truth. The aim of sanyās or renunciation is also to lead the being to the truth, and forsaking (or not being desirous of) the fruits of acts which are actually the binding factor is told as the way to perform all acts. Such acts are termed as the 'vividisā' type of acts—

By the discriminating knowledge of true and untrue, or of the permannent and the non-permanent the ego of the body as the self gets dismissed and the intelligent brain shows eagerness to return to its very own starting point This is what is meant by 'vividisā'. Performing all necessary work which is not contradictory to the true state or understanding , the fruits of acts should be sacrificed for the purification or uplifting of the self, such sacrifice is the actual renunciation of acts, not just sitting idle, like a lazy person without any work. The shruti says "performing your duties in this world—

wish to live for a hundred years". After it by the development of 'vividisā' or a wish to return or get liberated from here, all acts get naturally sacrificed. Therefore it is said of the perfection which is achieved by the totally unselfish acts that purify—These acts are similar to the rain-clouds which nourish the land, but sacrifice the self. The Lord also says in the third chapter that those whose internal self or ātmā is quenched and who get absorbed within it, have no more duty to perform. In Yoga–Vasistha it is said—"When the yogi's basic resolutions of acts are no more, then he does not have to leave acts, rather acts leave him'. Anyway if he feels that the acts are disturbing him on his way to knowledge and devotion, then he discards them. In the Bhāgvat the Lord tells Uddhava (His devotee) "As long as an ascetic nature does not develop till then daily routine chores have to be followed, but the wise, devoted ascetic does not expect fruits and is not dependant on acts. Discarding all denominations, he moves about freely without caring for fortune or misfortune of any kind. (2)

Spiritual explanation :

By the kootasth is enlightened—putting a ban on wishes in the present state is sanyās and not letting them rise in future is sacrifire or 'tyāg' of all acts.

Sacrifing acts of sensual desires is 'Sanyās' (renouneed order of life) and sacrificing desires (or fruits of acts) but not acts is 'tyāg' or sacrifice, by this is attained the perfected desirless state known as the *"naiskarmya siddhi"* none can achieve this state without giving up all passionate desires. Whoever surrenders totally to the Lord and whose prān is completely restrained from the outside and who can always be in the stage of parāvasthā and yet perform religiously all his duties of the world without desiring anything from it, is the one who actually sacrifices and is thus the true 'tyāgi'. Of course the sanyāsi renounces all his immediate wishes,

but renouncing the immediate wish for acts, how can he, without resolving for the acts of kriyā, achieve the advanced state of acts which is the parāvasthā of kriyā or the bliss of peace. Thus for attaining this parāvasthā or peacefulness, the one who sacrifices present desires but does his acts (kriyā) with a well concentrated mind is the renunciated (sanyāsi). By the outward aspect of renunciation the 'sanyāsi' has to leave acts, rituals etc. yet he has a wish for liberation (moksa) but the 'tyāgi' gets free of this wish too, because he gets placed in the parāvasthā. This state of parāvasthā is gained only by the wishless one, because as long as wish is present in the mind, it cannot restrain itself from the world, although it can concentrate if the wishful state is minimized. By the mind's attraction towards various sensual subjects of touch, sound, sight, taste and smell etc it gets (rather) impossible to attain the truly aimed One. Thus those who are in search of peace and true happiness draw the breath of prān into the passage of Brahm (the Lord) very intently, taking care not to let the mind wander elsewhere, since a wandering mind cannot stay (steady) on the grounds of peace. For the entry of the breath or prān with the mind into the susumnā (a Godly nerve), the mind has to drop all good and bad attitudes and concentrating on the kootasth the air has to be drawn with the mind into the Brahm nerve, of course at such a time the mind's aim is the āgyā–cakra or the feet of the Lord. Renouncing all others and holding on to this one, or fixing the sight on it without a flicker of the eye is the renunciation of all–termed as the 'sanyās', but this sanyās cannot be possible without becoming indifferent to all other attractinons. Such an indifferent, determined mind can pierce or enter the agyā–cakra. By it, forsaking all wishes, only an aggregate form of wish for the stage of parāvasthā remains. But the ones who are 'tyāgis' are placed on a higher level of this stage, where it is natural for them to sacrifice the fruits of all acts. They do not have to sacrifice by force

like the 'Sanyāsis'. Unending attitudes do not rise in their minds, and whatever is there, if at all, it melts away from their hearts. They are not even wishful of the pavāvasthā of kriyā like the 'sanyāsis', because at their stage it is automātically availed by them. Their mind is so steady that they have no need to concentrate it on the āgyā–cakra. All resolves naturally disappear and the pran flows in a subtle manner within the susumnā. By this position the daily routine work of the yogis is also not hampered. These are the natural aspects or signs of the 'tyāgi' (or totally sacrificed), only those who possess a clear inward sight and do not see the outside (world) can know this.

The yajnas, prayers, worship or sacrifices by way of charity etc. done for obtaining some kind of fruit from the acts are desirous–acts which cannot be sacrificed as long as the body is understood as the self, and as such, neither can the work be performed without wishing for the fruits. A wish is born by resolving for acts, such wishful resolves are the causes of repeated births and deaths. These desirous (fruit-giving) acts are also told in scriptures or mentioned by Vedas, but they are not worthy of liberating the being from births and deaths, although they can take him to heaven etc. for some time. Sacrificing acts done for particular fruits even if they are by way of religious rituals is 'sanyās'. All such acts cannot be discarded at a time, even if nothing else is desired a wish for 'Moksa' (liberation) will be there. The play of gunas (or natural Modes) cannot be ended as long as any wish exists. Then what is the way out of all this? The scriptures say that if you cannot resign from acts, do them for the love of the Lord. Pray to Him, try to please Him and ask for His love. The Lord exists within all, only we have to search and research Him in the self. That position by reaching which is gained a totality of peace and divine happiness is the place of the Lord, where nothing exists except the Lord's feet. He who is not attracted to any of

the world, but is desperate for the Lord's feet is the 'sanyāsi' Gradually all his acts get forsaken and he reaches the blissful state of steady silence and solitude, where he is not connected with anything else. This is told as achieving the most purified stage by sanyās *"naiskarmya siddhim paramām sanyāsenādhigacchati"*. This has been explained in detail from text 51 to text 55 of this chapter. By the maturity of this position, the sādhak becomes the 'tyāgi' or the naturally renounced person of the highest order without the rituals needed for becoming a sanyāsi. The stage of samādhi is thus achieved which is not even touched by the materialistic aspect. At this stage the mind clings to the kootasth, yet all goes on by the unwishing wish of the great sādhak, who can do all from his unchanging position at the Lord's feet or the kootasth. All his work is done without any selfish motive This is the position known as that where all fruits of acts are given up, the state of *"sarva karma phala—tyāg."* This is the 'vidvat sanyās' by which although doing all, he does nothing—*"naiva kincit karoti sah"*. But this type of knowledge has not been known to be achieved by any, without the practice of kriyā–yoga, thus is said—

"Karma–yogam binā jnānam kasyachin–naiva drisyate" When the mind concentrates naturally with ease on the kootasth, all sins get forgiven, and further sinful acts do not get initiated. Then only knowledge or a position with the Brahm is gained. As is said *"jnānam utpadyate punsām ksayāt pāpasya karmanah"*. Attaining and ascertaining such a knowledge by self experience—it gets possible to see inaction in action This understanding frees the yogi from binding of acts, although he performs them. All he does is done for the Love of God and he apprehends that it is all by His will. For such men the Lord says— *"Jneyah sa nitya–sanyāsi yo na dvesti na kānksati"* —Such unenvious and desireless beings rise above time and are termed as the 'akāl purusa'. For them work or no work, both are similar as they

have no wish of their own. Free from desires and fears, in happiness or in sorrow, in life or in death, such saints are ever liberated. (2)

Text (3)

(The Sānkhya analysis etc.)

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे। ३।

Tyājyam dosavad ity eke karm prāhur manisinah
Yajna–dān–tapah karma na tyājyam–iti cāpare (3)

Translation :

[For the not so elevated in knowledge, is advised the sacrifice of fruits of acts but not acts. To determine this is the analysis of other thoughts]

Killing or paining others are faulty acts. thus nearly all acts create bondage. As such, some wise men decry all acts (according to the Sānkhya sect) and call them as fit to be abandoned. It is said *"mā hinsyāt sarvā bhutāni"* —do not kill any living thing, and at another place in the shruti the sacrifice of animals is told. These two statements are quite contradictory, now if we analyse them we cannot say that animal sacrifice is not an act of exploitation, and on the other hand, in most of the common acts done for material gains there is always a possibility of some life getting destroyed. Thus a common law cannot be passed in favour or disfavour of either.

Those who favour the sacrifice of animals must also know that whatever good luck they may get out of it, they are adding to their sins by it. Thus they cannot liberate themselves by such yajnas.

Accroding to the sānkhya the —*"agnisomeeyam pasum ālabhet"* or the sacrifice of animal is told under quite a

different pretext, thus it does not stand to contradict its own teaching of 'do not kill any living one', because it is mentioned as a sinful act. Anyway, since all acts procure some destruction of life and the ban is not on acts, rather acts are prescribed, thus work or 'yajna' etc are not to be abandoned. (3)

Spiritual explanation :

Yajna, charity, penance and acts or work is duty—which should not be given up, rather charity through kriyā–dān, and duty by abiding in the Brahm (aspect) is the proper act

Performing kriyā and teaching kriyā are the (spiritual) acts and staying in the parāvasthā is the fruit of these acts of kriyā. Thus acts cannot be abandoned at the beginning Without doing kriyā, the parāvasthā cannot be attained, but those for whom work is not the thing, are the ones who have already availed the parāvasthā and achieved knowledge At the stage in which they are situated, they cannot do the kriyā of prān, therefore for a yogi of their standard— kriyā is denied or they can afford to sit back because they have already reached their destination. Yet, without wishing for anything, they always involve in kriyā due to their characteristic nature

Thus they remember their God even when they are in the highest of positions. It is a natural phenomena with them, they do not have to do it, it just happens automatically. But those whose chitt (mind) is 'not yet steady, cannot afford to drop action, their way to 'liberation will get blocked if they do so.

The truly wise are those whose mind is under their control. By the steady form of their prān they achieve the Godly position. For them it is not possible to perform any kind of outward acts Their prān, quite naturally remains in a fixed position, they do not have to draw it in or throw it out. 'Yajna', charity and penance etc. are not to be sacrificed—is prescribed for those whose prān has not situated in the āgyā–cakra or above it. Those who have not

attained a steady situation in the praāvasthā of kriyā, will not be able to gain full benefit from their meditation etc. if they slacken in their daily practice of kriyā. As long as self–realization is not experienced, till then sādhnā has to be well carried on. Abandoning kriyā in mid-way the sādhak gets lost on the way. Keeping this in sight the thinkers have prescribed work for the materially involved, which will lead them to the aspect of true knowledge in future. Those who are established in yoga have no need to involve in acts., just as after crossing the river, a boat is not required ! (3)

Text (4)

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः। ४।

Niscayam srinu me tatra tyāge bharata–sattama
Tyāgo hi purusa–vyāghra tri–vidhah samprakirtitah (4)

Translation :

[After analysing different aspects, the Lord gives his own opinion] Tyāg or sacrifice is a very complex matter. According to great thinkers the renunciation of acts is of three types. The difference will be explained in further texts. (4)

Spiritual explanation :

The renunciated devour all their wishes, those of the present and those of the future ; thus they are vyāghra' or the tiger–like men. They are of three kinds.

Sacrifice or tyāg is not a very easy thing to understand, thus it is necessary to gain a knowledge of the subject. To explain it the Lord tells Arijuna the different aspects of 'tyāg'.

—The highest form of sacrifice takes place naturally by the attainment of knowledge, it has not to be done by any force of will–power.

The second kind of sacrifice is not natural, it has to be

developed by thought and action—mentally and physically. The sādhak has to try for it. Although this sort of sacrifice is not above natural modes, yet it is in the mode of goodness. Without the practice of this sāttvik form of sacrifice, it is not possible to gain true knowledgte.

The third type of sacrifice is rājasik, performed for material gains with an impure 'chitta'. Many do sādhnā or practice yoga, not for self realization but for some virtues only, by such a narrow aspect of the mind, they cannot rise spiritually and thus miss the true aim of sādhnā (or this practice of yoga).

The abandoning of home etc. due to inability of some kind, such as not being able to support the family or turning away from the world due to laziness etc, can be called an inferior form of sacrfice which is not done for renouncing but for escaping the insults etc. This can be termed as the [tāmasik' tyāg].

The genuine 'tyāgi' has no wish or resolves. (4)

Text (5)

(Yajna or pure acts, charity and penance should be performed)

यज्ञदानतप:कर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्। ५।

Yajna–dāna–tapaha karma na tyājyam karyam eva tat
Yajno–dānam tapas caiva pāvanāni manisinām (5)

Translation :

(These are told in two texts)

Yajna, charity and penance are not to be given up, rather these three acts should be performed, because they purify the chitta.

Spiritual explanation :

Acts of kriyā, teaching of kriyā or giving its education and abiding by the Brahm are duties which purify the mind.

Knowledge cannot be developed unless the mind is pure. What is purity of the mind, has been told in previous chapters many a times. The mind in which wishful attitudes do not rise is a pure mind. A steady mind is a pure mind. By kriyā the mind gets gradually purified to the extent where no attitude rises in it. Such a mind with no resolves is the pure chitta, which unites with the ātmā. This is made possible by acts of kriyā, thus it is dutiful to practice kriyā as long as the mind, rather the chitta does not get purified, charity by way of kriyā also helps in purification of the chitta. Anything which is given for 'uplifting benefit' to others is a purifying agent for the self, and it is the best of donations. Situating in the parāvasthā even for some time after kriyā, works as a purifier of the chitta. Such yogi-sādhaks whose parāvasthā of kriyā has already begun do not drop from their pure aspect of mind anymore.

'Says the Chāndogya upanisad

"trayo dharma skandhā yajno' dhyayanam dānam iti".

—Yajna (or good acts), education and charity are the shoulders of religion, by them the planets are purified, or *"sarve punyalokā bhavanti"*. The acts by which good sentiments are aroused, help in the education or growth of true knowledge. Therefore prānāyām etc. or the acts of kriyā yoga which are the practical developers of this knowledge are never to be given up. (5)

Text (6)

(How the daily acts can be made pure)

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्। ६।

Etāny api tu karmāni sangam tyaktvā phalāni ca
Kartavyāniti me pārtha niscitam matam uttamam (6)

Translation :

[How these acts should be done to purify the chitta]

All these activites, told as the pure ones, should be done as a duty. How these can purify the chitta is thus told—Dropping all ignorance–such as fear, attachment etc. and not wishing for the fruits of acts, they must be performed as acts of devotion towards the Lord—for the Lord. This is my final opinion. (6)

Spiritual explanation :

In My opinion these acts should be performed without any expectation of result ; just as a duty.

Kriyā should be performed unclinging to the world and unexpecting any fruits of acts ; then only its fruit the parāvasthā can be gained. Why it is so, is thus told —Being attached to kriyā is not bad, but being attached to it for its fruits of acts is not good. Whoever does kriyā with a wishful mind cannot purify it or make it steady by the act Thus, such performance is like non-performance. Anyway the sādhak must not understand that the kriyā which he does is not of any benefit in this world. It is this only, that releases from the world. Yet it has to be done just as a task which has been given by the spiritual master, but due to not seeing any result of acts–neglecting the work will not work. This work has to be performed very intently, then only the chitta gets cleaned and purified. In such a chitta rises true knowledge. When the heart gets void of desires, then within the self develops the knowledge by which the heing is liberated from this world (6)

Text (7)

[Renouncing daily routine duties is not sanctioned]

नियतस्य तु सन्यासः कर्मणो नोपपद्यते।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः। ७।

Niyatasya tu sanyāsah karmano nopapadyate
Mohāt tasya parityāgas tāmsah parikirtitah (7)

Translation :

[Here are shown the three modes of renunciation] Passionate or desirous acts are tying factors, thus they are worth renouncing, but prescribed duties should never be renounced, because they are told as the purifying acts which are factual for liberation. If, by illusion, one gives up his daily duties, such renunciation is known to be in the mode of ignorance—told to be tāmasik. (7)

Spiritual explanation :

Actual sanyās is the renunciation of desires in a very natural way—which happens by itself as a result of continued concentration, meditation and samādhi. Giving up the world under a spell of delusion is known as renunciation in the mode of darkness, such as going away to a place of pilgrimage and becoming an asectic due to perplexity of the mind because all are dead.

Man engages in sinful acts due to previous concepts of nature. These concepts are cut down by daily routine acts, neglecting them gives rise to sinful activities. Although work for material satisfaction only, should be given up, yet nearly all are eager to perform it due to the impure state of the self or chitta. This impure state is gradually purified by the daily (prescribed) acts. Thus the daily routine acts, prayer worship and sādhan etc. must be performed dutifully as long as a totality of knowledge is not achieved. Worldly attraction pulls the being towards the opposite direction—away from the path of knowledge. Discriminating thoughts do cause the being to look back, but he is not totally convinced. Practicing

sādhan (living a restricted (sex) life)—the prān and mind become steady with the intelligence by which is experienced the Lord : Who is the personification of true happiness—divine. The root of all material attraction is the body, rather the body which is understood as the self. Without experienceing the state beyond the body, the knowledge of the body as the self cannot be denied. For abolishing this knowledge, is done the 'Sādhnā or practice of Kriyā–Yoga by the seekers of final emancipation. Unless dhārnā, dhyān and samādhi—the progressive stages of this yoga are availed of, it is rather impossible to drop the ego of the body as the self. When, by the practice of prānāyām, the mind gets introvert, then it is called dhārnā. Depending on the stillness of air in the body is the intentness of this dhārnā and depending on it is the rise of the coiled up (power of the) 'Kundalini' at the base of the spine. By the rise of this kundalini is tasted the untasted nectar which intoxicates the sādhak by divine happiness. This is the meditation or dhyān which intensifies into the state of samādhi. This is a completely desireless state, thus it can be termed as the mortification of the flesh and mind. What can be a greater sacrifice? Those who renounce the world due to some distress or anxiety of the mind are the ignorant whose sacrifice is of the tāmasik' quality, by which they cannot achieve genuine knowledge, due to their worldly concepts which have not been demolished. Natural way of achieving actual knowledge is by the way of samādhi or practice of meditational–yoga.

"Atmanātmānamājnyāy mukto bhavati mānavah"

—Man achieves liberation by knowing the self by the self, for it the most natural order has to be followed and this natural order is given to us by the Lord, from the time of our birth. Dutifully 'carrying out this 'sahaj sādhnā, or practice, the chitta gets purified and the prān establishes whole-heartedly in the united form of the living Spirit. Unless the impurties of the inner self are cleared the inner–eye cannot get lighted. Lacking this divine sight how can the omnipresence of the united One be known? As long as the

mind wanders here and there, till then the immortal whole cannot be experienced or understood. For stopping this wandering aspect of the mind and prān the breath has to be concentrated upon.

It is said that to taste the deeply inset nectar of this Godly Love, is told this sādhan. At the time of practice draw the breath within the irā, gradually the mind and prān will get automatically controlled. (7)

Text (8)

('Rajas tyāg'—by which liberation is not gained)

दु:खमित्येव यत्कर्म कायक्लेशभयात्त्यजेत्।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्। ८।

Duhkham ity eva yat karma kāya klesa bhayāt tyajet
Sa kritvā rājasam tyāgam naiva tyāga–plalam labhet (8)

Translation :

[Sacrifice in the mode of passion is thus told]

The ignorant who gives up prescribed duties as toublesome, or out of fear, is said to be in the mode of passion. Such action does not deliver him the proper fruit of knowledge as a result of his actionless, ignorant sacrifice. (8)

Spiritual explanation :

That work which is troublesome, hard, or creates fear is given up due to its problems ; it is the sacrifice of acts in the mode of passion—it bears no fruits.

The acts which are given up simply due to some problem or fear are the 'rājas' acts of sacrifice, by which peace cannot be obtained. Some people do wish to do some sādhan etc. but due to fear of catching a cold or so, they do not engage in it, or may be due to a restless night they are too lazy

to get up—such renunciation of acts or duties is done in the mode of passion. Although they may excuse themselves this way or that, but the actual thing is laziness or unwillingness. Such excuse makers cannot taste the fruit of sacrifice which is gained by the practice of kriyā in its parāvasthā. It is well said 'where there is a will, there is a way'. Those who avoid work due to bodily discomforts are the ones who are the passionate 'tyāgis' who sacrifice their daily duties. (8)

Text (9)

(Sacrifice in the natural mode of goodness)

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः। ९।

Kāryam ity eva yat karma niyatam kriyate 'rjuna
Sangam tyaktvā phalam caiva sa tyāgah sātviko matah (9)

Translation :

[Sacrifice of the sātvik type is thus told]

He who performs all his prescribed work as a duty which ought to be done, but renounces all attachment to its fruit is the sāttvik 'tyāgi', whose renunciation is of the nature of goodness, O Arjuna.

[The rājasik and the tāmasik renounce work itself but the sāttvik renounces only the fruit of acts, rather the desire for fruits, not the work It can be said that daily routine acts are not done for fruits, thus how can their fruits be sacrificed. Although particular fruits of daily acts of worship etc. are not mentioned, yet they also bear some fruit like the desirous acts if done in a proper way. Similar to a tree which may not bear fruits, yet it will provide the shade whether it is expected of it or not–are the dutiful acts out of which

particular fruits may not be expected, yet they will cleanse the being's heart and provide a shade of satisfaction which will minimize the effect of his sins. Thus we see that dutiful acts do stretch their blessed hand over us whether we look out for it or not Due to the effect of the three modes or 'gunas' of nature, man is unceasingly involved in improper acts, but by performing daily acts of duty, the force of his sinful attitudes gets lessened.] (9)

Spiritual explanation :

All that, which is a duty should be done, with a calm and collected mind, without expecting the fruits of acts, such acts are the truly sacrificed in the mode of goodness or 'sattva'

All duties of the world, plus the acts prescribed in the scriptures or holy books as a routine work, have to be done. Dropping such activities will not work, but engaing in them with a contradictory mind is not natural, yet doing it out of some worldly attraction is also not possible for the (true) yogi. As the breath flows incessantly moving in and out in a most natural way, so the yogi performs his dutiful acts without any grudge or expectation. The parāvasthā of kriyā is void of acts ; in its advanced stage acts are done, but without the egoistic aspect of the self as the doer. By this type of a situation of the mind, which does not even think of the fruits of work, since he is not the doer, all acts are renounced in the mode of goodness or 'sattva'. It has to happen naturally, it cannot be done. Any act of such sacrifice provoked by thought cannot be of the genuine type, because it is sure to carry the smell of some fruit with it. The 'Sāttvik' sacrifice is of totality–it carries nothing.

When the prān flows in the susumnā, then due to habits and concepts etc , although the 'indriyas' (organs) engage in some acts, yet they are done without any sort of attachment.

Incessantly engaging in Godly aspect, the yogi's chitt is totally intoxicated by it, as such he cannot do anything intiated by a will. (9)

Text (10)

[The significance of sacrifice in the mode of goodness)

न द्वेष्टयकुशलं कर्म कुशले नानुषज्जते।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः। १०।

na dvesty akusalam karma kusale nãnusajjate
Tyãgi sattva–samãvisto medhãvi chinna-samsayah (10)

Translation :

Those who neither hate inauspicious work nor are attached to auspicious work are established in the mode of goodness,— with a doubt-free mind (about work) For their duty they are willing to accept pain and sacrifice pleasure without fearing or analysing anything because they know that it is just a momentary phase. Their clarity of mind makes them indifferent towards the sorrows and joys of the world. (10)

Spiritual explanation :

Neither does he despise auspicious acts nor does he wish for them—does all acts without wishing for their fruits—(sustaining the kriyã) learnt from the Guru) does all duties or work with a steady mind fixed in the internal self, holding on to his doubtless faith

The act of prãn is the naturally established work, it is born of nature and it is simple. Every instant we are inhaling and exhaling the breath, yet this work is not wishfully performed. By concentrating on this breath, can be attained the wishless state, by which likes and dislikes for particular acts are dismissed and so are the fruits of acts. This is caused

by the practice of sãdhan which absorbs the being in the natural mode of goodness. Concentrated practice of kriyã decreases the flow of breath and enables it to enter the susumnã, thus encouraging 'sattva' or goodness to engulf the being more and more—according to the flow of breath within the susumnã. This results in a doubtless mind which fixes in the true knowledge of the ãtmã. Depending on the fixed state of mind—is the experience of the self or ãtmã, and realization of this ãtmã discards all doubts. Such a confirmed mind aims at nothing but the kootasth due to its discriminative and proven knowledge. Staying in the parãvasthã of kriyã is the highest ascent of mankind and abiding only by the body's attraction and attachment is the lowest of declines. Those who know this, do not tie themselves by love or hate towards any acts—good or bad, auspicious or otherwise, because they truly know the truth. By their parãvasthã or steady state of knowledge, being always in the realm of realization they are not touched by the scar of any activity. Since their pure 'chitta' is offered to the Lord and sees all as equal, they see none as good or bad Like a drunken (but intoxicated by the self), they do as inspired, without thinking of results—as fruitive attitudes do not rise in their minds. Actually the attitudes have no place to rise in, as the mind is missing. Engaging with body and indriyas, can only give rise to different doubtful aspects in the mind, but by the practice of prãnãyam etc. the mind reaches a state of equlibrium by which its engagement with the body and its organs gets called off and thus it jumps no more like a monkey from tree to tree in search of desired fruits (of passion). By availing such a distinguished steady position of the chitta—the ãtmã or the soul of the self establishes in a united form with the unified ãtmã. (10)

Text (11)

(The egoistic cannot drop acts, but can sacrifice fruits)

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते। ११।

Na hi deha–bhritā sakyam tyaktum karmāny asesatah
Yastu karma–phala–tyāgi sa tyāgity abhidhiyate. (11)

Translation :

It is surely impossible for the embodied beings to drop all activities. Thus it is said that he who sacrifices the fruits of his acts is the truly renounced one. (11)

Spritutal explanation :

It is not viable for an embodied being to stay totally inactive. The one who does all acts but is not desirous of their fruits, is the one who sacrifices —with a fixed mind— those who do not do it with a fixed mind are liable to reaccept what they sacrifice.

Those who do not have a fixed state of mind, may verbally declare that they are not the doers', but they have an egoistic approach about their work, since they are not free of their body-ego ; whereas the yogis in parāvasthā are hardly aware of their body, thus what to say of the body's ego. In such a state how do they act? They are also seen working, but they do not work like the common man who is (greedily) attached to his work. But, is it possible to work without need or attachment? The spiritually knowledgeable have no needs, as such they cannot involve in work as the ordinary person They do not resolve for acts or do anything by force, but all their acts are carried on by natural concepts depending on previous undertakings or as destined. It is something similar to the discarded skin of a snake which gets carried to and fro as per the direction of the wind Not being attached to work, they do not get tied by the fruit of work, whether

it is good or evil Such a sacrifice of work is only possible by the one who has knowledge of the Unified totality. Without knowing this for certain, the doubtful mind cannot succeed in such a sacrifice, sacrificing passionate acts just by force does not seem to work, as they usually come back. For the sacrifice of desires is needed practice. By the practice of prānāyam—those who achieve a steady form of prān, mind and intelligence, cannot be persuaded back into the material world by any temptation. Pride and ego are not easily dropped, only the steady rod of prān can do this job. (11)

Text (12)

(The three kinds of fruits of acts—what are they?)

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।
भवत्यत्यागिनां प्रेत्य न तु सन्यासिनां क्वचित्। १२।

Anistam istam misram ca trividham karmanah phalam
bhavaty atyaginām pretya na tu sanyāsinām kvacit. (12)

Translation :

[The fruit of sacrificing fruits of acts is thus told]

The undesirable (hell etc.) the desirable (heaven etc.) and the mixed (earthly) are the three-fold fruits of action which accrue after death for those who are not renounced, because they are most likely to perform the three-fold actions. The renounced are not likely to ever engage in these activities. By 'renounced' here should be understood those who have renounced fruits of acts. In the sixth chapter, by the text "anāsritah karma–phalam" etc. are mentioned those who sacrifice fruits of acts—they are told as the 'Sanyāsi' or renounced. These saintly people are quite far from sinful acts and their good acts are offered to the Lord, thus they are not effected by the three–fold fruits of acts. (12)

Spiritual explanation :

Good, bad and mixed acts have fruits of three kinds—those who have sacrificed there three-fold fruits—who are the renounced at present and in future—they only can give up these three, but the (renounced) sanyāsi who has sacrificed only in the present state, can never forsake these three—since he has desire of 'moksa' or liberation etc. in the future.

Three types of acts are mentioned—good, bad and mixed. The worldly, being attached to acts has to bear the fruits of all his acts after death. By the good acts he attains heaven, by evil acts—the lower planets and by the mixed acts he gets born on this earth of the humans. Without sacrificing these acts, their fruits have to be borne, good, bad or indifferent. Thus the wise wish to cut the binding of acts, but just wishing is not enough, as the set-in habits and concepts of nature draw the being into acts even if he is unwilling, and as results of the acts their fruits have to be accepted. Those who are wishful of liberating themselves from the fruits of acts and fear the pangs of the world have to practice sacrifice, and to determine this newly developed aspect of their mind is told the "vividisā sanyās", which analyses the world as good for nothing—from where nothing can be really gained, and it aims at stopping the Cycle of the world, but this Cycle's rotation cannot be brought to a stand-still without the realization of the self Therefore first it is necessary to realize the truth, that which is of the ātmā and that which is not. Without discrimination, it is not possible to understand what should be left and what should not be left. That mind which was previously engaged in passionate acts, has now to be drawn away from them and engaged in meditating on the form of the Brahm or the true self An easy approach to it is listening and doting on the subject which creates an interest in the knowledge of Brahm or the truth The 'renunciated' form prescribed in the scriptures is such, by which no other duty has to he performed. Thus it is suitable

for the ascetics who are not attached to the world, this 'sanyās' provides them with full opportunity to rise on the path of knowledge and gain liberation. Yet, due to their antifeeling towards the world and their eagerness for attaining 'moksa' or libeeration, they cannot be termed as the truly renounced, although they are the 'sanyāsis' by their order of life. These who do not attain a fully renounced state of acts and desirous feelings, have to get reborn after their death, but if a being manages to sacrifice all even if he is not a sanyasi by order, then he gets released from birth and death. Thus the three kinds of fruits do not have to be borne by such 'tyāgis'.

In a nutshell those who have achieved a perceptible knowledge of the truth, are the ones who really sacrifice,

where they stay and what they wear is quite immaterial. By their determined nature of sacrifice, all attitudes fall away in due time, and they reach a Godly state by which they are not bothered about present or future. This sort of an all round renunciation is impossible as long as there is attachment with body, mind and indriyas, thus liberation too is not possible.

Why are we tied to this world?

By the reactions of our acts (initiated by our desires or envy etc.) to bear the fruits of these acts we get tied to corresponding subjects. Till we have he ego of this three tier (solid, subtle and causal) body, our desirous and undesirous aspects cannot get demolished, and as such our tying factors linger on. We shall have to understand that the ātmā is separate from all this and the only way to get the understanding is by recalling the steady prān. The unsteady prān disturbs the mind. The mind plays up the indriyas and these organs employ the body in work as they wish Thus we can see that if the prān is playful (even if the renunciated order sanyās is adopted, then too) it is not possible to sacrifice all acts. Those ('tyāgis') whose mind is not attached to the fruits of their acts, are permanently employed (internally) in

aiming at the Brahm, their outward acts are just dissemblers of there real self. No material gain or loss, fortune or misfortune can distract them from their aimed subject, thus the 'tyāgi' occupies the highest position. To gain this post, total restraint of the mind is needed, but this is only possible when the prān becomes still, this still form of prān is naturally availed by the 'tyāgi'. Since the 'tyāgi' renounces all wishes, he does not even wish for liberation but the sanyāsi wishes for 'moksa' although his other wishes may be discarded.

The movement of prān (which is initiated by the previous acts of the being) vibrates the mind and indriyas or the organs and thus starts action. This proves that the force of action is related to the prān By this prān's entry into the susumnā, the living Energy coiled up at the moolādhār—(base of the spine) gets enclosed in the āgyā–cakra. By this confinement of the living-energy, the desires of the mind and sense organs etc. cannot rise. When this closed-in form 'becomes a naturally balanced aspect, then all desires get naturally and easily sacrificed. Such is the truly renunciated. of the highest sort, whose steady mind (naturally) accepts no material and has no wants, His sacrifice of all–just happens, it is not forced. Gradually the tyāgi's comprehesion of giving and taking diminishes, thus nothing remains to be received : as such what can the mind look out for? It just absorbs in samādhi—the most silent form of prān and mind. By it the individual soul unites with the super Soul or the Paramātmā (12)

Text (13)

[5 causing factors of action]

पञ्चैतानि महाबाहो कारणानि निबोध मे।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम्। १३।

Pancaitāni mahābāho kāranāni nibodha me
Sānkhye kritānte proktāni siddhye sarva karmanām. (13)

Translation :

[Why will that being not get the fruits of acts if he perfoms them? In answer to it is told that the unattached, egoless being is not held by acts. A detailed analysis of it is given in the next five texts.]

O mighty armed Arjuna! five factors bring about the accomplishment of all action, knowing them is necessary to drop the ego of the self as the doer. That which takes to the true knowledge is the knowledge of 'sānkhya' which has to be attained. It is possible by 'Krit' or action and that by which this action ends is its accomplishment or 'Kritant' (told in this text). This is the (final) explanation of the Vedānta. All prime elements are counted whthin the sānkhya and that by which all these end is the finally accomplished decisive knowledge of the sānkhya. (13)

Spiritual explanation :

Five factors are told as being the causes of all action. These factors only are acted upon for the perfection of acts.

These factors should be known, because that egoistic pride of the ātmā due to which this world's play goes on has to be dispelled before thinking of a release from this world. Not knowing this ātmā as the one true aggregate unit—it is understood as many. Birth, death, happiness and sorrow etc. are falsely attributed to it. Why do we not realize the truth, but get misled by the false? This is due to ignorance, which does not let the truth appear. This ignorance can only be wiped off by knowledge. As the calm of the sea is not noticed due to the rise of countless waves on its surface, so by the rise of multiple ignorant attitudes the steady ātmā is left unnoticed. Thus it is necessary to know the layers that cover the ātmā. The sānkhya-scripture gives a know-how of it, thus it is mentioned as the 'kritānta', by the perfected knowledge of which all actions end in accomplishment. Gradually by the practice of kriyā acts of yoga is attained the parāvasthā, and by this advanced spiritual state, all acts

get accomplished, and by this accomplishment with the end of all active waves is seen the steady light of the ātmā. This puts a stop to the play of the world or to the rise and fall of the being by way of birth and death. Thus we see that by the parāvasthā of kriyā is total knowledge and total rest from acts or their fruits. Lack of knowledge persists only till the breath flows in the irā and pingalā, and till then, acts and their fruits will also exist By them is the false notion of the ātmā, knowing the causes of this flase notion—can be evaded the lack of knowledge, just as a theft can be avoided if we are aware of the the thief. Being aware of the causes of ignorance we can stop them from intoxicating us by untrue knowledge. "This untrue knowledge implants the act, the doer and the fruit in the ātmā. The one who knows the (carrying foreward to heaven or the) acts of benediction etc. as the relative connections of the ātmā—for him total sacrifice of acts is not possible in an unending way—(Shankar).

The Lord says that it is very necessary to know the factors on which (ignorance or) the knowledge which is not of the ātmā depends or relies. Having a balanced knowledge of them, the being has little or no fear of forgetting the (true) ātmā. Even previously it is said in the Gitā by the Lord *"Sarvakarmākhilam pārtha jnāne parisamāpyate."*—all action subsides by the rise of true knowledge. But until the ties of the heart (do not) get released by the help of the 'Omkār-kriyā' (ygic act), till then none can perceive the 'tat' and the 'sat' or that which is the form of the Truth.' (13)

Text (14)

[The five factors]

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्। १४।

adhisthānam tathā kartā karanam ca prithag-vidham
vividhās ca prithak cestā daivam caivātra pancamam (14)

Translation :

[The antecedent causes of actions are thus told]

(1) The field or place of activity is the body

(2) The performer is the combined ego of the living and the unliving.

(3) The instruments are the senses, eyes, ears etc.

(4) Different endeavours—by nature of the five prāns and by action

(5) Fate, the demigods initiating the senses or ultimately the inner self.

Different demigods are related to different senses and organs of the body and to the five kinds of breath, air or prān in the body.

The mind, intelligence, ego and living spirit or chitta are controlled by the moon, Brahmā, Siva and Visnu respectively. All indriyas experience their subjects by the help of their demi-gods. The inlaid concepts of good and evil are termed as destined by the gods. (14)

Spiritual Explanation :

At first an action is decided in the mind, by the self as the doer, then it is acted upon in various ways—what happens by acting upon it—only that which is destined by the Lord. Thus—intelligence, ego and a variety of actions with destiny—are all the reasons of activities. But we see that mind is the root cause of all action, so if the mind is controlled by the acts of kriyā, then no acts are performed—with a wish for the fruits of acts.

All acts are instigated by the resolving mind. The mind resolves for acts and by our intelligence the internal self decides whether it is wrong or right. The mind's resolve (1)

puts the act into action and form through the indiiyas (or different organs) which are the instruments. These instruments work by the (2) five kinds of air of prān (or breath). For the total accomplishment is needed a base which can hold the indriyas etc., this base is the (3) body, told as the 'adhisthāna'. Depending on the body, are performed the acts. That for (the accomplishment of) which the acts are intended, is the (4) doer—the living individual soul or the being known as the 'chit' — though it is joined with the ātmā, yet it forgets its real self by joining with the body. Although being laid—in a united form with the soul, it (falsely) attributes itself to the body and joining it, gets (it) stamped by the signs of life or 'chit'. This living splendour gives rise to pride of the body or the self which is termed as egotism by 'Darsan-sāstra' or philosophy. This becomes the doer of all. (5) Daiva—gives the destined fruits of work—by the Lord, or the concepts of work good and evil. As per the previous lives' inlaid concepts are the binding ties of ignorance. These ignorant ties start with their 'I and my' by the united power of the living chit. Lacking this ego, nothing is done, therefore it is called the doer. For building a house many things are needed and many men are involved, yet the one by whose wish is constructed the building is the builder. The tie of the living 'chit' with the mundane body is the binding or the egotism. But the fifth 'daiva' (godly destiny) is the foremost cause of the world. It comes into effect by the life-force (caitanya) placed in nature, or a united form of the Lord's energy with the great prān or God himself—internally situated in all If the world is just a false imagination, then what is inlaid with this fallacy? The shruti says that by the Lord's wish to manifest Himself into many, is created the world.—*"Ekohm Bahusyāma"* If the Lord didn't resolve as such, this creation

would not have happened. As a four-legged animal works in the way he gets trained, so the Lord's eternal first resolve is the great destiny of the being, which none has the power to by-pass. Destiny presents itself in the being's mind by way of good and evil concepts through the vibration of the prān. These vibrations spread in the field of the body and instigate the acts of the body as per the creation and the need of the being. Working naturally by them, the body, indriyas and mind get implanted with the seeds of destiny. By the prān only are carried the previous life's good or evil acts to the body, indriyas and mind—where, coming in contact with the seeds of destiny they bear fruit Ploughing the field of the body with worthy acts, the Godly-seed gets sown in it, and thus in due time is harvested the crop as per the act. Destiny is declared by the allotted fruits of allotted acts. It cannot be overpowered by any, it is determined by the Lord.

Uniting with the efforts of the being, destiny produces the fruits. Joint fate of all beings is determined by the Lord. This world is not created for any personal benefit by Him, thus although his laws are unbreakable, yet there is scope to rise by one's own worthy acts. The Lord cannot be attained, or destiny cannot be perfected, without proper worthwhile acts Therefore the scriptures say that human effort or manly endeavour is the fertile soil for Godly seed of destiny. Although all the power is inlaid in the seed, yet it cannot appear without the ground or soil, similarly the unseen power of His seed is all-present, yet without tilling and fertilizing the ground, perfected fruit or Godly destiny cannot be availed.

If we look into our acts we find that (1) the body, (land) or place (2) the organs or indriyas as the instruments (3) the efforts of prān—apān etc. (4) the doer or the egotism (5) destiny by the Great One's influence—are the five factors

which jointly execute and accomplish the work. The ātmā does not involve in acts, it is a mere witness only Lacking the illusionary image or māyā, the world does not come into existence, thus this world is an illusion. Brahm is void of māyā, thus the world is not existent in it. In the parāvasthā of kriyā too the world ceases to exist, but there is no dearth of the true aspect. When there is work, then only the doer is needed. Since there is no work in the parāvasthā of kriyā, (thus) the ātmā is the ever-restful. Names and forms of seen objects are just imagined, they are not true. The rope is imagined as a snake, but it never becomes a snake. Similarly the Brahm is imagined as the world but it never becomes the world. As seeing a snake in the rope is just an illusion of the sight, so imagining the world as Brahm is the ignorance of the mind. This ignorance is due to the unsurrenered state of the mind, where there is surrender to the totality of knowledge–the Lord, there is no scope for ignorance In the totality of Brahm–knowledge, ignorance cannot exist, thus it is only by the being. Life imagined in the rope is by the doubtful nature of the mind, thus thoughts relying on it are also of similar kind. Ignorance fades away by the rise of knowledge and with it the untrue aspects depending on it are also drowned. The ever-existing, ever-sleady, true aspect is that of the Brahm. As moonlight seems to quiver in the wavy water, so in the Brahm is seen the moving world, and thus are experienced life and death, joys and sorrows of the world. As the imagined snake's body is the materially true rope, similarly the ever-steady ātmā is the refuge of the unsteady mind. When the unsteady turns to the steady, then it loses its separate existence— thus all its imaginative thoughts get lost with it. What shows up brightly, is the eternally true and steady ātmā (only). It is the ultimate refuge of the mind.

The mind's mind is the soul of all souls—the Paramātmā.

By the effect of sādhnā or (yogic) efforts, when the unsteady mind enters the steady ātmā and unites with it, then (a separate) mind exists no more, and neither do its creations. (14)

Text (15)

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः। १५।

Sareera vānmanobhir—yat karma prārabhate narah
Nyāyam vā vipareetam vā pancaite tasya hetavah (15)

Translation :

Whatever right or wrong action a man performs, is told to be done by body, mind, or speech—since acts are related to them, and the abovesaid five are the causing factors of the acts. (15)

Spiritual Explanation :

These factors depend on five reasons. Because this body is there, therefore the mind attracts here and there. This happens by hearing about the thing—it is very good let it be good—but without analysing it, I want to have it or own it—the mind gets tempted by it—for it one proceeds bodily by his legs, getting the body dressed—going to the shop he asks for the thing, but fatefully it is not there—it has finished—this is the contrary aspect. Something else can be taken in its place—thus by the body, speech and mind are good, just acts or other unjust acts—all acts have five reasons.

Whatever a man does by body, mind or speech is instigated by the five factors. As long as these exist, man has no chance of getting liberated. Just give some thought

to the relation of these five with the being The being is an atomic part of the Lord, thus the acts are not performed by him, nature is the doer. Becoming proud of nature's work, the being gets caught by joy and sorrow, only by avoiding this pride, the being can stay unentangled by grief or happiness Then why is the work said to be the act of the ego and not of the being? Although egoism is natural, yet it seems to get enlivened by the living spirit In a pot of water can be seen the reflection of the moon, yet the moon does not become one with it. Similarly in the egotism is reflected the living Brahm. Similar to the moon's reflection in the water is the being—the reflection of the living spirit in the pot of māyā (the illusive). By the breaking of Mayā's pot of water, the reflection of the living spirit in it also vanishes. If it does not, then how can freedom be possible If by removing the fallacy too, the living aspect lingers on, then it has to be considered as the ever existing. In such a case the fully and truly knowledgeable beings will have to be taken as equal to God. Then by the liberation of as many beings, why will there not be as many Gods? But this is not correct. Due to ignorance is imagined the living being's separate existence, which gets negated by its destruction Just as, by the breaking of a pot, the air in it unites with the outside air, so, by the fall of ignorance the being also loses his separate existence

Brahm is eternally void of ignorance and situated in knowledge, then how does this manifestation take place, and how does the world exist?

By the unperforming performance—(by the play) of the Lord's energy is created this world again and again. Although this power of Māyā is very forceful, yet it is not eternal, since it is told by the scriptures that the being can liberate himself from its cultches. God is the controller of man and

nature, He is the Master of the three modes of nature, He is the sustainer of the world as well as the cause of liberation from it—of course, full surrender is the key to it. Says the Sruti—

Sa visvakrad–visva–vid–ātm–yonih
Jnah kālakāro guni sarva–vid–yah,
Pradhāna–ksetrjna Patir–gunesah
Sansār–mokhsha–sthiti–bandha–hetuh.

—He is the world's creator, the world's knower, the world's soul and womb by which is the world. He is the totality of consciousness, the umpire of time, the destroyer of all sins and the possessor of eternal qualities with an abundance of knowldege about all subjects. He is the governing authority of nature and man, the master of the three gunas and He is the keeper of the world, the liberator from it and the tying factor in it.

He is the one unparalleled Ruler of the, world.

"Eko hirudro na dviteeyāya tasthuh"

—Since the soul of all souls—Paramātmā is One and only, so those who walk on the Godly path, and are wise knowers of the Brahm, do not look towards any other than the Brahm. He is the One existing truth, at the bottom of it all. This specified—name and form world is imagined by the hypnosis of Māyā, the illusive. Although Brahm is the blemishless, by His energy or Māyā is mainfested the world. When the Brahm gives priority to His Māyā or expands His energy, His Godly aspects come into being. When this energy is not understood, it gives birth to ignorance, the atomic living Spirit of God presents the self as chaitanya or consclousness in the body of the being and gets tied to the world as the living being The being, who cannot attain parāvasthā has to linger time and again in the body by birth etc. and bear

whatever is in store for him.

Perceiving it all; by the common sight of a living being, this whole affair does not look totally unture Yet, by availing the parāvasthā, when the individualistic separate aspect of life ceases to exist, then the manifestation also disappears. To achieve this state the yogis reimburse the variegated energy of the Lord to Him, and thus get released from its spreading net-work. The being's life depends on the unity of the mundane body with the living caitanya. Keeping watch over this mundane net work, the being is kept tied and becoming watchful of the living Lord the being gets released.

The Great Lord bears and preserves this world—the perishable and the unperishable, the seen and the unseen. Being under the influence of illusive Māyā, the living being gets caught by the fruits of his work. The difference between the Lord and the living being is created by name and form. Getting close to the Lord by worship or sādhanā etc. is attained the knowledge of the undisguised totality of God or 'Param–ātmā'. Thus the individual aspect of the living being is rooted out and the free ātmā embraces the param–ātmā. This is thus quoted in the Svetāsvar Upanisad—

"Samyuktam–etat ksaram–aksaram ca
Vyaktāvyaktam bharate visvam–eesah
aneesas–ca–ātmā badhyate bhoktri bhāvāt
Jnātvā devam mucyate sarva–pāsaih". (15)

Text (16)

(Ātmā is not the doer, it is the existence)

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः। १६।

tatraivam sati kartāram ātmānam kevalam tu yah
pasyaty akrit–buddhitvān na sa pasyati durmatih(16)

Translation :

Therefore, one who thinks of the nameless, unattached ātmā as the doer, not considering the five factors is certainly not very intelligent, and cannot see the true facts—disregarding the scriptures and the Guru. (16)

Spiritual Explanation :

Ātmā is the doer of these acts, it is that which is seen by the kriyā, held by the paravasthā of kriyā—the one who does not do the kriyā of ātmā, he cannot see, thus the mind looks away from the ātmā, attracted elsewhere.

Imagining the ātmā as the doer is our ignorance. Ātmā is not the doer. Acts are promoted by the five pre-told factors (this is agreed by ancient scholars) but Lāhiri Mahāsaya points out a new angle. Agreeing to the effect of the five factors on work, does the genuine ātmā become the non-doer? Meaning that whether the ātmā engages in work or not, it is the genuine accomplisher of all. Although the ātmā is the doer, yet it is not the doer, without performing kriyā this is not understood well, that is why, the wrongly informed take the ātmā as the doer who is attached to the world and its acts. But the ātmā is void of attachment and thus void of proud acts, not understanding it, is the misconcept. On the other hand the ātmā is all in all, therefore taking it as the doer of all is not faulty, by its energetic power only, the five factors get their capability of work, yet the soul is untouched by anything or anyone, it is ever free. Those who entangle or hold the ātmā responsible for the acts of the mind and intelligence are not able to understand the actionless aspect of the ātmā. It does not perform the act even when it is performing, it does not walk even when it is walking,

and it does not talk, even when it is talking. The Kathopanisad says—

ãseeno dooram vrajati sayãno yãti sarvatah,
Kastam madãmadam devam madanyo jnãtumarhati.

—The soul moves without moving, effortlessly it goes everywhere, it is filled with happiness, yet it is void of it. Who besides me can know such a sefl-enlightened ãtmã? In other words the knower of the ãtmã is the ãtmã or the self-realized person. By one as such it is possible to see this soul. For its authenticity is said—

"Kseena–dosãh" By the ceasing of sins and by stopping the playfulness of the mind, or by the deceasing of all worldly attitudes of the mind, the yogi saint can perceive this soul In the parãvasthã of kriyã when all is known as one, then the ãtmã can be known and it is possible to unite with it. But the one who is 'akrit-buddhi' (this text) or who cannot achieve a steady state (of mind) by performing kriyã, cannot avail the true, genuine intelligence. thus he is the 'akrit-buddhi' who cannot visualize the soul, and he cannot also understand, how the soul, being the doer, is not entangled with anything. Until a steady mind and intelligence is availed by the parãvasthã of kriyã as a rusult of the acts of kriyã, till then the soul is not visualized.

If the ãtmã is all in all, then nothing besides it can exist. A conjecture (of the mundane) is only possible if the reality is not known. If the eye-sight is defective, then colour-blindness develops, similarly the mutilated mind develops the differences. In fact, nothing is different from the ãtmã so the ãtmã is untouched by another. By the effect of misconceptions, the one ãtmã is seen as many. Even when many are seen, that One ãtmã manifests as the many—similar to the mirage which produces optical illusions, by way of lake in the desert etc. Lacking concentrated sãdhan a steady intelligence is not availed, since doubts do not get cleared. Seeing is believing, so words cannot satisfy, thus belief can

be had by seeing in the parãvasthã that the many do not exist. It is told as the self–realization, by which nothing besides the ãtmã is seen or known. As long as the mind is worldly and unsteady, till then ignorance shows it the scenes of the world which keep changing endlessly. By this play is the difference between the Lord and the living being. As long as this individual being exists, till then He is not the Lord or the doer. The performer at such a time is the Lord—effected by the Mãyã. Not understanding this, is the faulty aspect of the mind. The play of the world may be just a false dream, but until it is there it is an appendage of the Lord. As soon as the dream is gone, the acts and the doer vanish with it, only the Paramãtmã exists. This is the ãtmã's purified self which situates in the form of the true self. Although the ãtmã itself is always pure, yet by its conjuncture with Mãyã it becomes a joint form of the mundane and the living. This is the mutilated aspect which is present in every living being afflicted with Mãyã. When this aspect of Mãyã gets null and void in the state of kriyã's parãvasthã, then the being gets known as the unattached (doer) or inactive one. Due to the body form he avails, in the state of the individualistic aspect the being is unaware of his very own superiority of the self, thus even if he is told about it, he cannot realize it, because he is under the clutches of his fowl–playing indriyas which entangle him in the deceptive play of the materialistic world. He neither knows himself nor the Lord.

Brahm is one only, no second one exists. Then who sees the world and from where does it appear? It is not by any separate thing. From that one existent power, is manifested his powerful energy which presents the self now and again. Although the Lord is the One, yet by the springing of His own current, is seen the second. It is the joint form of the Lord with His energy, known as 'Siva and Sakti'. They may seem as two at first, but by a careful understanding glance

they can be understood as the inseparable 'One'. Later this Sakti or energy of the Lord— manifests into the many by its outward expansion and expression. By it the Lord gets termed as depending on His 'Māyā' or energy. This is known as the Lord's wish for turning the One into many or "Ekoham bahu syāma'. Thus rises the power of prān, and from it the mind, indriyās etc. come into (equal) existence accordingly.

—"prāno hyesah yah sarvabhutair–vibhāti,
Vijānan vidvān bhavate nātivādi" (Mundak)

—That Great Soul which lights up all—from the Brahmā to the negligible twig is also our steady fixed prān. The experienced sādhak, knowing it in the parāvasthā of kriyā, can very well declare that nothing except the ātmā (or soul) exists.

The One turning to many, is the illusion created by the Godly energy or Māyā (as it is termed). By its illusive power the individual soul forgets the real self or his true origin and imagines the One as many different beings Thus the ātmā gets completely forgotten and consciousness of the truth ceases whilst prominence of the mundane develops From the sahasrār, the power of Brahm gradually descends and vibrates in the form of prān, ultimately giving a picture of the world— that gets seen. This power or energy restfully goes to sleep by the time it comes down to the moolādhār. Thus, here the being also gets covered by ignorance. Up to the āgyā–cakra, māyā does not effect (as) much, māyā is present there too, but it's illusive power is not over-powering. Till here, is the Godly creation or aspect of knowledge From the throat or neck, from heart or anāhat to the navel or manipur is the defective aspect and below it is the creative aspcet of the Māyā, by which total forgetfulness of the ātmā results The vibrations of the prān, throw out the mind and the mind involves the indriyās outwardly, and thus by it all, starts the endless play and expansion of the world (16)

Text (17)

(Who does not get entangled by acts?)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते।
हत्वापि स इमॉल्लोकान्न हन्ति न निबध्यते। १७।

yasya nāhankrito bhāvo buddhir yasya na lipyate
hatvāpi sa imāl lokān na hanti na nibadhyate (17)

Translation :

[The one who does not get affected by acts—is thus analysed] Any one who is egoless and understands nature as the real cause of acts, whose intelligence does not create doubts about good and bad acts and whose mind is not attracted to the fruits of either, is situated beyond natural aspect of body due to self realization, thus even though he slays, he does not kill and neither does he get held by his acts To the common sight he may appear as the killer, but by the judgement of the pure ātmā he is not the doer, so he does not get caught. Thus it is told that the one who sacrifices his fruits of acts, but performs them with a God–surrendered 'chitta', does not get affected by fruits of acts good or evil, he stays free of all—just like the lotus–leaf, which although stays in water, yet is not affected by it— (refer ch. 5 text 10) This reaction of the action is absent because the ātmā is not connected with them. The egoless person knows that acts are initiated and acted upon by the play of the three gunas, but the ātmā is untouched by them (17)

Spiritual explanation :

In the parāvasthā of kriyā when although staying within the self, one does not exist—then by that wondrous existence, steady attachment for all material or otherwise ceases to exist. Such a person by killing all too—does not kill, and neither can he get tied by such acts of his—because he was not in his senses. He was intoxicateed by the Brahm—just as a drunkard by his drink.

In regard to the ātmā—says the upanisad—
"Prapanca–opasam sāntam Sivam–advaitam
caturtham manyante sa ātmā sa vijnyeah
(Māndukya mantra)

—Free of the manifested form, void of the awoken, dreaming and sleeping states is the peaceful ātmā on which no blemish occurs (it never changes). It is the ever auspicious, ever True One, different from the three conditions of the world is the ātmā—say those who know They say *"Sa vijnyeah"* it is the one to be known, it should be known It is the actual knowledge.

This knowledge is delivered to those who abide in the parāvasthā of kriyā, yet it is a stage void of the actor and the act. It is a wondrous experience of the self. A steady form of intelligence intermingles with the ātmā and thus it does not mingle with the acts of the indriyas. Due to the egotism of the self as the doer, the being entangles himself in the fruits of his acts, but if the ego is missing the doer gets subdued. Thus working with such a mentality the fruits of work do not bind the being. But it is rather impossible to work with such an unattached state of mind as long as a percept of the truth has not been experienced Claiming to be unattached, but working as before, is just another form of ego.

Says the yoga–Vasistha—"Outwardly be the king and rule, but inwardly do not take yoursefl as the doer." Those who are purified inwardly and outwardly by repeatedly situating in the parāvasthā of kriyā, cannot even think of themselves as the doer. Their intelligence does not let them get entangled by acts, thus they do not have to bear their fruits either Their body and indriyas act as per nature, but their intelligence is above board—similar to the drunkard who has no understanding sense of the body is the egoless, intelligent understanding of the being who becomes void of all egoism. It should be known or understood that the ātmā

does not change in any way as it is beyond all modes, mind etc thus nothing can effect it, as such it does not entangle in any work, killing or not killing. 'I am the doer' is a mentally determined aspect of the mind, and 'I am not the doer', is the contrary aspect of it. The egoless, knower of the ātmā is void of both these aspects. The ātmā is void of all false attribution, therefore to its very pure form, neither of these can contribute their nature. Being free of the egoistic self (the body and the indriyas) their acts are not done by them, and being established with the ātmā—even their intelligence is not attached to their work, so what to say of the ātmā.

Then rise the queries—who does all these acts? Who spreads this magical network ? Who does the acts and bears the consequences ? Who encourages or discourages for the good and evil acts ? If God sits in the brain and gets the acts done, then how do we, bear the fruits and die?

Who bears the fruit ? and who is the judge ? to understand this, it is necessary to know who I am and what is my real self. It is very true that no good or evil acts could be performed, without the existence of life or ātmā. The unliving gets enlivened or initiated for acts, only by some living spirit within it. This living spirit is the soul or Brahm, thus how can we put Him aside as the non–doer, 'He' situates in the hearts of all beings (He is their intelligence). Whatever changes occur by time, are by the energy of God only. It is said in the Gitā—

Isvarah sarva bhutānām hrid–deserjuna tisthati bhrāmayan sarva bhutāni yantra roorhāni māyayā—O, Arjuna, the ominipresent Lord by the energy of his own (illusive power) Māyā deludes the living beings in the body (instrument)—staying in their very self (heart) and engages them in various acts.

Without performing these acts the being cannot get released. Wishing to get released from this cycle, one must

surrender to the Lord. By pleasing Him, liberation and peace are attained. In the third chapter the Lord has said that the being is bound to act according to his nature as per the concepts of his previous life. Restraining the indriyas he does not involve much, yet although knowing the fruits of evil acts, the being engages helplessly in them due to his inlaid concepts. Thus the being is quite helpless The Lord's resolve to present Himself as many "ekoham bahu-syāma" is the root of wishful desires in the heart of the living being. He, in the from of different beings bears the censequences of His resolves. The Godly-natured living being cannot get entangled by acts, so by spreading the network of the three gunas, He has Himself got tied by it. What a baffling state! As long as He likes to be active, He goes on with the work quite happily in the form of the being, but gradually when the painful fruits start the sufferings of the being, then the being awakens and slowly he tries to get up from his delusive sleep Although the being is quite eager to throw off the worldly matter from his shoulders, yet he cannot immediately do so, because his sentiments at the time are not Godly. Due to ignorance and ego of the body as self, he thinks of himself as able, but soon he realizes his incapability, and hopes to get help from somewhere. He understands that it is quite impossible to control that force which keeps revolving him in this world. Thus he bows at the feet of the Lord, who is the controller of all these forces and the world. Crying for the Lord's blessings he surrenders unto Him The kind Lord comes by way of the Guru and guides him, showing him the way to salvation. At the beginning the being cannot realize his true self, his body and its nature is all that he knows as the self—naturally he is so one with it, he can never imagine himself as separate from his body or nature

That nature, which enchants him in doing all that he does, of which of course he takes himself as the doer and thus has to bear the fruits of his work too. This way, life after life—as a slave he works, and bears what he gets. Only, when his spiritual sight is enlightened by the grace of his Guru—can he see the truth about himself and his body, indriyas, nature etc.. Nature is the horse and the being is the rider, but by his ignorance, the being carries nature on himself and gets guided by it, according to its three reigns of 'sattva' 'rajah' and 'tamah'. Though the living being is a part of the Almighty, yet he never understands himself as separate from the qualities of nature. The pure life giving atom of the Lord situates as the living form in the being's heart as prān. When this powerful energy travels down below the navel to the modādhār, then it gets tied by the bodily aspect of the being and forgets its true self. This forgetfulness gives the upper hand to 'Māyā' and it harnesses the being. As such under the rule of this illusive master, the true One gets slowly forgotten. The condition was not so forgetful until the vibrations that started from the āgyā-cakra came down to the heart, but when it got caught in the network and was pulled down below the navel, then the light of knowledge gradually faded away into the darkness of a sleeping condition. Thus the being got lost in a deep sleep and started to live in the dream-world of the mundane, missing the actual truth. Thus illusioned by 'Māyā'—the origin, the place and the destination, all got out of sight and out of mind. The being got involved with passionate desires giving rise to anger and greed, envy and hate etc.. Alas!! by God's grace, the day his Guru reminds him of his true destiniation he becomes a traveller of the new path. This path is quite opposite to the previous one, it is the path to freedom and to the place

of true origin. Depending on the purity of the (inner) self, is covered the route of this journey. The more the purity, the more the nearness, but the first lap of this journey is filled with obstacles, many unseen hazards have to be faced. So far the being was suffering due to his misconcept of the material world as his own, but now he is more interested in the subtle subjects of the subtle world. Taking the virtues of this world to be his own, the being started thinking of himself as the master of them, but again and again he had to get disappointed. Thereby getting to understand his real position the sādhak engages in sādhnā with full force. This time, he advances in great speed, and as success gets near, all mundane covers are dropped and the doors to spirituality get opened. With the rise of pure sentiments rose the aspects of sacrifice. By the sacrificing nature, virtues on the way do not enchant, although there is no end to their presentation. Thus the being hardly goes anywhere or hardly wishes for anyting, he is overwhelmed by the self only. This is known as the abandonment of all religions and total surrender to the Lord in one's own heart. By it all worthy and unworthy acts, with their fruits get offered to the Lord. This opens all ties of the heart and total manifestation subsides into the One, thus of course the being too, or the living individual—unites with his true original form. This is the unity of the living being's separated power with the main power of the Lord. Being absorbed in this power-point of the main, the sādhak rises to the sahasrār and loses his separate entity, becoming one with that which it was. Here in the upper-sky, on the bluish-yellow lotus uniting with the ever-true, ever-pure eternal form of Brahm, he attains the "so'ham" (That am I) aspect which cannot be known or seen by the study of all the Vedas (or all that is).

This is also the time when the worldly involved living spirit or 'Caitanya' rises beyond illusive Māyā and disappears within the self. Ego absorbs into nature from which it resulted and nature unites with God from where it was mainfested. This is the fenced-in aspect, where nothing but the ātmā is present. Even the Godly aspect of sattva gets extinct beyond the natural modes, thus the devoted to, and the devoted concepts also vanish.

Nirmohamohapadaveeti na me vikalpo
nih-sokasokapadveeti na me vikalpah,
mano na buddhir-na sareeram-indriyam
tanmātra-bhutāni na bhutapanchakam,
aham-kritis-cāpi viyatsva-rupakam
tam-eesam-ātmānam-upaiti sāsvatam
na tvam na me na mahato na Gurur-na sisyah
svacchanda-rupa-sahajam param-ārthatattvam
jnānāmritam samarasam gaganopamo'ham

—(Avadhoot-Gitā)

—The mind, intelligence, body, indriyas and their five sensations or the five basic elements (of nature) are not joint with the ātmā. The 'I' or 'You' do not exist there. It is not of a gross form. It is neither the Guru nor the disciple. This essence of all spiritualism is naturally simple and free. Thus it cannot be known in any material way. It is the nectar of knowledge filled with a balanced totality of all flavours. It is the ĀTMĀ. It can only be compared to the sky. I am like that sky.

I am like that sky.

Purification of the being's sentiments starts from the time he commences his journey homewards and as he progresses he gets more and more purified. Thus by establishing in a highly purified state, from within can be sensed and known the internally situated Lord by the Godly aspect. Then the sādhak can understand that whatever happens in the world

is by God's will. In this way, depending on the Lord, he gets rid of his mundane ties and the unworthy aspects of nature —such as anger, passion, envy, hate etc.

How all this gets possible by sādhnā—is told here in steps. By kriyā is reached the parāvasthā of kriyā. Staying by it is the form of unity, (told as sandhyā or the meeting time of day and night) —which is possible only by the restraint of prān. By practice, this position can be easily attained. It is natural union by meditation, for which bodily form of penance are not needed. The chitta gets filled with Godly aspects and becomes one with all elements; when the sādhak's prān enters the susumnā, levaing the irā and pingalā, then he gets termed as the 'ekdandi' sādhak Gradually this state leads him even beyond the susumnā, and by it he experiences the Brahm. From the unseen depth of the Brahm-ocean appears the prān—like the waves from the sea; and the mind is the shadow of the prān, similar to the shadow of the being. From the mind are presented the indriyas and the body. This way the subtle ātmā changes to the gross—mundane. Then wishing to return to the subtle from the solid, the opposite journey has to be started. Advancing by it the narrow minded 'I' trns to the broad aspect of the all pervading 'I'. Then the gross awakening towards material disappears, and after it even the dreamy state vanishes. Later in the deep state of sleep, all variegated knowledge disappears and aggregates into the one, thus all lighted aspects unite too; by the deep, silent (sleepy) state of kriyā's parāvasthā, no dreams get visualized and the mind obstructs the self from outside and concentrates on the One. Thus by the dismissal of attitudes the mind gets naturally dismissed. Gradually by the deep concentrated state, a form of the concentrated upon (the Brahm) is reached. All manifestations subside by the single existence of the Brahm. (By HIM all exists and within HIM all gets extinct.)

When this high level of knowledge is attained by kriyā

Then the sādhak can know everything. At first a steady mental position is gained by kriyā, then deep sounding bells are heard. When this sound lingers for long, then the steady aspect increases and spiritual happiness is achieved. This intoxicates the sādhak into a form of ānand and he gets introduced to the third leg of the Brham by which he understands the totality of Brahm–knowledge. Later, ties of the heart get opened (or pierced) and the Brahm gets known as the all pervading : thus attitudes of the mind and senses absorb in the Brahm.

By the sādhan of prānāyam the mind gets fenced in, as it is a shadow of the prān only. The left nerve irā and the right nerve pingalā are known as the moon and sun nāris. When the prān avoids both these for its flow, then a steady balanced position is gained by the prān's movement in the susumnā. By it an internal steady form of the chitta is gained and all animal instincts get dissolved or whither away. Further in this chapter is preached the sacrifice of all religions because the sādhak has to rise above the irā, pingalā and susumnā—this state is known as the 'amāvasyā' or the moonless state. It is the time of the conjunction of the moon and the sun, when both sun and moon abide by the same zodiac sign. The sun is the prān and the moon is the mind. When the prān flows in these two nerves (irā—the moon, and pingalā—the sun), the being is kept tied, since as long as these two are separated, the body only, is known as the self. But when the power within the moon-nāri irā joins with the power of the sun–nāri pingalā or the mind and prān become one, then the creative aspect gets denied and the result is dissolution. This is the joint form of Siva-Sakti By this united position of the prān and mind or the Lord with His energy, the sādhak establishes in the upper level or 'chidākās' and becoming a form of personified ānand or spiritual happiness he gets gulfed in by the equanimity of the ever pleasing Lord. This is the uniting of the great Master with his very–own power. By this union the Lord's out-

expanded energy with its living force merges in the Godly nectar and reunites with the Siva or Great Lord. To achieve this unity with the Lord and by it—experience the divine nectar of Godly love—the sādhaks perform worship (of Rādhā) or do sādhanā to make the indriyas introvert. Thus these introvert senses engage in the love of God. Reaching a perfected form of this Love, is achieving the ultimate goal of life, which puts an end to the play. (17)

Text (18)

(The Initiator of acts and the supporter of kriyā)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधः कर्मचोदना।
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः। १८।

Jnānam jneyam parijnātā trividhā karama-codanā
Karanam karma karteti tri-vidhāh karma sangrahah (18)

Translation :

[The being who is void of the egoistic sense of his work and who is also not entangled or defiled by his work, is free of all ties. He does not get destroyed, though he may destroy. The inspiration for work, the object of work and the fruits of work are due to the tri-gunas which are not connected with the ātmā in any way. Thus the impetus for work and the object of work are told in regard to the abovesaid] (1) knowledge is that which decides the matter (2) That to be known by the act is the object or subject (3) that by whom it gets known iş the one who adds to the knowledge (as the knower).

By these three is the effect of work.

Thus we see that acts are entered into, by the understanding of the abovesaid three factors. The Vedas also mention the three types of fruitive acts for those involved

in fruits The instruments of work, the wishful acts, and the doer, are the accomplishers of work—by all these three—acts get blended together, and work-progress depends on them too The instruments are the organs whereas the wish for action and the doer are the supporters of acts for the performance of kriyā The aim or wish for knowledge and that to be known etc. are the traditional provokers for the acts. (18)

Spiritual explanation :

(1) Knowing—(2) That to be known is the Brahm and (3) The one who will know is the (individiual) ātmā. These three are told as the duty, by which performing the kriyā—the knowledge of kootasth Brahm—gets self attained by the parāvasthā of kriyā—Doing the acts of kriyā as duty and rising up into the kootasth Brahm—knowing the ātmā as the doer.

By the parāvasthā of kriyā—I, you, acts and the doer all get extinct. But by the very common behaviour—acts and the doer both exist. This doer is the ātmā only, without it nothing can exist, yet the ātmā does not get entangled by its acts, thus it is said that the ātmā is not connected with work. Then who is promoter of the acts? —The knowledge by which things get known, the knowable or that to be known, the (so said) knower who is termed as the brainy (is the fruit-bearer who imagines himself as the doer), are commonly the inspirations for acts and by the joint venture of these start the acts.

Supposing, I wish to know the essence of yoga and for it I want to practice yoga. Then firstly I should know the subject of yoga, the various forms of yoga and the particular way of yoga suited to me. It is also good to know what the scriptures and the saints say about it, otherwise there is a cahnce of getting misled, Understanding the necessity of yoga is knowledge concerning the subject. The path or the acts

to be followed" are the knowable, How they will be done is not known to me, thus it has to be learnt from the Guru. This know-how and the fruits of kriyā are the knowable things. Encouragement in acts is not possible without an understanding of the knowable. But, even after the Guru shows us the path, we expect Him to carry us or keep pushing us all the time. Only if we could take it like a regular medicine for treating the pains of this world, just as we take the treatment prescribed by our medical doctor, then only a complete cure is possible, Once the line of treatment is decided the procedure follows as thus—(for the yogic kriyā)—(1) The indriyās–sense organs and active organs and prān are the instruments for helping the act. (2) practice of prānāyām etc. are the dutiful yogic–acts wished to be carried out by the doer. (3) The doer is the very self or the egoistic living being, Since kriyā is performed by these three only—they are the helpers which have to be depended upon. Although the need and the method may be known, yet if these dependable helpers become faulty—success is rather impossible. The knower and the doer are both one and the same. This is the union of the ego with the very internal–self—the mind–intellignece and the egoistic living being.

To make it more clear, it is repeated once again :—

(1) An idea of that which has to be known—and understanding the reason for knowing it

(2) The thing which has to be known is the steady prān or Brahm.

(3) The one who will know is the playful ātmā or the ignorant living individual. This egoistic 'I' is of a similar basic nature with the genuine 'I'.

As such kriyā is dependant on three—

(1) Whoever does it or will do.

(2) The indriyās, mind and prān etc. through which kriyā will be done.

(3) The act—by which the kootasth Brahm can be availed. This kootasth Brahm is the actual doer, lacking which nothing can be done. Although it is not openly seen, yet it is the true performer.

The ātmā is the One to be known, it is the ever true aspect of the omnipresent living form. Our playful aspect does not allow us to abide in this true Caitanya, thus we do not understand the truth about ourselves. Letting the mind run elsewhere, we become unaware of the ātmā. Staying in the parāvasthā of kriyā is staying by the ātmā or the caitanya. By it is realized the actual self which is the Param–ātmā. By kriyā performance, in due time is lighted up an atomic part of the Brahm–atom during the 'yoni–mudrā' within the kootasth. Since a part of the atom gets seen, then it can be doubted that how can it be of Brahm which is told as formless. As long as many exist, till then He enters the many or all—as the omnipresent in the atomic form.

The Yogasikhopanisad says—

'Dvitiyam susumnādvāram parisuddham visarpitam,
Kapāl–samputam bhitvā na tu pasyanti tatparam.'

—The mind gets totally purified and satisfied by entering the expanse of the very subtle opening in the susumnā which is within the spinal cord. At such a time the head feels heavy, rather a rod-like heaviness is felt within the skull, then getting perforated (and carried) by air nothing gets seen due to all sense organs and mind uniting with the ātmā and absorbing in the Brahm. This is the knowing of the omnipresent Brahm, by becoming a form of that which is worth knowing. Then the individual ceases to exist because of its union with the Brahm—thus the only existence is of the Brahm and nothing else.

More is said—

"Āditya–mandalam divyam rasmi–jāl samākulam,
tasya madhya–gato vanhih prakāse deep—vartivat".

—Within the kootasth is the sphere of the lighted (sunny) sky. It is brightly lighted all around with candle–like flames.

The three worlds are in there It is a totality of Brahm (here) All moving and unmoving aspects of it, and all acts are of Brahm

Within (the white isle or) the clear vicinity of the yoni–mudrã—the time taken to see the fire–like–flame in the void of the high spiritual aspect of the Godly sky, is the same as the time taken in visualizing the Great Lord or the Supreme Man.

The yogis in a similar way pierce the (sun)—kootasth Brahm and by their practice and attained position of yoga, achieve the knowledge of the Supreme Man *"Yosãvasau Purusah soham–asmi"* —I am that Man situated within the sun. When the 'I becomes the One omnipresent Man or the form of the all–present Brahm, then only all gets known as the Brahm. By this totality of Brahm the self or I ceases to exist.

"Abiding in the parãvasthã of kriyã through kriyã is the first act (of development) by kriyã. Always meditating in this way—a position at the feet of Brahm can be gained The second step is known as the 'Visnu–daivat'—by it a pull generates from the moolãdhãr to the Brahm-randhra in the susumnã. Being able to hold the yonimudrã for long, all deities can be visudized by it—within the dark kootasth; even the Supreme Man or the eternal One can be seen. This steadies the air from the generating organs to the head—it is the 'Vaisnav–pad'. The third standard is reached when all gets known by the omkãr–kriyã–it is the almighty God of deites, since all elements are within, all gets known. Ash-like colour gets seen in this state and meditating as such a pull of air is felt from the navel to the head Thus is gained the 'Eesãn–pad'—by it a situation in the dot within the kootasth or the outward point (seen like a crescent) is attained This is by the greatness of the unwishing's wish, which is hard to analyse. By Him all gets known. (The half-line measure or) the fourth standard gives the experience of the Brahm in the

heart, where He situates. Concentrate always on that where all deities can be seen in their lighted forms. Meditating as such—everyday; in the void (sky) is gained the blessed fortune of the thousand-petal lotus. This is to say that omnipresent Brahm is the form of ãtmã, and nothing surpasses it." (Lahiri Mahãsay's analysis of Vedãnda philosophy ch. 2/3)

The eessence of the abovesaid subject is—

(1) The foremost act is performing kriyã,

(2) By it gaining the parãvasthã which is the knowable spiritual aspect of things. By the parãvasthã of krityã is proven the science of spiritual knowledge or Brahm.

(3) Gradually, by staying in the parãvasthã is reached a state of meditation by which the 'Brahm–pad' is reached, this results in a sort of pull from the base—moolãdhãr to the Brahma–randhra This is the first mark of the 'Pranav' or (ॐ) Aum

(4) In the yoni—mudrã, within the darkness of the dark colour kootasth are seen all deities, then the Supreme Person also gets present This is the 'Visnu–pad'. By it the air (within the body) becomes still from the organs of generation to the head. This is the second line of the pranav.

(5) When—by the 'kriyã of Omkari' (yogic act) a pull exists from the navel to the head, then an unprecedented extraordinary position is achieved which is the third progressive line of the pranav This gives the experienced understanding of the omnipresent Lord God—by seeeing Him as such. Since the Lord is situated in all beings, the sãdhak too can get an entry within all, thus he can know the hearts of all. In this state the mind is always attached to the dot or bindu within the kootasth which is always visualized.

(6) When the Brahm's situation can be experienced in the heart, then the fourth mark of the 'pranav' is gained. By it the lighted form of all deities can be seen in the sky. Pure, crystal-like whiteness is visualized. It is the form of (Siva

or) the Lord which gets experienceed during meditation within the thousand petal lotus. Then the authenticity of the ãtmã as a form of the omnipresent Great One becomes a researched and proven subject. (18)

Text (19)

(According to Sãnkhya all things are contaminated by the three gunas or qualities, whereas the ãtmã is above or beyond all gunas.)

Knowledge, acts and their performers are of three kinds.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः।
प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि। १९।

Jnãnam karma ca kartã ca tridhaiva guna–bhedatah procyate guna–sankhyãne yathãvac chrinu tãny api (19)

Translation :

According to sãnkhya and in accordance with the three modes of material nature, there are three kinds of knowledge, action, and performers of action Listen to Me, as I describe them.

In the fourteenth chapter is told the tying aspect of the gunas—sattva etc. by "tatra sattvam nirmalatvãt" and in the seventeenth chapter by "yajante sãttvikã" devan etc. is told the performance of 'sãttvik' acts (by the natural mode of goodness)– as duty, after delivering the self from the mode of passion and ignorance. Now to clarify that the ãtmã is not connected with work, its causes or the fruits (of work)— is told the threefold material nature of all things (19)

Spiritual explanation :

Knowledge, action and performers are of three types as per the three gunas. I will explain the qualities of all the different kinds of natural modes.

Though the ãtmã is not attached with work, yet according to the different modes of nature is effected the knowledge,

the action and the performer. The performer and the one to be known (the ãtmã) are not the same, the performer cannot be imagined without the performance, but the one who surpasses the modes of nature is not dependant on the performance or tied by acts. The performer—as can be thus understood is not beyond the material modes, rather he is engaged with the three gunas. The living spirit is reflected by the true intelligence and this aware living spirit Caitanya is the knower of all. When the awaerness gets clearly purified, then it becomes the non–performer. To see anything, a seeer has to be present, but in absence of the thing to be seen, the aspect or act of seeing is also not there. By the vibration of the citta, various things are (thought of and) imagined, and this vibration of the citta is not possible in absence of the prãn's vibrations. Thus the variety is caused by the vibrating movements of the prãn. When the prãn becomes steady, variety also ceases to exist. By its effect the citta's movements dimininsh and the fruit–bearing aspect of such a citta gets demolished too. This is the seeer's establishing in the true from of the self. It is achieved by a well introvert mind which obstructs all outward attitudes. This is the blessed position of the (individual) soul's detachment with matter. It is known as the isolated 'kaivalyã–vasthã. Thus the knowledge or lack of it is not felt, but in the variegated condition of the citta, the person is totally entangled within the attitudes of the mind. As reflections get naturally seen in a mirror, so by the existence of the mirror of the mind will be seen the reflections. The witnessing Person is a form of the living spirit. This witness is the knower, the scene, and the knowable too. The mind presents the world by seeing, but all awareness depends on its union with the living spirit. Therefore, the seeing person is none other than the Caitanya which gets reflected on the face of the mind, so He is the knower, and the abundant material is that which gets known. The citta which is inclusive of

the indriyas is the instrument for material knowledge. Joining with this citta the ātmā becomes the bearer of fruits. This fruit bearing aspect rises from the pride of egotism. The knowledge of the material world is also by a part of this egotism. By the intimacy with the Man, the mind is able to present the world, and due to this intimate closeness, the Person seems to be one with the mental attitudes. In the obstructed state void of the worldly attitudes, the being establishes in the form of the true self, whereas by the outward, material attitudes, the being seems to become worldly. Thus that to be known is not different from the knower. In absence of scenes, the witness is meaningless, similarly in absence of witness, the scenes are useless. One, depends on the other. Thus the existence of an object depends on the existence of the subject. Therefore nothing can exist in absence of the witnessing Man This way, they cannot be separated. The representation of the ātmā in so many aspects, is by its wondrous play of Māyā The actual witness and 'I' are one only, but the mind putting its foot forward, causes all the difficulties, because of it, seeing his plight, the foolishly misled being prays—'Lead kindly light and please enlighten my mind. Make it wise to Your existence in everything; seeing You as the variegated many, I am perturbed. Please establish in Your very own form so that I may understand that You are the I too, and this I develops into all the different sights and scenes of the world. By Your grace, if I am able to visualize this powerful energy, then I shall not be befooled by the variety of plays in the world

O, sādhak! pray and surrender as such, so that you may unite with Him. This outside world is by you or by the light of Your ātmā—know this, and rise above all fears of the world.'

All this illusive play of the world as seen by the 'I' or 'you' is staged by Him with His qualities of the 'gunas'. The different gunas will be talked of, in further texts. (19)

Text (20)

(Knowing the totality of ātmā—is knowledge by the mode of goodness.)

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्। २०।

Sarva bhutesu yenaikam bhāvam avyayam iksate
Avibhaktam vibhaktesu taj jnānam viddhi sāttvikam (20)

Translation :

(Knowledge in the mode of goodness etc. is told in three texts.)

That knowledge by which one undivided, imperishable spiritual nature is seen in total existence as the essential truth is the knowledge in the mode of goodness. (20)

Spiritual explanation :

By kriyā practice, the one who sees the eternal kootasth in all, sees the undivided in the divided and knows all the different living beings as the form of Brahm, he is established in the knowledge of sattva or goodness—which is attained by the parāvasthā of kriyā.

That knowledge by which the undivided, unblemished Godly truth is known to exist in all, irrespective of place, name (body), time or thing is the knowledge of sattva. This is seeing things as they really are. By our common knowledge, all things are understood as separate and in different forms, but they all are inlaid with one similar kind of living spirit which is forever untouched by duality. The knowledge of this unparalleled thing is obtained by the possession of knowledge in the mode of goodness. Our various indriyas, by their separate powers, realize outward aspects of different things, but to attain the supreme knowledge– all these different powers will have to make a joint venture. This way, by the united indriyas will be enhanced the understanding of the common existence by the truly existent. Due to our wandering

mind and prān the indriyas also keep wandering in many outward aspects, which as such are not possible to get rid of. Thus the knowledge of the many prevails For the concentrated understanding of the One, it is firstly necessary to control the refutation of the mind, because it is the one that is responsible for the scenes, whereas the prān's playfulness is that by which the mind becomes playful. Thus the prān has to be calmed by the practice of prānāyām As it is necessary to by-pass the waves of the sea to reach its depth, so to reach the depth of the prān which is the ātmā, the waves of prān will have to be calmed. By prānayām—the breath's steadiness makes the prān steady, and by the calmness of prān, the mind follows suit. As a result of it all, the mind turns (introvert) towards the ātmā. Thus the unlimited waves or aspects of the mind are crossed and a calmed position is availed, where no disturbance occurs. By the undisturbed position or by the fixed state of mind is achieved the knowledge of the totality of ātmā or the Brahm By it, duality is proved as being wrong. A yogi situated in this position is thus described—

"Jitāhāra jitakrodho jita–sango jit–endriyah, (jita = victorious) nirdvandvo nir–ahankāro nirāseer–apari grahah."

—'Jitāhāra'does not mean that all appetite will have to be killed. A yogi in this state is free of greed towards particular foodstuffs, he eats what he gets. Commonly not getting that which is wished for–rouses anger, but the yogi who is in parāvasthā is free of the mind or the wish, thus the question of anger does not arise. This is 'Jita–krodho He is 'jita–sango? He is not attached to any, neither does he involve in useless talk. Thus things are immaterial for him. His indiyas are introvert, they are not tractable by any, thus they cannot mislead him. As such he is 'jit–endriya'. This negated position of 'indriya's is caused by the control of prān. His active organs speech, hands, legs, private organs and organs of generation are all free of desires and anxiety

etc., as by the 'nirdvandva' in parāvasthā of kriyā the mind itself gets negated, thus there is no scope of confusion by another He is 'nirhankāri' (prideless), because the ego of the 'I' also does not exist, as he does not boast of the self or the so called 'I'. This way the creation ceases to be in the parāvasthā of kriyā, although it is there. Similar to the snake imagined in the rope is the imagination of the world in the Brahm—by the wandering aspect of the mind. In the state of kriyā's parāvasthā the mind becomes non-entity, thus nothing besides the One Brahm is existent. As such we can well understand that such a confusionless, prideless yogi has no desire or greed for anything, and neither can he be interested in accumalation of material. O! devotee, if you can control the mind by kriyā of prān, then all secrets or confidential knowledge of the world with its living beings, its delusions or māyā and the Lord God will be clearly understood. This is known as the genuine knowledge of the truth or the 'sāttvik jnān'. (20)

Text (21)

(Knowing Him as separate–by the many, is rājasik jnān)

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्। २१।

Prithaktvena tu yaj—jnānam nānā–bhāvān prithag—vidhān vetti sarvesu bhutesu taj jnānam viddhi rājasam (21)

Translation :

The knowledge by which different types of living entities are seen to be dwelling in different bodies is knowledge in the mode of passion.

Spiritual explanation :

Seeing as different, gets attracted by many things, yet understands that there is a soul which exists in all—is situated in the mode of passion or the rājasik knowledge.

That knowledge by which the One unchanging form of the soul is known to exist in different bodies just as the all pervading sky—is the knowledge in the mode of goodness. This is experienced in the parāvasthā of kriyā—as has been already told in the previous text Yet when a totality of One ātmā is not understood and different things are seen and felt differently, then sometimes attachment with somethings and at other times detachment from others is experienced. Still if it is known that all are by that One consciousness, then the knowledge is in the mode of passion or of 'rājasik jnān' Although being aware of this One consciousness, if the different body forms linger on differently, then the knowledge is not said to be very pure, it is a mixed sort of knowledge which contains impurities too, thus it is told as rājas. No difference of feeling is there in the pure aspect of mind. But even if it is understood that all are separate forms of the One Lord, the feeling of difference exists Therefore such a knowledge is also termed as rājasik. By this mode of passion the changing aspect of mind persists and thus duality too exists. By seeing the bodies as different, the internally situated soul is also imagined as different. Though knowing the vital property as One, its situating in variety makes it (rather) impossible for the being to accept Him in His very own form in the different bodies. As such, although this knowledge is inclined towards goodness yet it cannot be termed as being in the sāttvik mode. As long as a knowledge of more than the One prevails, it is the knowledge of passion only. (21)

Text (22)

(Knowing the body as the self is ignorance or tamas jnān)

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्। २२।

Yat tu kritsnavad ekasmin kārye saktam ahaitukam
Atattvārthavad alpam ca tat tāmasam udāhritam (22)

Translation :

(Knowledge in the mode of ignorance or ;tamas jnān' is thus told)

That knowledge by which one is attached to work alone as all in all, taking the body as the living truth or soul, or thinking of a statue only—as God, or vice versa without logical understanding, void of spiritual reliance or assistance—is thus of a narrow mind, dealing with meagre subjects, resulting in short-lived fruits that are not even worth the trouble taken, is in the mode of tamas or ignorance. (22)

Spiritual explanation :

Getting attached to some work without reason is done in the mode of ignorance.

One who knows the body as all in all is situated in the mode of ignorance. His thoughts and ideas are baseless and have no logic He is not ready to listen to any reasoning, but sticks to what he thinks to be correct. This sort of a stubbornness rises due to the mode of ignorance, which bars the being from seeing the truth that is kept covered by the nature of tamogun. (22)

Text (23)

(The acts of goodness or sattva)

नियतं सङ्गरहितमरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते। २३।

Niyatam sanga rahitam arāga—dvesatah kritam
aphala-prepsunā karma yat tat sāttvikam ucyate (23)

Translation :

(The three kinds of acts are told in three texts)

That action which is performed as a daily duty, without attachment, without love for the dear ones or hate for the undear ones and is done without desiring any fruits is the act of sattva done in the mode of goodness. (23)

Spiritual Explanation :

Becoming desireless—renouncing the fruits or becoming desireless by meditation, Yoga or samādhi without paining anyone—is the act of sattva, which is the practice of kriyā.

The three-fold acts are thus told by the Lord–

(1) During the prān's playful state.

(2) During the prān's somewhat steady state

(3) During the prān's calm and steady position.

How acts are done in different aspects is told here as such—In the first state the breath flows in irā-pingalā. In the second stage although moving within the irā-pingalā, the breath at times flows somewhat in the susumnā, and in the third state the prān flows only within the susumnā. The acts done in this condition are acts of sattva. The breath flows in irā-pingalā, and in susumnā at times. The sādhak who can concentrate on the flow of breath can also understand the influence of this flow on the acts of the being. Therefore he tries to keep the breath's flow in the susumnā by which the acts of goodness are encouraged. The advanced sādhak reaches a stage by which his prān abides in the neck or above it (this is possible by following the Guru's instructions). By this, his mind, prān and indriyās are enriched with the mode of goodness, and due to the high position (of prān), the mind gets released of desirous attitudes. Thus his acts become void of blemish or the desirous aspect. Such sādhaks have no acts to perform besides the kriyā. This way reaching the high meditational state they renounce desires totally and avail samādhi. Lacking this stage, it is not possible to become detached. Acts done in a detacted condition are not based on attachment, thus they are void of envy or hate. Those who engage in sādhan just for competition with others, or to gain

particular benefits out of it, are sadly mistaken, as they do not avail the peaceful state which is the best fruit of Sādhan. Those who are always worried about their progress in kriyā are worried about its fruits too, thus they cannot renounce fruits, whereas those who engage in it just as a duty are the renounced who do not wish for fruits. But they, in due time—by their unfruitive acts of kriyā-reach the totally renounced position. As such their prān always abides within the susumnā, but this stage needs lots of practice and devoted acts of prān-kriyā have to be performed. Therefore this act is told as daily duty for the determined sādhak. In the long run, this act gets naturally performed, without a break. Those who silently but steadily keep watch of their breath are able to situate their mind easily in a calm position. Thus moving by the way of susumnā their acts are the acts of 'sattva', that are performed in the mode of goodness. (23)

Text (24)

(Rājas acts)

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः।
क्रियते बहुलायासं तद्राजसमुदाहृतम्। २४।

Yat tu kāmepsunā karma sāhankārena vā punah
Kriyate bahulāyāsam tad rājasam udāhritam (24)

Translation :

The work performed with great effort to fulfil one's own desires, done by a sense of false ego is known as being in the mode of passion. (24)

Spiritual explanation :

Putting in great effort and enacting to satisfy sense desires with a proud egoistic mind is termed as rājasik act' in the mode of passion.

Rajas acts are those for which much trouble has to be

taken by way of running about here and there etc and much bragging is engaged into. Many who engage in kriyā, are also of this type. They simply do the outward show of kriyā by cleaning the place, putting down their 'āsan' or mat, and sitting on it with closed doors in the posture of 'padmāsan' (particular posture for meditation), irrespective of their mind worrying more about their discomforts than concentrating on the actual act. Their aim too, is to improve the state of their body and to achieve longevity etc. by the acts of kriyā This sort of kriyā is also done in the mode of passion. (24)

Text (25)

(Tāmas acts)

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते । २५।

Anubandham ksayam hinsām anapeksya ca paurusam
mohād ārabhyate karma yat tat tāmasam ucyate (25)

Translation :

The acts which result in bondage are told as 'anubandha'. Action performed in ingorance and delusion without considering the consequences, such as acts that inflict injury, are impractical and not suitable for the doer are said to be done in the mode of ignorance and are known as tāmas acts. (25)

Spiritual Explanation :

As if tying before sleeping, destraction, acts that are destructive, not having a good feeling for another, not even bothering about anyone, irresponsible acts are performed due to ignorance, might is shown as right without thinking. Such acts are the tāmas acts.

The Lord shows the consequences of tāmas acts—Tāmas acts are started and done without proper thinking. If one performs good acts, which are beneficial, they too are not approved by the one in ignorance and thus he will find some fault. The one in the mode of ignorance is like a sleeping child who does not know what is happening or where he is going. Abiding by the unaware condition the ignorant doer causes his own ultimate destruction. Due to his false pride he gives no heed to anyone and falls by his own acts. Thinking much of himself he engages in work which he cannot manage, and as a result loses all he has. This type of work ties him to fear, anxiety and sorrow, wasting away his energy in the improper way, and at the same time paining or inflicting injury on others. Such 'tāmas' acts are done when the mind stays below the navel. By aroused passion, the mind loses sense of proper or improper, and engages in gratifying selfish desires by hook or by crook, irrespective of the trouble he may cause to others or even to himself; killing, pulling away, hypnotizing are also the acts of 'tamas' quality. Acting due to hate, envy or greed, going beyond one's own capabilitities and having no responsibility or consideration for anything or anyone, are the attitudes of a person involved in acts by the mode of ignorance. Acts cannot be judged by what they seem to be just on the face of it, the doer's attitude has to be taken note of, otherwise misunderstanding can result. 'Rājas' or ''tāmas' acts may not be so, if done with a pure heart. Arjuna's aversion to fight and kill as a warrior or solider in time of war was not approved of, by the Lord, alhough on the face of it, he seemed to be correct. (25)

Text (26)

(The sāttvik doer)

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते । २६।

Mukta-sango 'nahamvādi dhrity-utsāha-samanvitah,
siddhy-asiddhyor nirvikārah kartā sāttvika ucyate (26)

Translation :

[Three kinds of workers are analysed in three texts]

(1) The one who is free from all material attachments

(2) Free of false ego and pride

(3) Patient

(4) Enthusiastic and resolute.

(5) But who is indifferent to success or failure, is a worker in the mode of goodness. (26)

Spiritual Explanation :

The undesiring worker, as of Brahm in the parāvasthā of kriyā, always steady within the self. Enthusiastic, always engaged with the high kootasth—to visualize by the self, but whether it gets possible or not is patient in both conditions, abiding by the parāvasthā of kriyā—in a steady way, without doubts—such a performer of acts is the 'sāttvik' doer in the mode of goodness.

The sāttvik worker is thus analysed—

He, himself has no desires. In his heart of hearts he knows that all is by the wish of the Lord. No attitudes rise in his mind at the time of doing his yogic–kriyā, which he performs daily for a long time and thus enjoys the stage of parāvasthā. His mind concentrates well on the cakras or points during sādhnā. He does not weigh his success or failure, but engages in kriyā–acts as a duty–given by the spiritual master to perform. He does not ponder over the effect of kriyā on his mind or body, but irrespective of the steady form which he might be achieving, he carries on with patience and enthusiasm in a determined way. Such is the 'sāttvik' doer of acts. Practicing in this manner, the advanced stage of kriyā gets somewhat achieved, even if an established situation in parāvasthā' or deep samādhi of meditational condition is not gained, yet the intoxicated state of kriyā exists, and the mind seems to be attached with some unknown divinity, as such materialistic aspects do not enter the mind much, and it becomes free of unwanted attitudes, thus being

able to gain a steady position. Such a mind gradually gets concentrated on the kootasth. Although he sees many visuals within the kootasth, yet he does not have a desire for them. If nothing is visualized, then too the mind does not fill with anguish or relax in the performance of daily kriyā and meditation, parāvasthā of kriyā results by such determined, concentrated acts of sādhan or practice. This makes the mind and intelligence well fixed, thus it does not get over anxious or depressed by anything. For example, if much money and energy was spent for something, but it did not result in success, then too signs of distress are not seen, and neither does the heart fill with sorrow. Though efforts were wasted, yet the mind does not get over–shadowed by failure, then the sādhak is termed as the 'mukta–sanga', or the unattached, who is free of pride and who being egoless does not become proud even if he succeeds. Sādhaks of abovesaid qualities do not get depressed or discouraged by temporary experience, but continue their practice of sādhan according to the Guru's teachings. Although busy with various acts, they do not forget to concentrate on the kootasth and regardless of fruits, they always carry on with their acts with (balanced) eagerness. Such attentive and careful sādhaks are the sāttvik performers of kriyā in the (genuine) mode of goodness.(26)

Text (27)

(The rājas doer)

रागीकर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः। २७।

Rāgi karm–phala–prepsur lubdho himsātmako 'sucih
Harsa–sokānvitah kartā rājasah parikirtitah (27)

Translation :

'Rāgi' in this text is the one who is attached to family and the material world. He is wishful of the fruits of his

work and is greedy for more, he is envious and impure and is moved by happiness or distress due to loss or gain. Such is the rājas doer in mode of passion. (27)

Spiritual Explanation :

Desirous of fruits, greedy, cruel, impure, either happy or sad is the worker in the mode of passion.

Being much attracted to materialistic work is due to the ties of hearth and home Such people are always engaged in bringing up their children and accumalating wealth Thus they are not very dutiful towards their acts of yoga. Whatever they do, is also done to obtain some material benefit from it, such as better health or some relief from sufferings (by the blessings of the Guru) etc. Those who join sādhan with such feelings are the rājas doers in the mode of passion They are much keen on gaining the wealth of others, and do not hesitate to destroy others for a minor benefit of their own. Although wealthy enough, they lack in chairty or sacrifice. As such they lack in their daily duties of prescribed acts. They do not possess internal purity or a steady mind. Being fond of eating out, they lead an unregulated and unmannerly life. They get happy by achieving whatever they want and sorrowful if they cannot do so. By such a nature they are termed as the workers in the mode of passion. (27)

Text (28)

(The tāmas doer)

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः
विषादी दीर्घसूत्री च कर्ता तामस उच्यते। २८।

Ayuktah prākritah stabdhah satho naiskritiko 'lasah
Visādi deergha sutri ca kartā tāmas ucyate (28)

Translation :

That worker who is engaged in work against the injunctions of the scriptures, who is thoughtless and careless,

who lacks in politeness and respects not the Guru or the worthy, makes little effort and is lazy—thus hardly completes his work, just keeps prolonging it ; is cunning and of a morose nature, is the one who is the 'tāmas' doer, working in the mode of ignorance.

There are three kinds of knowledge holders as per the three kinds of workers. By the three-fold acts is told the three-fold attainable knowledge. According to the three types of intelligence will be told the three types of accomplishments. (28)

Spiritual Explanation :

Do not abide by the parāvasthā of kriyā—as such moving or sticking here and there, get perturbed and displaced. Nothing can be achieved—always cheating everyone, wasting time in laziness—the mind becomes heavy with disgust and sorrow. Procrastinating all acts—afterwards when I get old, I shall put my mind to acts of religion or goodness. Such is the worker in the mode of ignorance.

The mind of the tamas workers is engaged in material thoughts not in sādhan . They wish for parāvasthā, but they make no effort for the acts by which it can be achieved. Even if they sit for (yogic) practice, their mind keeps wandering and thus a steady and obstructed form of it cannot be gained. By a slight vision of no importance during yogic acts, they think much of it, and at times become proud of themselves They slacken in their daily practice and put the blame on some extra work which they seem to be doing. Actually it is just an excuse. When they are in company of someone, they pretend to do some prānāyāms etc., if they are overtaken by sleep during meditation they say that they were deeply engrossed in sādhnā and thus were not aware of the outside world They never froget, if anyone speaks ill of them, but they hardly spend time or money for good acts, their plea is that the mind gets distracted by such acts and so they might as well not involve in them ; their proud notion is that they always concentrate on the kootasth, thus

any other useless work is not liked by them They are of an unsatisfied nature, thus even if they earn some money, they always wish for more. Their face is always gloomy and they keep anticipating some trouble. They always have complaints to make, yet they do not listen to worthwhile suggestions. Their feeling is that all the people are trying to harm them and are distracting them from the path of elevation. A simple matter is hard for them to decide, thus the time in which the work could be completed is taken by them just to reach a decison. In this way they lose the opportunity and start with fresh worries. Whether they should get initiated into kriyã–acts or not is also a doubtful matter But, alas! time waits for none, and they too are gripped by death at the end of life. Such are the tãmas doers in the mode of ignorance. (28)

Text (29)

(The three modes of understanding)

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं श्रृणु।
प्रोच्यमानमशेषेण पृथकत्वेन धनंजय। २९ ।

Buddher bhedam dhrites caiva gunatas tri–vidham srinu
Procyamãnam asesena prithaktvena dhananjaya (29)

Translation :

Now O winner of wealth, please listen as I tell you of the three kinds of understanding as per the modes sattva etc.. (29)

Spiritual Explanation :

Intelligence and determination are also of three types—their modes of nature are separately told by the Lord.

As per sattva etc. intelligene too is of three types. It is explained by thè Lord jointly and separately. We can know the living caitanya or the soul by true intelligence Although

any blemish cannot effect the ãtmã, yet in the not so perfect a state, the heart's nature gets rooted in the spirit of the being, and by it the being gets judged. Therefore the Lord is saying that as long as the intelligence does not absorb in the ãtmã, it is not possible to know the actionless form of the ãtmã. Those who are entangled within the 'gunas', cannot purify the intelligence, without which elevation of the self is not possible. By a purified intelligence only, attachment and envy etc. are discarded, and the 'citta' rests in peace. Thus the Lord tells Arjuna to make efforts for gaining an intelligent understanding of the mode of goodness. It has been already told that detached, patient and egoless worker is established in the mode of goodness. All work is initiated by our intelligence—good or evil. By intelligence is knowledge–power, understanding and patience or calmness, lacking this intelligence nothing can be done. It is quite natural to think that when the worker has already been analysed, then what is the need for talking about intelligence or understanding separately, because intelligence and understanding depend on the doer only. It is true, but the truly existing ãtmã is free of both the doer and the bearer. Thus it becomes necessary to show how the ãtmã abides within the doer or the bearer. The ãtmã in such a state abides in the form of intelligence, and according to its mode of goodness, passion or ignorance—the ãtmã reflected in the intelligence is also termed 'sãttvik, rãjasik or tãmasik ' Thus if the intelligence discards the lower qualities and gets purified then the ãtmã too will reflect clearly A purified intelligence becomes a form of the ãtmã. By purification, the waves of the mind and intellingence get calmed and thus the ãtmã establishes in its very own form. This intelligent knowledge of the living spirit is the ãtmã by which everything is known. By knowledge is enlightened the knower and lighted the knowable. These three are known as separate in lack of knowledge. When the knower is not understood as separate from the knowable, then that to be

known ceases to exist separately. When nothing to be known exists then the knower's mental waves also decease. As of it all, the knower becomes the existing truth and all scenes disappear. This is the establishing of the witness into the form of the self. This is possible only in the parāvasthā of kriyā (29)

Text (30)

(Intellignece in the mode of goodness)

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।
बन्धं मोक्षं च या वेत्ति बुद्धिःसा पार्थ सात्त्विकी। ३० ।

Pravrittim ca nivrittim ca kāryā kārye bhayābhaye
Bandham moksam ca yā vetti buddhih sā pārtha sāttviki (30)

Translation :

That understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is in the mode of goodness or sattva. (30)

Spiritual Explanation :

Actions which are to be performed, such as kriyā ; avoiding kriyā is improper, kriyā is the act, not doing kriyā has to be feared, but doing it fear vanishes. Not doing kriyā is binding, doing kriyā is liberating Such an understanding develops by the acts of kriyā only—this sāttvik intelligence is the result of abiding within the susumnā

Intelligence in the mode of goodness is thus told—

It is not proper to live the life of an animal in the human body Of course, the animated attitudes of hunger, sleep fear and sex etc. are quite natural, yet, getting caught by them, man cannot elevate the self and get liberated. Thus it is necessary to know what to engage in, and what to liberate

from. Getting rid of material desires leads to liberation whereas (working for) sensual materialistic passions are the tying factors. Therefore if the unbinding acts and the bninding acts are not well understood, then our indriyas like an unmanned boat will drown in the gut of evil acts. It is necessary to follow the scriptural teachings as far as work is concerned. Some acts are told as duty, whereas others are banned. Having a determined understanding of these acts is told as the intelligence of the sāttvik type in the mode of goodness Says ācārya (master) Shankar—knowledge is the attitude of intelligence only and the knowledgeable attitude is the religion of intelligence only.

Now, it has to be seen how inclination and disinclination (for acts) takes pleace. The desirous mind gets inclined and when it retires from desires it gets disinclined or free. It is quite natural for the being to be desirously inclined, because on the face of it, desires are quite attractive. The passionately inclined citta develops ignorance, unpleasantness, liking and disliking and a fear of death. These five cause much pain and become the cause of life and death. Therefore they should be minimized by the practice of yogic acts. Performing sach acts is a duty, because they are purifying and on the other hand, not doing them is lacking in duty. The subtle trouble makers can only be discarded by the absorbing of the chitta and this is made possible by kriyā-acts. Thus performing kriyā is duty and not performing it is lack of dutiful acts. The good and evil concepts of work are stored in the self, and as long as these remain, the trouble-makers will also exist. A fearless position cannot be availed as long as these concepts of work are there. But by devoted parctice of kriyā, the body-ties get loosened, or the egoism of the mind and body and their resultant joys and sorrows are not duly felt. Without the practice of kriyā, this pride of the body as self—does not destroy, rather it increases. Therefore it develops the fear of death, which is the greatest fear of the living being. Kriyā is the only act by which this fear can be won over. Therefore

kriyā should be done by all liberation seekers Even if one is not situated in the mode of goodness naturally, yet if he regularly practices kriyā, then his prān will flow in the susumnā and when the prān enters the susumnā—a steady form of intelligence develops, which is in the mode of goodness. By such a sāttvik intelligence liberation is achieved. (30)

Text (31)

(intelligence in the mode of passion)

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी। ३१।

Yayā dharmam adharmam ca kāryam cākāryam eva ca
Ayathāvat prajānāti buddhih sā pārth rājasi (31)

Translation :

O son of prithā! that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done–that imperfect understanding is in the mode of 'rajas' or passion. (31)

Spiritual Explanation :

Performing kriyā is religious and not performing it is irreligious, doing kriyā is duty and not doing it, is a lack of duty. Not having such a firm understanding, is imperfect intelligence in the mode of passion.

That understanding which cannot determine duty or religion is imperfect—it is in the mode of passion. A true form of religion is not known, thus doubt exists and it cannot be decided as to what should be accepted and what should be discarded. An undetermined aspect exists The spirit or prān within us is the life given to all beings This thread of prān is the actual holder of all religion. Lacking it

everything comes to a stand–still But since we do not understand it, we are not religiously devoted to it. This prān keeps performing its duty like an instrument, it has no connection with any religion, but in the form of this prān the Lord abides in all bodies. The world goes on by this thread-like form of the ātmā—the prān, nothing can exist without it. (Thus) by the kriyā of prān, the timely span of prān's duration gets increased. By prānāyām the breath's movement is slowed down inwardly and outwardly. This obstruction destroys the covers over knowledge, then only the being can liberate himself from the world. Therefore the best of religions is performance of kriyā, and not doing it is being irreligious. The one who does not believe in it, or lacks in firm determination, engaging in it as per sweet will, is situated in the mode of passion by which true knowledge is not achieved (31)

Text (32)

(Understanding by the mode of ignorance)

अधर्मं धर्ममिति या मन्यते तमसावृता।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी। ३२।

Adharmam dharmam iti yā manyate tamasāvritā
Sarvārthān viparitāms ca buddhih sā pārtha tāmasi (32)

Translation :

Ignorant understanding–is that which takes right to be wrong and wrong to be right. Intelligence is by the inner–self, and knowledge is an attitude of it, determination and effort is also by it. Although passionate and envious attitudes rule, yet due to religious or irreligious, fearful or fearless practices are told the three-fold differences of intelligence They are characteristic marks of other attitudes too. (32)

Spiritual Explanation :

Not performing kriyā is their religion, sees everything

but does not try to see Brahm or God who is everywhere—such understanding is the tāmasik intelligence which is born of ignorance.

Always striving in the wrong direction is by the nature of ignornace. By such understanding religion is considered irreligion and vice versa, things resulting in sorrow are understood as the bases of joy, and truth is known as untrue, whereas the permanent is thought to be temporary and the eternal seems to be the uneternal.

This mundane body is understrod as the everlasting and much of the time is spent in connection with it only, either caring for it or worrying about it ; and trying to gain honour and evade dishonour etc. Due to ignorance the prescribed rules are not obeyed, rather fun of them is made—by calling it all blind faith, etc. Improper and irregulated food causes untimely death. Although such habits are warned against, yet they are held on to, due to foolish pride : sacrificing the beneficial acts. The negative acts—which seem dear for sometime (only) become a way of life. The dutiful acts are given no importance, as such they are just not done, and if others are engaged with them, they are disapproved and discouraged. Thus, all those who come into contact are also misled.

Alas! being ruled by such ignorance, not believing and not trying to understrand the all pervading eternal One, the tāmasik attitudes bind the being to material worldly passions. This mode is on the increase in the time of 'Kaliyug or the last of the great millenıums of our time. (32)

Text (33)

(The Sāttvik fixed qualities)

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

dhrityā yayā dhārayate munah pranendriya-kriyāh yogenāvayabhicārinyā dhritih sā pārtha sāttviki (33)

Translation :

That determination which is steadfast due to an unmoving 'chitta' by control of the mind, life and acts of the senses or indriyas; which is able to uproot the unwanted and root in the wanted sustains the mode of goodness(33)

Spiritual explanation :

In the parāvasthā of kriyā, when a natural sustenance results by ruling over the indriyās, mind and prān — and a steady condition is availed by meditational yoga, samadhi etc then being introvert, other attractions cease to be noticed — such steadily fixed consciouness is in the mode of goodness.

That effort by which the mind, pran or life and senses get regulated is told as ' dhriti' (Ānandgiri). This should be the 'dhriti' of yogic act, without which samādhi is not possible, and without a practice of samādhi perfect steady form of sustenance is not achieved.

Commonly, the movement of prān is for a measure of time in the irā and pingalā and for a little measure in the susumnā. By the act of Kriyā the prān's flow in susumnā is increased, thus rising and reaching the parāvasthā of kriyā a well steady position is availed, by which all indriyās with the mind get detached from material and become purified or free of sins Gradually by the practice of yogic kriyā the mind's playfulness decreases and with it the sinful aspects also decease, and ultimately the mind absorbs within the self. The natural aspects

of such a yogi rise to godly heights and the internal Lord can be experienced within the heart This happy experience cannot be explained, by it none other is depended upon or even needed This is the totally free of all—state of advanced kriyā, known as the parāvasthā This is that which leads the yogi to the high place of Lord Visnu, beyond all ties. Air is that which always moves within the body, by the yogic acts of Kriyā performed with its help, the devotee can make himself pure and free of sins. A steady form of self is the form of God, who abides as prān in the heart, when this steady form expands then a manifested form is reached and the sādhak or yogi becomes aware of the Lord's greatness. Depending on the increase of this awareness is increased the godliness or the determined steady form of sattva Ultimately needing nothing for dependence, the steady form becomes naturally steadfast without making any effort for it, and the undisturbed air becomes still, then, with it the sight which is not wanting of anything also becomes fixed In the yogic term, this is the perfected 'Khechari' mudrā (33)

Text (34)

(Holding on to something for its fruitive results is the rājasik attitude)

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

yayā tu dharma kāmārthān dhrityā dhārayaterjuna prasangena phalākānksi dhritih sā pārtha rājasi (34)

Translation :

That determination by which one holds fast for fruitive results in religion, economic development and sense gratification is by the nature of rājas or passion (34)

Spiritual explanation :

Religion –by way of passionate desires All activities

of such a person is due to withholding the desired fruits of acts— this is the rājasik nature.

Those who are pre-occupied by religion, money and passionate desires, give no thought to liberating the self They do work for the sake of its fruits, their mind and indriyās always keep weighing the fruits of their acts. Their attitude is like that. Even if they do yogic meditational acts, they keep thinking of the resultant fruits— when, by what type of acts, what will be gained? is always at the back of their mind. By some act, if they happen to get some desire fulfilled, then they expect similar results if the condition re-appears. But such desirous events create many hurdles on the way to liberation. (34)

Text (35)

(The ignorants understanding)

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

yayā svapnam bhayam sokamvisādam madam eva ca na vimuncati durmedhadhritih sā pārtha tāmasi. (35)

Translation :

That mental state, by which dreaming, fearfulness lamentation, moroseness and illusion are not got rid of, is the nature of 'tamas' established in the mode of ignorance. (35)

Spiritual Explanation :

Dream, fear, lamentation, false pride are withheld in the mind by the nature of unintelligence.

Holding on to something is known as dhārnā. Those memories which cling on, to our minds—bringing up the old tales or causes of sorrow, depression etc. from time to time, and do not allow us to forget the unwanted matters, are by the tāmasik nature of ignorance. Knowing material business of the world as birth-giver to pain and sorrow, we still are unable to leave it due to our ignorant aspect

of nature Sleep is also a tāmasik attitude of the mind, which is not impossible to overcome All work comes to a halt by sleep, but sleep is also told to be of three types. After waking from sleep we can describe the type of sleep we had. Such as a contented sleep, after which one gets happily relaxed, and the mind seems clear and refreshed is termed as a sātvik sleep by the mode of goodness. In it Godly visions (or dreams) are seen, and at times somethings get achieved The other kind of sleep is rājasi – by it a dull feeling lingers and it seems as if the sleep time was wasted. During sleep too, the mind was not well at rest and kept seeing unconnected dreams etc., which cannot be properly remembered. On waking the mind feels heavy and displeased—this sleep is by the mode of passion In the ignorant sort of sleeping condition of the tāmasik nature, although the sleep is very deep, yet the body does not feel relaxed and the mind too is not in a happy disposition; a sort of heaviness combined with laziness and inactiveness overrules. Yoga is not possible to attain without the control of sleep Sleep was overcome by most of our saints of ancient times

The yoga attained saints who abide by the ātmā are less effected by fear, sleep, sorrow and distress etc., because they are in the nature of ātmā, they are not religiously connected with nature Those with an ignorant sort of nature are more troubled by it, and thus it becomes more difficult for them to improve themselves, they hardly want to make efforts for sādhan. By chance, if once in a while they happen to sit for sādhan at night, then they sleep in the day for quite a few days to make up for the loss, and thus spoil whatever routine they might have been following. Although it is supposed that lack of sleep will make a person sick, yet the yogis who meditate at night, do not become overtired by it, sometimes they keep awake for more than 2 to 3 nights, yet they keep alert by day Laziness, sleep and fear are the religions of the ignorant, as long as these persist, none can become a yogi or a

knower of the ātmā. It is told by the Lord, that withholding the rājasik or the tāmasik (the passionate or the ignorant) attitudes in the self, none can be perfected in knowledge. Such attitude holders lack in faith and devotion and thus they can never achieve the fruit of sādhan. The Sāttvik persons are quite the opposite, they are determined in their practice of sādhan, they are void of laziness and full of faith in the ātmā and the acts of (the ātmā or) yoga.

The wise are unattached to the body, thus the nature or religion of the body does not effect them. By making an effort it is possible to win fear of death and sleep, depending on the nearness to the ātmā, the being gets released from the prison of natures. The fear of death, lack of energy or ill-health are by the personal nature of the body, those who rise above this nature, do not get disturbed by its problems. At the present stage the internal living being is so saturated with nature, that he has forgotten his real self, and thus having no confidence in the power of the ātmā or the self, he pities himself and laments over his sorrows of mind and body. Once this ātmā gets well understood as the eternal, free of sorrow, pain and death, then waking up to its nectarine-power, the sorrowful, unhappy being can attain his free, sorrowless true form of ānand and gratify himself. (35)

Text (36)

(The three types of happiness)
सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥
sukham tv idānim tri-vidham srinu me bharatarsabha
abhyasād ramate yatra dukhāntam ca nigacchati (36)

Translation :

That patiently attained happiness which is the outcome of regulated acts of practice, but is not of a temporary

nature, is enjoyed at times by the conditioned soul and is known as happiness in the mode of goodness, by it the being can end all the distress of life (36)

Spiritual explanation :

Happiness is also of three kinds By practice of kriyā is reached there, where there is happiness. The beauty of the higher sky is seen in the parāvasthā of kriyā. The distance or unhappiness is by getting attracted outwardly by material Un-happiness is by the attachment of 'un' This attachment fastens (by seeing) the empty forms of the dazzling attractions of the five elements, joining with them is = un + happiness. This unity is the nature of all but it comes to an end in the parāvasthā of kriyā

Whilst analysing action or acts the Lord explained understanding or knowledge as the initiator of acts, and the acts were shown to depend on the doer, whereas intelligence, memory etc. were told as the helpers of acts These were also mentioned to be of three types Now the three kinds of fruits of acts—happiness etc. are discussed. To show this is told the kind of happiness which should be the want of mankind and the unwanted or unacceptable which should be avoided Material happiness is not that which should be aimed for, rather it should be sacrificed. Although it is easily availed and is of a known variety, yet it is of a temporary nature, thus man should not get fooled by it and should opt for the permanent kind of happiness. This is not a common subject, thus it has to be researched by repeated efforts (of practice etc.) , but being successful in the act, all the distress of life comes to an end. Such happiness is the outcome of deep concentration called samādhi The word 'practice' is thus explained in 'Yoga Darshan'— " tatra sthitau yatnobhyāsah" When the 'chitta' is free of attitudes then the unflowing aspect of it is called the 'steadfast position' Anyone who tries for this steady position — by repeated acts of eager concentrated efforts

— is engaged in practice. This practice ends the spiritual, the fated or the destined and the natural calamities or distress Spiritual distress is mental, and the destined calamities are caused by fruits of previous life etc., whereas the bodily disorders cause the natural aches and pains. The happiness which dawns by the end of these sorrows is said to be of three types according to the different gunas or modes. By practice only, a sādhak can reach the place of happiness, from where he does not get attracted by material which is just another name for sorrow. True happiness is the form of upper-sky, situating in this spiritual aspect is the real happiness, nothing is more satisfying. Getting away from this aspect causes unhappiness, this distance depends on the gravity of the passionate pull and how far away the being can be taken by it. It is easy for the being to get attracted by the (natural) five elements which are dazzling but not well steady— thus they are not genuine. Yet, the being involves in the instantaneous joys and becomes indifferent to the permanent mode of happiness Thus ultimately he has to suffer Achieving desires does not put an end to sufferings, it is only possible by attaining the advanced stage of kriyā— the parāvasthā. (36)

Text (37)

(Happiness in the mode of goodness or sattva)

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

yat tad agre visam iva parināme 'mritopamam
tat sukham sāttvikam proktam ātma-buddhi
prasādajam (37)

Translation :

That which in the beginning seems like poison due to the rules and regulations, but is like nectar at the end that happiness which awakens one to self-realization—

is told as the 'sāttvik' happiness in the mode of goodness It appears by the blessing of the atma's intelligence, which results by purification of the mind by discarding the passionate and ignorant attitudes (37)

Spiritual explanation :

In the beginning it is bitterly strong— like poison, the teachings of saints are also not liked by the egoistic mind and it refuses to accept them; but once, if it is humbly accepted, then nectar is gained by following the Guru's words faithfully Nectar—has only been heard about, but none has ever tasted it, experience of it is possible by listening to the master's preachings-after kriyā Enjoying this endless nectar the eternal position is reached This act is performed by situating in the susumnā, therefore it is termed as the happiness by the mode of goodness This is possible by undeviated concentration of the mind on the ātmā alone and through it is reached the greatest of happiness.

Happiness in the mode of goodness is not the material sort of happiness. It has to be earned by effort, difficult penance, renunciation and meditation. Therefore knowing it or learning it is not easy, neither is it easy to find a proper master. Those who are in the line, know that kriyā acts are not liked during the first few years, and finding it difficult and uninteresting the mind slackens in progress and many give up the efforts totally, yet those who are determined and have faith, perform their dutiful acts relentlessly without thinking of the fruits they may or may not achieve, are sure to cross the desert-land of sādhan and enjoy the pacifying breeze of pasture-lands Thus they get to enjoy the eternal nectar and the eternal happiness It is correctly said for such saintly devotees— 'He crosses, he not only crosses, but be makes others cross too' That nectar of which we can only talk or hear, is actually received by them, but it is not an easy job In the first place— it leaves a bitter taste, secondly it has to be held

on to, for a long period, for a long time The patience needed to unite with this love has to be of a high quality. Without long-term sādhan done for hours together, the prān does not enter the susumnā, and without the prān's entry in this susumnā, none can taste this nectar Sādhan or practice of kriyā done with a well concentrated mind for a long period, results in a steady form of mind and intelligence, and by it is achieved the great ānand about which the scriptures speak so high. Happiness of indriyās is connected with the body, but for the sāttvik happiness the body has to be forgotten. This happiness is not tied to the mind's resolution, rather the intelligence is consolidated within and thus no attitude rises, as the prān too becomes still. By this total effect—ātmā and intelligence become One. By it is the beautiful void. Being void of all material connection, the mind becomes totally pure and blemishless and only the ātmā gets seen in it. This is not the joy of sleep etc, born by ignorance or 'tama' and neither is it the pleasure obtained through the indriyas which is of the passionate or 'rājas' type. It is happiness in the mode of goodness or 'sattva' which is achieved by the union of ātmā (soul) and mind. By it– body and mind with intelligence become steady and a ban on outside matter is placed Thus nothing but genuine happiness is established by the happy intelligent form (37)

Text (38)

(Pleasure by the mode of passion or the rajas quality of happiness)

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

visayendriya - samyogād yat tad agre 'mritopamam parināme visam iva tat sukham rājasam smrtam (38)

Translation :

The happiness which is derived from contact of the

senses with their objects (such as sex etc.), appears like nectar at first but is poison- like at the end. This is told as happiness by the mode of passion (38)

Spiritual Explanation :

At first, seeing by the passionate indriyas, one feels attracted and pleases on getting it. Thus engages sexually, but thinking that I shall never die, doubts that will I ? Let him die who tells me to die, yet all will die, all are clasped by the hands of death. Still talking like immature boys, the false is understood as the truth. Talking is the evil sense, but it cannot be left out, yet in the parāvasthā of kriyā natural silence prevails. As a result of sex, by unity of the organ with some rotten womb— a poisonous burning sensation results— which is known as the rājasik happiness.

The five sensations of touch, hearing, beauty taste and smell are resulted by their unity with the five sense organs— the skin, the ear, the eyes, the tongue and the nostrils. At the beginning it seems the nectarine form of happiness and we are very eager to get hold of it. Nothing appears to be more likeable. At the end of sexual relation, an indifferent contrary attitude results, and all the happiness is understood as a very temporary phase, which is hardly of any value, rather it decreases strength, vitality, beauty, intelligence, richness and eagerness etc. Much irreligious practices are engaged into for the satisfaction of passionate desires of the indriyas and as a result of it the living being has to bear much pain by way of hell etc. For a little enjoyment of this type, man becomes so foolishly ignorant and passionate that the results are frightening at times. On the other hand, let us compare this rājasik happiness with the sāttvik one. The rājasik happiness is contrary to the sāttvik happiness The rājasik happiness is nectarine at first, but poisonous later on The sāttvik happiness is poison-like at first but nectarine later on. The rājasik enjoyment is easy to obtain, it is achieved

instantly by uniting the sense organ with its object, but the sāttvik joy is not easy to achieve and neither is it instantaneous Much practice has to be done for it, the self has to be emptied out, but once the prān is controlled, the perfection is attained in sādhan. The intelligence gets clearly established and in the purified self is seen the form of the true self or the soul. Nothing can be compared to the happiness received by this knowledge of the ātmā. Those who are not aware of this knowledge of the ātmā search for happiness in the material world. As a result of this unending search, they get entangled by unending sorrows of body-sickness, mental distress etc. which carry on for the whole life The rājasik happiness is the pacifying of the indriyas, thus it keeps varying and it is always dependant on material, but the happiness of sattva is not dependant on the unity of indriyās with their matter, but it is born from the steady mind, prān and intelligence, thus it is of a fixed nature and is independant of outside world. Therefore it is all pervading—being clear and pure like the sky. It is a totality of happiness, where unhappy attitudes do not rise. The happiness in the mode of passion rises by the joint form of organs and body, whereas the happiness in the mode of goodness is possible only by going beyond the aspect of body and its organs. (38)

Text (39)

(Happiness by the mode of ignorance or 'tamas')

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

yad agre cānubandhe ca sukham mohanam ātmanah nidrālasya-pramādottham tat tāmasam udāhritam (39)

Translation :

That happiness which is blind to self-realization, which is delusion from beginning to end, rises from sleep, laziness, ignorance etc. and illusion is said to be by nature

of 'tamas' (39)

Spiritual explanation :

At first, takes hold of the mind— for negligible pleasure which is experienced during sleep, though when someone disturbs then it is felt, similarly in laziness too, and when he gets vexed or attracted by seeing something— the 'tamas' happiness is that by which reality is not known.

That happiness which is void of the knowledge of ātmā and is also not procured by material connection through the indriyās, but is born of ignorance, laziness and sleep is in the mode of foolishness. Sleep overtakes them, even after a long night of sleep and keeps them from concentrating on common aspects of worship and meditation etc If not sleeping, then too they lie around lazily, not ever wishing to sit or involve in any act. If anyone tries to make them aware of their 'good for nothing' attitude, they get vexed. Can one be happy in this way— just by wasting time? There is a sort of happiness in it, but it does not appear as a result of pacifying the indriyas or calming the 'chitta'. Although many things are imagined by such lazy persons, yet they do not try to help themselves, this shows that there is some sort of happiness even in this state, otherwise why do the people engage in it ? This joy is not dependant on anything. It is a deluded form of the mind, even the intoxicated state of drunken happiness is somewhat like it. But this is a very harmful illusive nature, by it the body weakens and the mind gets dull. gradually the intelligence and knowledge also decrease, as such nothing can be decided. Many worthwhile jobs are left undone due to laziness and many capable ones are barred from success due to it. As a result, the near and dear ones also have to suffer and prestige is also lost. But, alas! these lower qualities of tamas or ignorance surround the being by their imagined happiness. (39)

Text (40)

(None is free of the three gunas or modes of nature)

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः सयात्त्रिभिर्गुणैः ॥ ४०॥

na tad asti prithivyām vā divi devesu vā punah
sattvam prakriti-jair muktam yad ebhih syāt tribhir gunaih (40)

Translation:

(The summing up of the matter is done in three texts)

Nothing moving or unmoving is free of material modes of nature, no existing being on earth or in the planetary system—No man or demigod is fully free of these gunas. (40)

Spiritual explanation :

On earth or in heaven, demigod or the person with krivā— Nature consists of three natural modes — irā, pingatā and susumnā— the sattva(godly) rajah(of man) tamah(of demon)— none is free of these three modes of nature or equal to Him.

Since this world comes into effect by nature, thus nothing of it living or unliving is free from its natural modes. According to the modes of nature are the acts. To show the differences of 'Sattva guna' etc. the Lord has analysed the three kinds of knowledge, acts, doers of acts, intelligence, memory and happiness. It is done to help the being in deciding about the acceptable and the non-acceptable Sāttvik knowledge in the mode of goodness is that which proclaims One divinity in all beings. The Sāttvik worker who is established in goodness, naturally acts without personal attachment, thus by his true or good intelligence he neither indulges nor discards acts for narrow benefits He withholds the truth in his mind and as such with a determined mind clarified by sādhan of godly acts, he does not get carried away by his indriyas here and there like the untied boat that gets carried by the wind. This is possible due to his controlled and

regulated life, and as a result of it, he is sure to achieve the great happiness of which he is worthy. There is hardly a chance that he will engage in the passionate form of happiness—leaving his godly one. The sādhak has been made aware by the Lord by showing him the nature of acts born by the natural modes of nature, but it is clearly mentioned that the soul is untouched by them, thus no fruits of acts can tie it. Therefore without uniting with that formless form of the self or ātmā (the soul), the three modes of nature cannot be crossed. These three stop the way to the ātmā, but the mode of goodness is—the light holder which can guide the way, following it the Lord's touch can be felt, and by its experience the modes of nature get overcome Irā, pingalā and susumnā are the three qualities of nature. Irā and pingalā tie to the world, thus kriyā should be practiced to carry the prān (which flows in them) to the susumnā By the prān's flow in the susumnā are visualized various spectacles—never seen before, and many such sounds are also heard By the experience of these, the mind becomes introvert and does not wish to look out. Later, by abiding in the susumnā, a position beyond the gunas gets self-achieved Similar to the oil in seeds, butter in milk and fire in wood or water in the flowing stream is the Brahm or Lord in nature, which is not separate from Him By kriyā acts, within the body this can be experienced or visualized during the advanced stage. Staying by the kootasth, the ātmā gets experienced or seen, this witness 'I' too gets absorbed in the later stage. As, in every atom of the milk—is present the butter, so the all pervading ātmā is present in all This understanding gets determined by the experience within the kootasth As such, this experience is a necessity, and of course it gets possible by the practice of kriyā As a result, rising above the irā, pingalā and susumnā and thus the three gunas is also possible. Without releasing the self from these modes of nature, the being cannot release himself from the distress of this world or that (40)

Text (41)

(The different acts and their followers)

ब्राह्मणक्षत्रियविशां शूद्राणां चं परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

brāhman ksatriya visām sudrānām ca parantapa
karmāni pravibhaktāni svabhāva-prabhavair gunah (41)

Translation :

(If every act and every relating factor to it, the fruits etc. and the beings, all are tied by the natural modes, then how's it possible to get liberated? In answer to this is told that performing prescribed duties and through them pleasing the Lord, knowledge and liberation is had) O slayer of enemies ! Brāhmans, Ksatriyas, Vaisyas and Sudras (or the priests, the warriors, the merchant-class and the working class) are distinguished by their qualities of work in accordance with the modes of nature depending on the concepts of their previous life. (41)

Spiritual Explanation :

Brāhmans, Ksatriyas, Vaisyas and Sudras — all are divided as per the work they do— in different classes. Nature of the self is to abide by the pāravasthā of Kriyā — within the ātmā, by this, according to the qualities of the self— different classes are availed.

This world is resulted by the illusive Māyā which is of three-fold nature If this māyā is of the Lord, then it is joint with Him for good, thus getting free of it is not possible. Because of such thoughts, the Lord tells how to get released from the world. In the fourteenth chapter the three modes of nature were told as the tying factors for the embodied being, thus the one who cannot surpass these natural modes has no chance of liberation Although it is difficult, yet these modes can be overcome by the armour of Godly devotion and solitude, but this armour can only be attained by making the self fit or

worthy of it. For this fitness, the being requires the different classes. All of a sudden one cannot become a knower of Brahm, to achieve this knowledge, the human being has to make effort in every life. Then according to the effort made, is given the admission into the class of knowledge, and as a result the Vaisya, Ksatriya or Brāhman come into existence. Prior to the admission in this class, all are Sudras only. Here the question arises that if God is equal to all, then why did He create the different classes and religions. For this the Lord holds none as responsible, as all this takes place by the effect of the nature of the person. Personal nature depends on the concepts of previous lives and every being gets born according to it. The different classes are not imagined or created by anybody's wish. Nature is the cause of it. As per the nature of the person, different modes of nature engage the being in different acts and thus the different classes come into existence. Where the 'Sattva' quality is prominent— the Brāhman and where the 'Sattva' is mixed with 'rajah' the Ksatriya is born. The 'rajah' qualities mixed with 'tamah' are of the Vaisya and the 'tamah' qualities mixed with 'rajah' are of the Sudra. Man's previous life's acts—good and evil concepts formed by them are the natural qualities of his nature. From this nature rise the mode of natural qualities—dividing the created beings into four classes. Those who follow their natural duties and perform it well, rise to higher classes in their next birth and thus availing the 'Sattva' qualities become a righteous Brāhman fit for liberation. But, if born as a brahman, one fails to abide by the natural guna of 'Sattva' or goodness, he can be demoted to the lowest of classes in his next life. Thus we see that the main causes of a human being's rise and fall are his acts of duty. Being born as a Brāhman is not enough, the Brāhman has to make efforts for becoming a genuine Brāhman, of course his nature is of 'Sattva', thus it is easier for him to follow the correct path. Going into the deeply inlaid aspect of

it, we can say that when the breath flows in the pingalā, then the acts done are more prominent of the lower qualities of tamah or of the 'Sudra' class, and cause ignorance etc., whereas when the breath flows in irā then the acts are more like those of the vaisya and the passionate mode of 'rajoguna' is on the rise, by it the work-oriented mind knows no end to its desires. Profit and loss are always at the back of the mind, any charity done is also weighed on their scale. If the breath starts flowing in susumnā, but at times loses the way and enters other routes then the 'Ksatriya' or warrior aspect gets prominent Here desires do not end, but work is performed for a godly cause. Seeing someone in problem, the 'Sattva' oriented person of the 'Ksatriya' nature is sure to offer help even if he has to go out of his way to do so He also tries to guide the lost being on the right path of sādhan by which he can put an end to the unwanted distress in his life Since, now and again the godly nature of 'Sattva' engages such a 'Ksatriya' class of being into the parāvasthā, so he gets the capacity to see the similar ātmā in all.

When the breath-flow is mostly in the susumnā and at times all three irā, pingalā and susumnā are surpassed then the 'Brahmagya' or knower of the Brahm— the genuine brahman is born Further efforts can take him beyond all the modes of nature and establishing there for good, he crosses all the different classes, becoming the truly renunciated who has sacrificed all No matter to what class his body may belong, he becomes righteous of respect and honour from all. Being liberated, he is not tied by any caste-creed or religion, he is beyond all gunas or qualities of nature, thus the natural modes have no hold on him, they cannot place or displace him in any way. Good examples of such saints are Kabir, Dadoo, Nanak, Yavan and Haridās. Irrespective of where they were born, they were worthy of worship by the best of brāhmans (41)

Text (42)

(The natural qualities and dutiful acts of a brāhman)

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

samo damas tapah saucam ksāntir ārjavam eva ca jnānam vijnānam āstikyam brahma-karma svabhāvajam (42)

Translation :

Natural qualities of the brāhman are told as peacefulness, self-control, austerity, purity, tolerance or forgiveness, honesty, wisdom, knowledge and religiousness or belief in God, and the next world. (42)

Spiritual explanation :

The acts of all are particularly spoken of, as thus— Peace by the parāvasthā of Kriya(acts), seeing all as equal and control of the six senses or indriyas; situating by the high kootasth-sky, purity by staying within the (aspect of) Brahm, being free of passion and free of fruitive acts, speaking that which is in the mind, knowledge-visualizing in the yoni-mudra-seeing by establishing in the parāvasthā of Kriyā, where day or night do not exist, all can be seen there and each is known as Brahm or God— whosoever achieves this knowledge (or experience) does the acts befitting a brāhman— fixing the self in the advanced stage of kriyā or parāvasthā.

Peacefulness, self-control, austerity, purity, forgiveness, simplicity, knowledge with wisdom and belief in God are parts of a brāhman's natural religion. These qualities are characteristics of a brāhman. Such a brahman abiding in the advanced position of Kriyā, sees all as similar. His indriyas get introvert, thus his outward actions are very limited. Due to regular concentration on the kootasth his mind is like a natural void Always being engaged with the Lord and holding a natural position with the Brahm, he is not wishful of any fruitive acts.

He never finds faults, thus he is always forgiving. He sees and experiences much in the yoni-mudra and gains the knowledge which cannot be had from the world outside This 'jnān'(or research) establishes him in the true state of Kriyā's parāvasthā where the 'One in all' gets understood. Here he sees no day or night, yet an unexplainable light always exists. Such experiences of light and sound, determine his faith in God. In this intoxicated Godly position any outward act performed by him is also an act of goodness by the Lord. The greatest satisfaction of the Sādhak is his utterly determined, proven aspect of the Lord which dawns in him as a result of his devoted acts, 'Seeing is believing' and seeing of the ātmā is possible by the practice of Samādhi. (For more details refer to the 13th and the 17th chapter.) (42)

Text (43)

(The natural acts of the 'Ksatriya')

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

sauryam tejo dhritir dāksyam yuddhe capy apalāyanam dānam isvara-bhāvas ca ksātram karma svabhāva-jam(43)

Translation :

Natural acts of Ksatriyas or warriors are told as being-heroism, power, determination, resourcefulness, courage in battle, generosity and qualities of leadership. (43)

Spiritual Explanation :

Heroism is by doing the act and showing the ability to work; determination enables to hold the self in the parāvasthā of Kriyā, resourcefulness is by attaining the 'Krivās' knowledge from the Guru and engaging regularly in it, not moving back from Krivā and doing it all the time is courage, then the giving of Krivā or teaching it — always rising and situating in the heart — are the acts of a Ksatriya, staying in this parāvasthā of Krivā.

The natural acts of a warrior class or Ksatriya are —

(1) Saurya — always performing kriyā or acts.

(2) tejah — the ability to show the fruits of kriyā-acts by its virtues etc. By devoted practice of Kriyā, internal powers develop. Although yoga's aim is not to gain the powers only, yet by the gained powers it can be understood that the practice is successful At the advanced stage of course, the yogi rises above gunas and sacrifices all desires naturally, thus he understands that he has received what was to be gained, and has discarded that which was sorrowful, even the painful ties of birth and death are released

(3) dhriti— is that by which the sādhak gets held. Only the one who achieves a fixed aim and holds a position in the parāvasthā of Kriyā, is the one who possesses 'dhriti'. This is possible only by an undisturbed form of concentration on the āgyā-cakra An utterly determined sādhak only, can achieve this.

(4) dāksya — the wise is the one who is always after his resources or his learnt acts of Kriyā, he never wastes his time in other matters.

(5) apalāyan — There are many hurdles on the Godly path – even death has to be encountered, but the warrior never turns away.

(6) dānam – generosity — He is by nature charitable and also engages in teaching the acts of Kriyā to the suffering humans.

(7) Isvara-bhāva — He has Godly feelings. He rises to the advanced stage of Kriyā and positions the self at the heart by loosening or penetrating the ties of the heart Within the Kootasth is the golden sphere like the sun, which is known as the 'Sudarsan Chakra'. In it is the Supreme Man or God called 'Isvara' When this Man-Supreme gets visualized, then although it seems like a form of Brahm, yet it does not become united or One In the parāvasthā when the witness absorbs in the Brahm, then he gets unified with the Supreme Man (43)

Text (44)

(The naturally instigated acts of the Vaisya and Sudra)

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

krisi goraksya-vānijyam vaisya-karma svabhāvajam
paricaryātmakam karma sudrasyāpi svabhāva-jam(44)

Translation :

The natural qualities of work for the vaisyas is farming, cattle raising and business, and for the sudras there is labour and service to others. (44)

Spiritual explanation :

Involves only in acts, the word 'go' means tongue (also) keeps it lifted up and does kriyā, wishing for its fruits — those who in this way situate in the parāvasthā of kriyā are the vaisyas and those who work for learning to stay by kriyā in the ātmā only, are the sudras — staying within the ātmā, they become steady.

Mixed qualities of passion and ignorance, 'Tamah' but more of the desires 'Rajah' is natural of the vaisya. Thus his most natural work is farming, cattle raising and trading etc. 'Krisi' — is 'Karsan' or to attract or pull. By the pulling (tilling) acts of prānāyām they develop the field of body. By prānāyām the soil of the body-field becomes fertile and the normal characteristic nature gets elevated. For protection they have to look after the cattle. The word 'go' means tongue and indriyās. If the tongue is kept elevated above, at the palate, then elevation by prānayām gets much effected. The Sādhak (yogi) has to restrain the organs of senses otherwise the indriyas do not become strong or the cattle is not well protected. Without this act of cattle raising, the ploughing act (prānāyām) is not very well done, thus the fruits of acts or the harvest of knowledge and peace is also not that good. Business or 'Vanijya' is another naturally initiated act of the vaisya

or merchant class It stands for naturally wishful action, by the modes of passion or 'rajah', and ignorant or 'tamah', there is always a desirous, impure attitude by which something is wanted, but by the pulling effects of prānāyām . the impurities are decreased and a 'Ksatriya' or warrior aspect is gained.

The Sudras engage in service to receive Kriyā or learn it from the more worthy ones The right to be initiated in the Godly acts of Kriyā is obtained by a helpful attitude and by service to the spiritual master. By the three-fold nature, on the surface of its ocean, rise unlimited beings-regularly, just like the bubbles caused by waves That bubbling being who has more of the qualities of goodness or sattva, such as peacefulness, self-control, purity and austerity etc. is by nature of a godly aspect. Those beings who are rich in this quality of nature are the brāhmans. Their prān-flow is naturally towards the susumnā, thus they are more inclined towards peace, self-control, tolerance, unattachment and wisdom, therefore the brāhman is peace-loving, patient and less worldly; as a result he can get perfected by sādhnā and teach the lesson of spiritual knowledge to the wanting people.

Those bubbles of the nature's ocean who are better provided with power or strength, capability, generosity and a knack to rule are the ksatriyas who hava a mixed nature of sattva(goodness) and rajah (passion). They are responsible for ruling and guiding the masses. Their pran-flows for quite sometime in the susumnā — although not always.

The Vaisya and Sudra aspects of nature also rise in a similar manner by the effect of natural qualities and the acts instigated by them This is a natural procedure which has to be followed by all for attaining the spiritual knowledge. According to our acts in previous life are created the concepts which get stored in our 'chitta' or internal spirit of the self and by them are our natural qualities which engage us in work. (44)

Text (45)

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥
sve sve karmany abhiratah samsiddhim labhate narah
svakarma-niratah siddhim yathā vindati tac chrnu(45)

Translation :

By performing one's own dutiful work, every man can become righteous of knowledge and perfection. (45)

Spiritual Explanation :

Those who are always truthful to their duties and work, they gradually attain heights of parāvasthā and have nothing more to wish-abiding by their own acts always performing kriyā, they have no desires left. Listen to this that I tell you.

The learned master, initiates the disciple as per his qualities and his capabilities. If the disciple follows the instructions truly and dutifully, he attains perfection by it. A desireless condition is availed by perfection — which is possible in the parāvasthā of kriyā. There are different kinds of kriyā acts, the able master does not teach them all at a time, only the ones who get well versed in the previous acts are passed on to the next class of acts. If after the first initiation the tongue is not risen or elevated (above the palate) then the second class or 'Vaisya' class is not promoted to, and further lessons are not taught. Yet, if whatever is known or learnt is dutifully practiced with a concentrated mind and prān, then the parāvasthā which is the fruit of such acts will surely be gained. Kriyā acts are done to achieve this advanced state only: doing it just for the sake of kriyā or the acts is not the aim; the aim is to achieve the capability of obtaining the parāvasthā of kriyā and this is why, it is necessary to practice the acts of kriyā. Says the Ram-Geetā —

" *Nyāsam prasastākhilakarmanām sphutam* "

—Better than all-time acts is sacrifice, because

"Jnānam vimoksāya · na karmasādhanam"

—liberation gets possible by true knowledge, not by acts which are not for knowledge.

By this one should not take kriyā (or acts) to be unnecessary. Trying for knowledge is alright, as knowledge is the thing- supreme; but it cannot be gained without the sacrifice of work and work can only be sacrificed by the acts of kriyā. Although parāvasthā is not a direct result of kriyā, yet by the process of kriyā when the prān enters the susumnā, then the outward acts get naturally sacrificed, and an intoxicated state arises, thus the world gets forgotten. In this condition, by–passing all that was, the form of the aimed 'One' is so concentrated upon, that the aimer himself absorbs in the form of the aimed and becomes 'One' with it. The outward acts result by the imaginations of the mind, but the act of prān is not like that, it is not by the mind's imagination, it happens automatically. If one can concentrate on the prān (always), then kriyā itself comes to a stop. How it happens is being told. (45)

Text (46)

(The righteous acts lead to perfection)

यतः प्रवृत्तिर्भूतानां येन सर्वामिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

yatah pravrittir bhutānām yena sarvam idam tatam
svakarmanā tamaabhyarcya siddhim vindati mānavah (46)

Translation :

By the worship of the Lord, who is the source of all beings and who pervades this whole universe, man can in the preformance of his own duty,-attain perfection (46)

Spiritual Explanation :

That from where multitude of attitudes rise, or that soul which eyes others by attraction — in absence of which

it can become Godly, and there is no chance of it to look at another, because in a dead body the happy form of being is not there—therefore nothing is for it. Thus by the living soul is the basic value of all material, so the duty of the self is kriyā or the unfruitive-acts. Worship is that which is honourably performed with total devotion — learning such an act from the Guru, men achieve all things in this world of men—achieve perfection, thus do not wish for anything after receiving whatever was wanted. Similarly when the soul is happy within itself in the paravasthā of kriyā, then a fully satisfied state of getting all that was wanted, arises. It is like getting the pleasure of eating a fruit or a mango without actually eating the fruit, if so, then how will the temptation exist or why will the fruit be wished for ? This type of an experience is had by all in the parāvasthā of kriyā following the Guru's instructions.

Different classes of men in the world are an outward aspect, which are for the welfare of society. The Indian culture is based on fruitive acts and rebirths, and thus the scriptural texts are also according to them. Birth is had as per the fruits of acts in the different classes, thus as destiny is the maker of rich and poor, so it is also the divider of classes of men— By God's rule all are born or placed where they belong according to the fruits of their own acts. Following the natural law and performing one's duty well is the very own religion. It is wrong to think that the lower class of men cannot attain God, as He Himself says that by the performance of one's very own dutiful acts every being can worship the Lord, only the acts should be offered to Him. Whether one is a priest or a sweeper, if his work is done for the love of God then the lowest ranking acts can also elevate the being to the state of perfection by which he can become knowledgeable of the ātmā and gain liberation By the deep understanding of this text, it becomes clear that in lack of the ātmā we can attribute to nothing, we can neither

engage in, nor sacrifice, thus the ātmā is the basic root By it only are the different feelings of sorrow and joy and the acts of the world When the mind establishes itself within this soul, and engages in its righteous acts of the self according to his class, then by his attitude of sacrifice, he gets purified and unattached to material. This makes him equal to the Great Siva who is lost in his own happiness or ānand. This māyā's network of worldly manifestation also depends on the ātmā. The playful prān is a form of the Lord's energy or Māyā. When the water is calm no waves rise in it, but its contact with wind gives rise to the waves Similarly, the steady ātmā by the flow or expanse of its own energy, gets uncalmed, This unsteady aspect of it is the unsteady prān. As playful waves in water get calmed by a windless sky—so, by the obstruction of prān's flow the prān becomes steady. This calmed prān is the ātmā. True knowledge gets lighted by the steady prān— it gives the wisdom of the ātmā. This knowledge of the soul can be attained by His worship in the form of the self's dutiful acts. Actually the ātmā or true self has no acts of its own, but its acts are thought of, by the acts of the playful prān This moving prān is enacted by the ātmā and through it is seen or presented the world. This prān is the nearest to Him and by it He will get served. Whosoever performs this unfruitive act of ātmā or breath with respect and devotion, attains perfection and by it is discarded material attraction Reaching the parāvasthā of kriyā—become desireless and achieve the greatest of satisfaction. (46)

Text (47)

(Natural religion of the self is best, it is barred from all sins)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

sreyān sva-dharmo vigunah par-dharmāt svanusthitāt
svabhāva niyatam karma kurvan nāpnoti kilbisam(47)

Translation :

Engaging in one's own work, is better than engaging in antoher's occupation, even though it may be performed perfectly. Prescribed duties, according to nature of the self, are never affected by sinful reactions. (47)

Spiritual explanation :

During the performance of kriyā, if the mind wanders out at times, then too it is better than engaging fully in other matters (besides the soul) with a fruitive mind and attracted sight. Such acts are to be feared like death, because without it the fruits will not ripen. Performing or being engaged in kriyā acts, if one happens to die, then, though not availing the eternal position of advanced kriyā—yet it is better, as death will not leave, no matter where one is caught (besides the soul), the fruits will have to be borne of wishful acts and for them life and death are dreaded, but by kriyā- practice for some days — the desires can be sacrificed. This can gradually be experienced by the devotee— more or less —abiding in the parāvasthā of kriyā by meditation, yogic situation and samādhi — the mind does not get attracted outside and thus sins too are not committed.

At first the naturally provided duties should be understood. For it there are two opinions in the modern age. Some say that you must follow the rules of the class in which you are born, whilst others with a more independent outlook are of the opinion that class should be determined

by the capability of the person and he should work accordingly, as that is his befitting work. Although the reasoning is quite true, yet for the common masses it is difficult to decide or understand the actual abilities of the self. So who will decide? Thus it can lead to social upheaval, and work-orders of the society will get disturbed. A single person himself also keeps changing from time to time, but each time the occupation -change is not viable. Instead of causing major changes in society, if everyone follows his nature and engages in work as prescribed for him, performing it as a duty towards the society and a service to the Lord, then whatever his occupation may be; by the grace of God - and as a result of his devotion, he gradually becomes aware of everything and reaches the state of perfection which liberates him by realization of the self.

In this millenium, by the effect of time and age, flaws have appeared in all classes, from the brāhman to the sudra, yet by the power of thought and action all men can uplift themselves, and for it are needed some rules and regulations. Saintly-prescribed rules of religious texts have been made for the good of mankind by giving it much thought and are based on the natural modes which effect every being. But of course, everyone must be considerate towards the other and try to improve himself, rather than oppose the natural laws. It can be clearly understood by the example of a mango tree which has stopped giving fruit and seems useless: if this tree is well looked after—given good manure and watered from time to time, (during a drought), then it can become lively once again and bear fruit. But if we try to change its natural quality and wish for an apple or an orange from it, then we shall have to be disappointed. Similarly if man follows his natural laws of religion and occupation by improving the self all round, then without changing the self and facing disappointment, he can surely attain the fruit of perfection-from where he is and what he is.

The 'Bhrigusamhita' (one of the best texts of astrology)

proves that the brāhman with low acts takes birth in lower classes, whereas the lowest class of being gets born in the highest, respected families by his natural acts well performed. In the 'chapter on administration it is written in the Mahābhārata "Even though (born as) a sudra, if he, by his acts of consciousness purifies the self and conquers the indriyas, then he should be respected like a brāhman." This is done even today. Always it is not feasible to judge (or go) by the standards of birth, if a brāhman does not establish himself by the acts of goodness, then he is not considered as a respectable brāhman, but if a sudra is of Godly acts then he is given the honour due to a brāhman. Peacefulness and self control are qualities that can be developed by all for elevating the self and anyone with qualities should be respected, but at the same time it is proper to let the priest do the priest's work, otherwise there will be no end to the chaos created by the disruption of society.

Now we shall look into the spiritual aspect of it or the internal matter—

'Svadharm' — the religion of the self or ātmā. Establishing the self in the divine happiness is the religion of the ātmā and the efforts made to achieve this ānand are the acts of the (very) personal religion. Most beings have fallen from this religion, they are not aware of the ātmā, therefore the materialistic being makes no efforts to gain the knowledge of the ātmā and thus keeps rotating on the wheel of the world. The way to stop this rotation—By the performance of this religion or duty the ātmā can be understood, and the animality of the human gets discarded by it. As long as the human being does not get conscious of the ātmā, till then he is pulled by the strings of his indriyās and behaves like an animal. These strings pull him into another's religion and are told as 'par-dharma'. This is actually a dreadful state, and being harnessed by the indriyās, it is not possible to leap for the knowledge of ātmā. This only leads to destruction

of the self. Here a question arises, if the ātmā is pure, then how can the religion of the 'ātmā' or the self be imperfect? (or 'viguna'). As the nature (or religion) of water is to cool and fire is to heat, similarly the ātmā is also of a natural or religious aspect which is inserted in it, It can be said that since the ātmā, is beyond 'gunas' then how is it possible for it to be touched by the nature of religion. Undoubtedly the pure Brahm is void of 'gunas', yet by the expanse of His energy in the form of Māyā, the Brahm connects himself with nature and its laws (or its religion). When the Lord takes a form, then too He is the eternal, pure, undesiring Almighty—Who is not bound by action or inaction, gain or loss, [as said (in Gitā 3/22) *"nāna vāptam-avāptvyam varta eve ca Karmani"*] yet, although so, he is engaged in work. He has no wish to fulfil, still a wish of the unwishing is told by the yogi as the possible explanation of His occupation. Says the Mundak Upanisad —

Yathā sudeeptāt pāvakādvisphulingāh
Sahasrsah prabhavante Saroopāh,
tathā-aksārādvividhāh somya bhāvāh
prajāyante tatra caivāpiyanti"

—As hundreds of sparkles result from fire, so from the eternal Supreme Man are manifested many living beings with different aspects, and at the end of the world they are all absorbed in Him or annihilated by Him.

"etasmājjāyate prāno manah sarvendriyāni ca,
kham vāyurjyotirāpah prithvi visvasya dhārini" (Mundak)

– By this Supreme One is the power of prān, the ability of mind and indriyās, and by it are the sky, the air, the fire, the water and the earth which sustains and bears all.

The whole manifestation is a resolve of the Lord or Brahm, but there is no personal matter behind it All happens or results as a wish of the unwishing One This wish of the unwishing is the natural religion of the ātmā This is the Brahm's Māyā or expanded energy, through it the world gets manifested and annihilated When He-

The Brahm presents the self in the universal form then the first vibration or prān appears which is the life-giving breath—

"Prāno-hyesah yah sarva-bhutairvibhāti"

—The Lord presents Himself as the light of prān in all beings

This prān has two concepts—the steady and the unsteady The steady prān is the Great ātmā or the Super Soul and the unsteady is the being. Both these are natural (religions) of the prān The steady prān liberates and the unsteady prān binds. Not being aware of the prān, it causes the worldly ties of the being. Although the being is always worried about the prān, yet he makes no effort to know what it is. This prān flows in and out as the breath. As long as this in and out movement of the prān exists, till then the mind is playful and the prān is uncalm, this gives rise to the fear of death. From the unsteady prān, appears the mind, when this mind becomes wise to the fact that as long as his birth-giver prān- Mother is not calmed, till then there is no hope for it to be happy or rest in peace, then it surrenders to the Mother for its blessings. Until now the being was employed by the indriyās in their worldly acts, not in his very own religion. At the beginning this duty is not very likeable, but keeping the mind aware of it or the breath, all gets put right. Since this prān or breath is united with the being from the time of his birth, so the Lord terms it as the most natural religious act of the being; due to unawareness or lack of practice even if it is not performed very well, then too it is worthwhile, but being busy with the play of indriyās is not good. During the practice of this prān-kriyā, if the mind lacks in concentration, do not get disheartened as practice will make it perfect. When its wandering attitudes are stopped, then sins too will not be committed. Thus getting purified by kriyā acts, gradually the nectarine stage will develop and it will become possible to abide by the parāvasthā of kriyā—all the time. As such the impure

passions which cause the burning desires will fade and vanish in thin air. (47)

Text (48)

(The sacrifice of natural acts is not prescribed)

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

sahajam karm kaunteya sadosam api na tyajeta
sarvārambhā hi dosena dhumenāgnir ivāvritāh (48)

Translation:

One should not give up his natural work, even if it has some flaws. All endeavours are connected with some sort of fault; just as fire is connected with smoke, still it is not forsaken, but is used for light and heat all the same. Similarly forsaking the flaws, we must accept the good qualities for purifying the self. O Arjuna! (48)

Spiritual Explanation :

That work, which has been provided to us from birth or the kriyā (which is availed by the Guru's words)— is the all time duty of all. (O Lord)— It cannot be fully well done at the start (the Kriyā), but because of the flaw it must not be left. Whilst lighting a fire, a little smoke rises at first and burns the eyes, but later — satisfaction is had by the cooked food. Similarly, at first it is a difficult task to hold the mind on the ātmā, but later great satisfaction is procured from it— just like the food cooked on fire, and the difficulties are forgotten like the smoke.

The most natural act is that which starts right from birth, it is the act of prān, thus the prān-kriyā is the simple and natural duty of man. As long as the living being does not get born, his independant act of prān movement is not established. The prān is there, but it is connected with the mother, from where it keeps getting all that is needed The prān of the being, prior to this flows within the

susumnā, thus the baby in the womb has an aware aspect of knowledge. As soon as he gets out, the flow of his breath or prān is also thrown out through his nostrils and gradually he becomes worldly conscious. At the start, the prān's outward flow is somewhat mild and the internal flow is not totally obstructed, thus some babies are wise to their previous aspects of life. Depending on the prān's unification with the outside air or breath, the previous memories fade away and whatever is seen or known of the material world, becomes that which matters. The internal flow of the prān is the pure and natural act, on wandering out it becomes faulty, yet it is not proper to forsake it. Knowledge of the self cannot be attained by forsaking it. Prānāyām is the art of making this outflowing prān introvert. But it is not easily done and neither is it very pleasing to do, thus many cannot perform it in a perfect manner at the beginning. As a result they get discouraged, but still it is not proper to leave it. This kriyā can be said to be the best way or procedure for making the prān introvert. Therefore, wishing for the benediction of the self, the sādhak or devotee must be determined in his acts of duty, no matter how uninteresting it seems. All efforts for work, at the start have some flaws, but whoever takes the pains, becomes successful and enjoys the fruit. The spiritual happiness obtained by kriyā-acts, can soon be experienced by the effortful devotee. He, himself can understand the difference between his unsteady, peaceless, worldly mind, prior to engaging in sādhan and the steady, peaceful mind after the practice of sādhan.

From birth, by the outflowing movements of the prān, the being's awareness of the body starts and with it are connected the helpless pains and aches of the body. like the baby that can simply cry—whose insight or internal connection gets cut off and he is not fully aware of the outside. This painful start of life is the 'sudra' aspect of all beings. Later, when he is accepted by a Guru and

he learns the prān-kriyā for making the self introvert, then his materialistic attitudes are slowly replaced by different attitudes. At the beginning the sādhak expects much and he also wishes to show off any virtues that he might have gained. This is the Vaisya or merchant-aspect which engages in work for its fruits Advancing further, as per the warrior class or the ksatriya, one has to prepare for war. This war is launched for piercing the ties of the heart, the sādhnā for it has to be learnt and practiced, whichever act is required for winning this battle is taught by the Guru, as it is his natural work at the time. At this time the acts become prolonged and more powerful compared to the acts of the 'vaisya' aspect Here force has to be used upon the breath. By the act of kumbhak, the air has to be forcefully entered in the susumnā. This is the ksatriya 'Asvamedha-yajna' or his proclamation of worldwide victory. In this way, along with the sādhan of kriyā as power, strength of body and mind will be gained and retained with yogic abilities, on the other hand the internal enemies will have to be fought. The mind may get weak, but still it will not do to show the back on the battle-field. It will be against the natural religious laws of the ksatriya. Sticking in this way, many virtues will be gained, and one after the other, the yogi rises from cakra to cakra of the spinal-cord winning over (basic) elements or conquering other kingdoms (as it is termed). Thus the yogi becomes unattached and utilizes his powers for the purpose of good, this is the Godly aspect, and guiding others on the path of goodness is the best form of giving Penetrating the ties of the heart the ksatriya nature of acts comes to an end and the yogi attains an all round steady form. He becomes peaceful, charitable, self-realized and a conquerer of the indriyas, thus he establishes in the sahasrār and enjoys the divine happiness. The mind is freed of all desires and resolves. Such a desirless, free mind, cannot be achieved by any sort of force, it naturally sacrifices all, and ultimately the self. This is the Brahm aspect of

the brāhman, it is the last and highest class which gains all the rights. (48)

Text (49)

(The yogi's perfected stage by self-control and renunciation in the mode of goodness or 'sattva')

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ ४९॥

asakta-buddhih sarvatra jitātmā vigata-sprihah
naiskarmya siddhim paramām sanyāsenādhigacchati (49)

Translation :

[How the faults of the performed acts are dropped and how the good qualities are attained is thus told]

— 'Asakta' is the unattached mind or 'buddhi'

'Jitātmā— is the one who is void of egoistic self. Vigata-spriha — is he, who is without material desires. Renouncing attachments and fruits or desires is the renunciation in the mode of goodness. By it, as said in the previous text, the attachment to work for its fruits is sacrificed, and in this way purification of the inner-self by renunciation of all acts is achieved. Acts performed with the sacrifice of fruits and attachment should be understood as being renounced, because they are not engaged in, by the doer, for their material fruits or personal gain. This has been told in the fifth chapter, as— " naiva kincit karomiti" in four texts. By the renounced order or 'Sanyās' mentioned in this text the great "naiskarmya-siddhi" or perfected stage of renunciation is achieved by the non-reaction of action. This is described as "sarva karmāni manasā sanyāsyaste sukham vasi" in the fifth chapter. (49)

Spiritual explanation :

Do not get attracted by anything, in the present and always abide by the parāvasthā of kriyā winning over the

self - by the act of ātmā-fighting it out, and staying in the kriyā's parāvasthā, when all desires are sacrificed naturally then nothing is done for attaining fruits— as no wish is there to wish for, rather all that there is — is received. This is the perfected stage, thus He who is the Great or the form of Brahm— is the doer although He is not the doer, similarly all wishes are fulfilled— though they are not wished for. This is the 'Siddhi' perfected stage, and the 'Sanyāsi' who does not do anything which is not necessary, even if it is wished at present— such a fixed intelligence develops in the parāvasthā of kriyā.

Getting used to concentrating on the ātmā, outside matter ceases to attract, but at the start, this has to be forcefully practiced. By the acts of kriyā when the parāvasthā is attained, then due to becoming victorious over the indriyas — material desires do not exist. Such a stage of perfection is reached by performing the dutiful acts of the self and offering them to God. Then all gets done by the wish of the unwishing, but all acts are done without attachment or expectation. Thus the doer is not the doer, but all is done well. It seems as if someone does all the work of this undesirous being. This is told as the 'naiskarmya siddhi'. This sort of renunciation of acts results due to the wishless state, yet they get the fruits that are received by the fruitive acts. It is common for the ordinary person to get gratified by receiving his desired fruits of work, but the highly placed yogis do not get distrubed or overjoyed by not receiving or receiving anything.

At the beginning the kriyā acts will have to be practiced, by it, gradually the mind and indriyas get less attracted to material. This success is achieved through the acts and by it is developed interest and want for the knowledge. This knowledge is by the parāvasthā of kriyā. When this parāvasthā can be attained by wishing and stays for a long time, then the said 'siddhi' or perfection by non-reaction of action is achieved. Such a perfected yogi

gets unattached to people, wealth, house, family etc. He gets self-controlled internally and has no desire for enjoying anything of the body or of the world, rather life and death are also immaterial to him. His unimaginative mind fixes in the true form of ātmā, this fixed state of intelligence is the highest perfectional stage of renunciation Always abiding in the parāvasthā of kriyā, in this manner, the Brahm or God gets experienced as the omnipresent (49)

Text (50)

(A vow to show the way to this perfection)

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

Siddhim prāpto yathā brahma tathāpnoti nibodha me
samāsenaiva kaunteya nisthā jnānasya yā parā (50)

Translation :

[The aspect of Brahm, which is developed by devotional knowledge is told in six texts]

O son of Kunti(Arjuna) learn from Me in brief how one can attain the Brahm or the perfected stage of non-action, *by acting in the way which I shall now summarize.* (50)

Spiritual explanation :

Thus attaining the Brahm, how the highest perfectional stage is gained — know that. Fixing in an eternal way and visualizing the Brahm by the aspect of Brahm in Kriyā's parāvasthā — that advanced stage, beyond which there is nothing besides the Brahm.

Acts are (born) performed by joint effort of intelligence, mind and indriyas. When these stop the performance of acts then only perfection by non-action is possible Here the Lord will speak of the Sādhnā by which this perfection can be reached. Knowledge and the

ultimate end of knowledge— Knowledge (of truth) is by the visual of Brahm or God, and by fixing in the form of ātmā which gets possible in the parāvasthā of kriyā Eternally staying by the parāvasthā of kriyā is the highest perfection. Knowledge takes the form of the knowable thus both are the same Similar to the sun's rays that enter the house through a door, hole or window is the living ātmā which enters the body-mind-intelligence and indriyas. These, by themselves are not naturally (or religiously) alive, but only due to the aspect of the living ātmā or 'chaitanya' they seem to be living. Thus, although the ātmā proves its properties, yet only when the flaws of name and form are discarded and detached from it, the actual understanding of the ātmā develops within the self naturally, no efforts are needed for it, but efforts have to be made for the removal of nurtured ignorance about the body and the soul. All thoughts cease in the parāvasthā of kriyā, because a 'free of all' position is the Godly position When the duality of yes and no gets extinct, then God is accomplished. How to attain such a free state of mind is being explained. (50)

Text (51)

(The highly perfected being's devotion to knowledge)

बुद्धया विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

buddhyā visuddhayā yukto dhrityātmānam niyamya ca
sabdādin visayāms tyaktvā rāga-dvesau vyudasya ca (51)

Translation:

Being purified by true intelligence (in the mode of goodness) and controlling the mind with determination, giving up the objects of sense gratification (sound etc), get freed from attachment and hatred (and establish the self in the form of Brahm) (51)

Spiritual Explanation :

Establishing the mind in the parāvasthā of kriyā and fixing in the Brahm aspect of ātmā with determination is known as discarding desired fruits and sound etc. by holding the mind in meditation resulting in samādhi — as such (likes and dislikes) desire and hate do not exist in the parāvasthā of kriyā.

By sādhanā (or practice) the perfectly devoted person attains 'siddhi' or perfection by non-reaction of action. Such a person has the qualities of —

(1) a pure clear mind— by the intelligence of which he has a fixed determined understanding of the ātmā and nothing besides it is his want.

(2) 'Dhriti' — The steady position gained by prānayām etc , obstructs the (outward) attitudes, in lack of which the body and indriyas (mind) etc. keep wandering, but by making the prān steady the mind's steady intelligence fixes the self naturally in the ātmā. Holding this position is the 'dhriti'.

(3) Sacrifice of sound etc. or the matters of the senses— The practice of yoga makes the sense-organs introvert thus outward matter is not accepted by them.

(4) Sacrifice of likes and dislikes— he is indifferent to worldly attachment, this attitude can only develop when the mind gets well absorbed or negated In the parāvasthā of kriyā the mind becomes silent and still, void of resolves and passions, sacrificing all, it becomes capable of attaining the Brahm or the Lord. (51)

Text (52)

(How the true aspect of Brahm gets attained by the perfect devotee or the 'Param-Hans')

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं संमुपाश्रितः ॥ ५२ ॥

vivikta-sevi laghv-āsi yata-vāk-kāya-mānasah

dhyãna-yoga-paro nityam vairãgyam samupãsritah (52)

Translation :

Living in a holy (secluded) place, having control over body and tongue or eating less and speaking less, being connected with the divine by yogic meditation or by it— staying in a trance, living a firmly renunciated life or at least trying to do so, gets elevated to the position of self-realization. (52)

Spiritual explanation :

Always stays internally secluded, eats less, speaks only when necessary, does not lift up his head with pride but stays humble, controls the mind from temptation, staying by the self-performs kriyã — learnt from the Guru. Does 1728 prãnãyãms daily and at times engages in 21736 prãnãyams Thus has to be occupied with it all the time— this naturally happens by regular practice of kriyã, by this sort of sãdhan, nothing else is desired ever — most naturally. This is the renunciation by which one is the truly renunciated

For attaining the ability of self-realization the devotee must—

5) Stay in a secluded place, without this, it is not possible to concentrate the mind in meditation, but more of a nuisance are our indriyas and mind To control them the prãn should be made steady, this silenced prãn elevates to the unselfish position where the 'I and my' do not exist This is told as staying in solitude or by the self Lacking this type of a solitude simply by staying in a place where others are lacking, it is not possible to become lacking in desire, hate, anger etc

6) Eating less is also of benefit to the sãdhak, eating much makes the sãdhak lazy and sleepy, the mind gets overcome by ignorance, therefore eating and sleeping have to be restricted Says the great saint Kabir—

'neend nisãni neecha kee, utho Kabirã jãgi,

aur rasãyan chorakar, rãma rasãyan lãgi.'

— Sleep is a characteristic of the ignorant involved in the lowest mode of nature– tama(Those who can elevate the prãn high– overcome sleep). Stay up, by the aware position, and leaving the ordinary, taste the cocktail of Godly ãtmã

A cocktail is made by the blending of two or more liquids— this gives it a new or different taste In the world too, we keep changing our state of being by our efforts effected by our desires A poor man can thus become rich, or the unknown can become famous. But, says Kabir— stop all efforts for different enjoyments and engage in the blending of the Godly cocktail (Ram-rasayan) by which the tied being gets released and blends with the ãtmã. This cocktail is the parãvasthã of kriyã which is prepared by the blending of kriyã acts of yoga. Thus prepare it to enjoy it.

(7) Restrainment of the self (body, mind and word) Prominence is given to the body by the beautiful, the strong and the rich, they are proud of their beauty, strength and riches, but the truth is, that the body is the most vile and lowest of all things. Those who lack in true knowledge, can only be proud of it. Thinking of what can become of it in an instant — none who is wise, can be proud of it, giving it a thought and being effortful in the practice of sãdhan — the body can be brought under self-control

Restraining the mind — Holding the mind within the self and not letting it attract outside is control of the mind. Control over words or the tongue is practiced by holding the tongue at the base of the palate and concentrating on the different cakras or points Useless speech is also to be avoided, by it desires decease and by the saving of energy the mind can concentrate better on a single subject This leads to perfection in acts

8) Meditation and yoga should be practiced every day Our mind is always inflicted by unlimited ideas, these have

to be discarded before blending with the yogic aspect. The entry of these ideas or attitudes is banned by particular concentration of the mind, and proper concentration of mind gets possible by the act of prān, thus engage in the practice of prānāyam for a long time— everyday. Those who do 1728 prānāyāms now and again and sometimes regularly repeat 1728 prānāyāms for a few days to complete the cycle of 21,736 prānāyāms, taste the nectar of kriya's parāvasthā. Being occupied , thus, in the acts of kriyā, its advanced stage can be attained daily

(9) Renunciation — As a fruit of the abovesaid acts, nothing is desired except the Brahm or the Lord This is termed as the 'vairāgyam'. (52)

Text (53)

(The capability of attaining the Brahm)

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

ahankāram balam darpam kāmam krodham parigraham
vimucya nirmamah sānto brahma-bhuyāya kalpate (53)

Translation :

[More about it is said] One who is without false ego, false strength, false pride, lust and anger, who does not accumalate material things and even if they are forced on him, he is peacefully unattached to them. Such a person, with the concept of the self as Brahm is of a determined nature, fit to attain the Brahm. (53)

Spiritual explanation :

False ego, strength, pride or thinking no end to one's self, wish and anger, attachment to all things, discarding all the above mentioned by concentrating on nothing but the Brahm in the parāvasthā of kriyā — by which even the 'I and My' get dismissed — all (advanced) sādhaks can experience this, this is the peace, the end of kriyā— doing it for long, gradually a form of Brahm is attained

10) Ahankār — should be understood as the knowledge of the body and the indriyas as the self. Such ego has to be discarded (Shankar)

11) Bala (Strength) — which is of passion and desired lust is not proper, that which is against law and unworthy is fit to be dropped.

12) Darpa— not giving heed to religion, thinking much of the self by becoming a yogi – pride can drop the sādhak from his high position.

(13, 14) *Kām-krodha — In the impure mind rise many* material desires, and not achieving them, gives rise to anger (and disgust)

(15) Parigraha — The endeavour to acquire sense objects is not there , but for the upkeeping of the body something is required. Accumulation of wealth even for religious acts is not good. (Of course this is possible only by the renunciated sanyāsi).

(16) Nirmam — The mind has to be made unattached by dropping the attaching attitudes. As long as attachment exists, sorrow and joy will keep distracting the mind.

(17) Sānt — discarding material conception, the mind can become peaceful and steady, lacking such an *unagitated mind, it is not possible to gain* the capability of attaining the Brahm or the Lord.

Total concentration on the ātmā with an undeviated mind gets possible by the practice of regular kriyā-acts. By it, attachment and attraction get forsaken, even the 'I and My' get lost and by the total effect is begot the peace by which no wave rises in the 'chitta' and thus is begotten liberation from all

A yogi of this category unites so with the Lord that he becomes One with Him (53)

Text (54)

(The attainment of pure devotion to God by the Brahm-bhuta or the one fixed with determination in the aspect of Brahm)

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

Brahm-bhutah prasannātmā na socati na kānksati
samah sarvesu bhutesu mad bhaktim labhate parām (54)

Translation :

[Fruit of the determined aspect of 'I am the Brahm' is thus told] — One who is transcendentlly situated in the Brahm does not have the conception of the body-ego, thus he never laments nor desires for anything , he is of a happy nature and is equally disposed to every living entity, thus being indifferent to love or hate (the disturbing elements), he sees Me in every being and thus attains the highest love for God told as 'bhakti' (54)

Spiritual explanation :

Knowing the self as Brahm, his ātmā is ever happy, since he does not see or get attracted by anything other than Brahm — he has nothing else to think of either, seeing or wanting a thing — develops the wish to gain it, but since he sees nothing but the Brahm— he desires nothing. In every thing he sees the kootasth-Brahm— in the moving and the unmoving, everything gets self experienced Believing in the Master's words, staying within the self involves always in kriyā-acts, knows it as the most profitable of all acts and believes in it

The symptoms or marks of a transcendentally situated person who attains the form of Brahm are told here — In the parāvasthā of kriyā, when the sādhak unites with the Brahm, then his internal self is always happy, because his material desires are sacrificed, he has no efforts to make for them and knowing them as immaterial he does not lament for anything destroyed or lost Seeing the kootasth

in all, he is equally disposed to all He,who is attentive of nothing but the Brahm, cannot wish for any material gain In his sight there is no other gain. In parāvasthā of kriyā when he gets intoxicated by his divine position he situates in the spiritual ānand and the world is simply non-existent for him. In the advanced state of parāvasthā, when he reaches the highest form of the Godly aspect, then too he is not perturbed by it He sees the happy form of the Lord in all living and unliving things. He does not bother for the gain of wealth and does not get distracted by seeing the loved ones, nor is he disturbed by physical or mental ailments even if they happen to pass by him. He is simply set in his act of holding the self-realized position, so that he may not slip down from it. He understands 'all time acts of kriya' as the profitable ones and by doing so he sees the kootasth all over. Without seeing the Brahm as omnipresent, none can see all as equal and have an equal feeling for all The nature of this equal disposition depends on the purity of the inner-self which depends on the amount of kriyā done This purity cannot be achieved as long as desires exist, and as long as the prān is agitated the mind will be desireful. Thus the prān has to be handled or controlled first, by it the mind will get calmed and the steady prān and mind will lead to self-realization which is the perceptible experience of the ātmā, 'I and My' get absorbed in it By this unseparated aspect is the knowledge and the liberation This is also the highly devoted 'bhakti' but it is not easily availed. Although so, says the saint 'Tulsidas' that this final beatitude or 'bhakti' approaches the being by itself if he engages in chanting the names of the Lord or Rāma (with devotion) —

"Ati durlabha kaivalya parama-pad,
Santa-purāna-nigama-āgama-vad.
Rāma-bhajat soi mukti Gosānee
unicchita āvai bariāee."

Every sādhak can understand that such a difficult to

obtain concept can be attained by parāvasthā of kriyā Yet, without a totality of sacrifice or renunciation, the perception of inlaid true knowledge is not possible The desirous mind creates unceasing problems, but being engaged in the kriyā of ātmā and chanting the Lord's name by it (or the breath), the ever-aware sādhak automatically rises to the parāvasthā and gains the knowledge of final emancipation. The sādhak cannot exactly know how he came by it, thus it is difficult to explain also. Commonly, when a thing is attained, the mind gets pleased, but those who attain and situate in the parāvastha of kriyā ,— the active power of their chitta gets arrested by a particular magical art or faculty, thus no concept rises besides the One which is there — and that of course, is of the Lord God, as such nothing can attract away from the Brahm. This wealth is such, which creates no ties or enemies and due to the chitta's totality of calmness, no diverse attitude rises. This euqanimity is identified as 'bhakti' or the highest form of Godly love

Says the Bhāgavat —

Sarva bhutesu yenaikam bhagvad-bhāvam-iksate,
bhutāni bhagvatyātmanyesa bhāgvatottamah

— He who can see the One (aspect of) God in all beings and all the beings in the Super-soul of God is the one who is equal to God.

— This matter cannot be a subject of analysis in the parāvasthā of kriyā, because the state of parāvasthā is void of all beings Yet, in the advanced stage of parāvasthā of kriyā, the One ātmā exists in all beings and all the endless aspects come to a complete end within that One ātmā (54)

Text (55)

(Liberation or the knowledge of ātmā's form by true devotion or 'bhakti')

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

bhaktyā mām abhijānāti yāvān yas cāsmi tattvatah
tato mām tattvato jnātvā visate tad anantaram (55)*

Translation :

By true devotion one can understand Me and realize My form, thus knowing Me as the omnipresent, the ever-existing, ever conscious and ever happy bliss, having a conscious knowledge of Me and by elevating the self still further, he enters My eternally happy form. (55)

Spiritual explanation :

In this way— by humble devotion one can know Me as I am, whatever is there is (by) Me and whoever is there is Me— attaining a form of Brahm by kriyā and after it knowing My actual form absorbs in Me, Later—

Acāryā Shanker has said — "The efforts made for maintaining a regular flow of spirituality are termed as faithful adherence to knowledge. The devotion to

*Some sects announce this text 55 as that which establishes the prominence of true devotion or 'bhakti'. Of course, it is the prominent One, or else by what power can man try to reach the Lord.

Says the Bhāgvat — "tattvam yajjnānam-advayam"

—That unparalleled form of knowledge is told as the personification of God by those who have the actual wisdom of it. The unparalleled is that to which nothing can be compared, it is one of its kind in the universe, thus the worth knowing—and its knowers are just the different aspects of the same knowledge. By the essence of this knowledge is known His form. In the Gitā the Lord speaks of the knowledgeable as the best of His devotees — jnāni tvātmaiva me matam". In my opinion the one who is knowledgeable is a form of Me only, why it is so, is thus told— "āsthitah sa hi yuktātmā—his ātmā is united with Me, by (the act of)yoga. He solely depends on Me and thus obtains none other than Me— as the highest blessing. He sees all as equal "Samah sarvesu bhutesu" thus he is the 'Brahm bhoot purus'—a form of Brahm.

knowledge and the devotion to work are contrary to each other, then how can the acts of kriyā be the source of this stream of knowledge? It is improper to think that by the practice of kriyā-acts knowledge will be gained. Knowledge is attained by the self ātmā. The ātmā is the sole essence of all knowledge. It is beyond creation and destruction. It is self-existent and self-lighted Trying to light something which is self-lighted, is just a useless effort".

Prān is the Super soul's expanded energy of Māyā—the illusive Getting born by this power of Māyā, there is no end to the imaginative ideas of the mind. These imaginations are nothing but the vibrations of the prān By the power of the illusive the false seems to be the truth Curbing the vibrations of the prān by the acts of kriyā, the illusive attitudes of the mind are rooted out, and the light of the ātmā gets visible. It is not that this light was not there previously, it was, it is, and it will be It can be well understood by the example of the lighted Sun, the face of which gets veiled by the clouds, but it does not mean that the sun is not present, it just seems to be absent due to the clouded nature. Similarly due to the imaginative nature of the mind, due to the rise of its attitudes the ātmā gets unseen But by giving it a little thought, we can know that if the ātmā was really not there, then the mind and the senses would not be able to grasp any of their wanted subjects. The working of these organs, proves the existence of the ātmā Thus for that which is already there with us, why do we need to make efforts for obtaining it ? As such sādhan or efforts are not needed to gain the ātmā or its knowledge. Then why are we repeatedly told to engage in sādhan? The cause is the defective mind. Although we have a thing, yet if we are not conscious of it, then it is quite natural to go on a search for it, and thus different activities are started Once the mind becomes recollected and calmed then only we become wise of the fact that what we were searching and

researching lies at hand only. The ever-true, peaceful and unchanging form of ātmā is self-proven, but due to the disturbed mind we are not conscious of it. This distrubance of mind is caused by the vibrations of the prān, therefore the scriptures, the saints and the Gurus (or teachers) speak of making the prān steady; by the prān's steadiness the mind's illusive powers will subside and then you will forever situate in the form of the ātmā; your peaceful, pure unchanging and undefected aspect will not get impurified, uncalmed or defected by anyone or anything. By calming the vibrations of the prān, memory gets revived — for it the ways and methods of sādhan have to be depended upon. It is worthwhile to know how the prān vibrates and how it becomes the defector mind, and thus engaging in the worldly matters how it manifests the world through the indriyas. Though the worldly aspect is untrue, yet it has a naturally flowing stream of self perfection. Knowing the steps by which the prān turns worldly, and being able to take the mind away from material by unworldly aspects or acts, and riding it on the opposite flow of current—the mind along with the prān absorbs easily within the ātmā. Only the unsteady in-between position is the stage of the dream-world, otherwise in the beginning and at the end exists that One—ever-existing truth. Getting introduced to this great truth, the being is released from all his ties and reaches a Godly height. This is the contrary aspect of devotional joy; on reaching the opposite place of spiritual divinity Man and nature become One, the ātmā's situation in the undefected form of the true self is the liberation. By it is pronounced the Oneness of the Super Soul with the individual soul. This undual form of ātmā is its actual form. It is untouched by birth, death, age etc., knowing this fearless grandeur of the ātmā, the 'being' as separated form ceases to 'be', and becoming conscious of the eternal ātmā he unites with it and establishes in the true self. The ātmā is beyond name and form, it is sky-like. It is told as the 'Supreme

Man'. Having a true knowledge of this is mentioned as the fourth type of devotion, it is more enhanced than the other three forms of Godly devotion or 'bhakti' By it is known the 'I' as it is, and it also gets understood that nothing is other than the 'I' or separate from it. This is knowing 'Him' as 'He' truly is. By such an experienced form of aware, conscious knowledge the 'I' and the 'My' cease to be, the ties of the heart are released and God is known as One with the being, the differences get dissolved. As such, knowing the 'I' and absorbing in the 'I' is the entry into the Great Soul or His eternal form. (55)

Text (56)

(The liberation of the Godly surrendered)
सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥
sarva karmãny api sadã kurvãno mad-vyapãsrayah
mad-prasãddd avãpnoti sãsvatam padam avyayam (56)

Translation :

(A conclusion of the abovesaid matter of 'moksa')
Though engaged in all sorts of activities, My devotee, who depends on Me, (not on the heavenly fruits), — under My protection and blessing reaches the eternal highest position. (56)

Spiritual explanation:

He performs all activities and surrendering to Me or abiding in the ãtmã does acts of kriyã — achieving spiritual happiness by regular performance of such acts and always staying in the parãvasthã of kriyã — becomes imperishable by reaching the Brahm.

Becoming fully purified the internal self too gets cleansed and rid of all impurities, thus the meditational aspect of the devotee rises high and he is unable to perform

outward activities This is his renunciation from acts. In this condition, no other attitude besides that of the ãtmã appears in his mind But here the Lord is speaking about the one who is not that well purified and who has not achieved the deep parãvasthã of kriyã as yet, or due to some previous fruits of acts—his mind is not that clear and thus as a result he has hardly any chance of elevating himself. How such a person can achieve a pure mind by his acts and surrender fully to the Lord is thus told. The devoted sãdhak who has to perform all worldly duties but his mind is on the Lord, never loses a chance to do his kriyã-acts and is ever aware of his prãn's movements and keeps his mind always on the 'cakras' or points of meditational practice, achieves a steady, purified and happy disposition in due time — thus surrendering at the feet of the Lord. Due to some destiny, if one is unable to purify the internal-self totally and by it gets tempted at times (engaging in banned acts), he too can attain the Godly position, if he engages the self in Godly thoughts and determined aware consciousness or acts as prescribed by His Guru. Always remembering the Lord places the mind in a steady, happy disposition. This is another form or name of 'bhakti'. By such a devotion, the mind gets controlled and natural renunciation develops. Thus obtaining knowledge(the parãvasthã of kriyã) the devotee gets an entry into the imperishable, happy abode of the Lord and is gratified. (56)

Text (57)

(Be always aware of Me, by yogic intelligence)
चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥
cetasã sarva-karmãni mayi sannyasya mat-parah
buddhi-yogam upãsritya maccittãh satatam bhava (57)

Translation :

(By the performance of daily duties the Lord can be achieved, thus it is said) —

Offer all acts to Me and depend on Me only Thinking of Me as the worth gaining, be conscious of Me in all your activities and perform them as if you are offering to the Brahm (by fire of Brahm — " Brahmārpanam Brahm-havih" mentioned in Chapter IV). (57)

Spiritual explanation :

By the understanding (of the internal self-chitta) that all activities are performed by the Lord, your acts get nullified, because somebody else is doing them, you are not doing, so such acts of yours are null and void — Matparah — Always being conscious of the ātmā and engaging in kriyā; by consolidation of the mind, with a steady chitta-abiding in the aspect of parāvasthā too, can perform all acts, it is a wonderful state of the (saints) yogis which gradually develops by the acts of kriyā

— If acts do not produce fruits, then they are– as if not done. If acts are done with an unselfish — unattached mind, then the doer has not to bear the fruits of those acts. Knowing this from scriptures, understanding it from the Guru and by thought, the good and bad fruits of acts do not become binding, but the feeling should be that the Lord is the doer not I In such a case the acts are not your's, thus you are not the doer How can this feeling become natural ? For it one has to become 'Matpara' or always be conscious of Me or the ātmā The mind of the person who is ever engaged in kriyā, does not get attracted by anything, it becomes fixed Not getting united with Him in this way by yoga, the mind is let loose and a scattered mind cannot consciously think of the Brahm Whoever turns to the Lord has to have a consolidated mind which is happy within By such a state of self satisfaction, all the work of the united, intoxicated yogi in the parāvastha or the advanced state of kriyā gets done by

a wish of the unwishing. It is a wondrous state which cannot be understood without achieving that stage. Absorbing all intelligence (an assembled form of all attitudes in a collected mind) is 'buddhi-yoga' (or uniting by intelligent knowledge) A fixed mind in the parāvasthā of kriyā is buddhi-yoga which unites with Him. Thus (no other exists and) all is seen as similar. This united form of the chitta's equanimity is 'maccittah' abiding by Me. This leads to 'matparah' The way to attain this stage or always being united with the ātmā is ever-engaging in the act of kriyā This is the forever surrendered condition of the devotee which was talked about in the last text. Calming the prān by the acts of kriyā gives rise to a fixed state of mind and the intelligence which is born of it does not differentiate between gain and loss, victory or defeat etc — rather no disturbance of mind occurs by it, it is left unnoticed Due to this equanimity of the mind all acts of the sādhak are offered to the Lord, He has no ego of the body (as the self) or the knowledge of mine and your's As such all acts or work of the constantly united one . get automatically, sacrificed. He who is perpetually in My consciousness has no other conception, his only concept is of the ātmā This is the 'maccitta' aspect which makes the essence of all knowledge clearly understood But this aspect is not possible to gain as long as impurities of mind or chitt do not leave. Total surrender gets possible by the intelligent mind's unity with the soul, and the best way of attaining and maintaining this unity is by kriyā-yoga. This act is not binding like other acts and by it only, the mind gets purified and steadily fixed. (57)

Text (58)

(Bad effects, sorrow and pride are destroyed by the intoxication of the ātmā)

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

mac-chittah sarva-durgāni mat-prasādāt tarisyasi
atha cet tvam ahankārān na srosyasi vinanksyasi (58)

Translation :

Becoming conscious of Me, you will cross all the obstacles of materially conditioned life, by My grace If, however, you act in the opposite manner due to false ego, then you will fall from your manly acts (58)

Spiritual explanation :

Always remembering Me, by the act learnt from the Master,(if) one gets surrounded by enemies in a fort the mind will get liberated by it. Yet, if you get carried away by the false ego (of the body) and do not listen to Me, then you will die, rather your position will be changed — you will get born again — listen to Me, the intoxicated One.

As soon as the 'I' gets surronded by the material atmosphere, the mind gets caught by the false ego, and becomes the doer-himself. The blessing of the Lord is received by the I absorbing in the genuine T. All destruction is destroyed in this state The six enemies (indriyas and their leader) placed separately, wait with eagerness to catch hold of the mind, therefore total surrender will have to be practiced so that the mind does not have to depend on any enemy. The internal mind will have to absorb in Him. If the prān is outwardly involved, then with its movements, the internal self will also get whipped, giving rise to a foamy lather of passionate attitudes, and in such a condition the chitta will get surrounded by it and see nothing but the passions Such a chitta or internal self will never attain peace and purity and never will it be able to enjoy the happy form of ātmā. Falling from the religion of this ātmā, the being has no hope of getting His blessings. This religion is the religion of the actual self, it is the liberator from life, old-age and death, and it is the giver of peace Not being able to tie the mind with this religion, it is impossible to

experience His kind blessings. To the same effect is said in the 'kathopanisad'

" Tam-akratuh pasyati veeta-soko,
dhātu-prasādan-mahimānam - ātmanah "

Thus, even to surrender to the Lord, is needed effort of the man, but the efforts are also by the Godly power. By the connection with the power of the ātmā, the connection with the world can be disconnected Self-realization is a result of such super efforts. Whosoever will try and keep this connection alive will reach the perfection Yet there is nothing to become proud of, because it is by the energy of the Lord only. Those who are consciously involved in kriyā all the time, are sure to attain the parāvasthā of it. In this kriyā's parāvasthā the being's individual entity unites with the Lord and becomes one with Him. As such Lahiri Mahāsaya has preached about the constant performance of kriyā with the mind or chitta well concentrated on the ātmā. It seems impossible to release the self from the fort of the six enemies (indriyas and mind) and the previous ties of the concepts of the self. A release is only possible by becoming 'maccitta' or always being consciously aware of the kootasth. If due to our ego, this prominent matter is not given heed to, or followed as per the teachings, then there is no end to destruction by way of repeated births and deaths. Abundant blessings of the Lord are bestowed on those who abide within the true self with the intelligence and the mind, but prior to reaching the hidden treasure, the mind has to forsake all hopes, all imaginations and become utterly destitute. God's mercy is showered on the self-less poor. (58)

Text (59)

(The being's dependence on nature)
यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

yad ahankāram āsritya na yotsya iti manyase
mithyaiva vyavasāyas te prakritis tvām niyoksyati (59)

Translation :

If you do not act according to My direction and dishonour Me due to false pride, then you are sadly mistaken, as your 'Ksatriya' nature or the warrior in you will engage you in warfare. (59)

Spiritual explanation :

If thinking much of yourself, you do not practice kriyā, after all why should I — Yet , by my wishful fruits I shall go to heaven and to high planets — I will have this and that, all these business-like thoughts are not true, but enacting according to them as per nature, repeated births will have to be faced and then helplessly this kriyā will have to be taken up — when besides sorrow no steady happiness will be gained.

" I will not engage in warfare" you shall not be able to stick to this decision of your's, as your nature of a soldier (by birth) will engage you in it. Every being is a slave of nature. I do not need self-realization. By my good deeds I will attain heaven, I am not prepared to take up the burdens necessary for the realization of the self", such quotes will not work. Repeated pangs of birth and death will one day make us bow to the acts of self-realization. Those who have attained a mixed nature of 'rajah' and 'sattva' by the concepts of many a lives, cannot involve in worldly attachments alone for a long time, their own nature will drag them in the search of the ātmā. Thus why do you turn away from your nature of war or from the efforts which you have to make for the research of the ātmā. You perform your acts, but be sure not to be wishful for its fruits, then only you will be able to have control over nature. That which you think of, as an impossible task to-day, will one day become easy for you by the practice of kriyā. Your nature will undergo change automatically; it is not that because of your

military-nature you will never be able to calm yourself or become peaceful and still, but at the moment it is not worthy of you. Even if you do not wish to act, your nature will compel you to do so. Thus do not behave contrary to your inborn nature, at this time you cannot sit in meditation like a priest -Brahman, neither does it suit you to think of profit and loss like a merchant and nor is it advisable to behave like an ignorant which you are not. Your mixed nature gets inflated by the aspects of peace and purity at times, but at present you cannot abide for long in the parāvasthā, although you are greedy of it and it is also the cause of your sorrow — it is all quite natural. Yet, at the same time there is no other way to get rid of this sorrow, but the kriyā or the act (war). If you are obstinate and fail to perform your duty or acts (kriyā), then how will you save yourself from births and deaths? At last, one day, when you have borne enough, you will surrender and bow to the Guru, who will show you how to aim, but the disciple must also be worthy (of success). (59)

Text (60)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥
Svabhāva - jena kaunteya nibaddhah svena karmanā
kartum necchasi yan mohāt karisyasy avaso'pi tat (60)

Translation :

[More is told] Under illusion, you may not wish to act now, but compelled by your own natural instincts (of the warrior) that control you, you will have to engage in action. (60)

Spiritual explanation :

Each soul is endlessly bound by his own acts, for example, if you abide by the Brahm, then you will go to the Brahm, if you are attracted elsewhere — then that is

where you will go. If you act well, you will get good fruits. If you act under illusion with attachment to other things and do not abide by your ātmā — then after bearing sorrowful lifes and deaths when you get calmed you will be forced to do this kriyā — because by it is the final beatitude.

The being is fully bound by his previous life's concepts of nature and none has the power to by-pass this law of nature. Wherever there is animated life it is dependent on nature, it is not independent, but in its very true form it is always free because it is beyond nature This true form of life — ātmā is never blemished in any way as it is above all, even beyond nature. Yet as water seen through a red glass looks red, so seeing the ātmā through a particular form of nature, it appears to be one with the natural quality of the being through which it gets seen. By no means can this be changed. When the sādhak attains the parāvastha of kriyā (by its practice) or when the mind surpasses the (aspect of) body, prān, intelligence and indriyas, then it abides in the ātmā and experiences only the Lord, nature and its feelings also fade away. At such a time, though nature exists, yet it is not connected with the ātmā, thus its acts are not falsely attributed to the ātmā. The nature-free ātmā is not in any way effected by the acts of nature. Freedom cannot be had just by saying that I want freedom, and neither can one be tied just by saying that I will stay tied. Faith or devotion and efforts for acts are regulated by the being's understanding which is according to his previous and very previous concepts of acts. One who is of a renunciated nature and also has the concepts of knowledge will surely turn towards sādhan and liberation, it does not depend on his present will Everybody's nature shapes according to his activities and none can contradict it or overcome it. Then where is the being's freedom ? Yes, living as per the individual aspect, the being is not independent . All living beings are harnessed by their nature which gets formed and born of

their acts. Thus as long as the individual aspect of life exists, the being cannot be free. Yet in his true form the living being is pure, conscious awareness — the (living) Caitanya — peacefully calm and formless, thus He has no particular name; getting unified with the activities of nature He binds Himself to material world. Although nature does its acts, still even as such, actually the ātmā does not entangle with it — understanding this deep truth the being gets established in the true-self.

Mukhābhāsko darpane drisyamāno
Mukhatvātprithaktvena naivāsti vastu,
chidābhāsako dheesu jeevo'pi tadvat,
sa nityopalabdhi-svarupo' ham-ātmā.
yathā darpanābhāva ābhāsahānau
mukhan vidyate kalpanā-heenam-ekam
tathā dhee-viyoge nirābhāsako yah,
sa nityopalabdhi svarupo'ham-ātmā. (Shankar)

— As the reflection of the face seen in the mirror is not other than the original face, so the semblence of the soul or ātmā's reflection (the living being) seen in the mirror of mind is not other than the super soul or Paramātmā. I am the eternal form of that known self or ātmā.

As the reflection is absent in the absence of a mirror and that which exists is the unimagined form of the face, so, that which exists as the reflectionless, unimagined One, in the absence of the mind's mirror is the eternal form of the known self-ātmā, and I am that 'I'— the ever knowable

Over-riding nature and natural acts all the time is not possible, thus natural activities carry on, as per nature, but the ātmā stays aloof all the time — knowing this and being aware of it, the ātmā or the self can get freed from the ties of nature

Due to this habitual nature if the being is attracted towards material or is passionate, then he has to undergo pain and suffering as a consequence of his unfulfilled

desires When he gets quite fed up with it, then he gets interested — naturally in the acts which can make him introvert or release him from the sorrows of birth, old age and death Thus, the good Guru suggests to pave the way of liberation without delay. If you are lazy and not yet interested in the acts of kriyā then you are bound to have more to bear. Still, when you have had enough of the worldly pangs, your 'citta'(internal self) will automatically become effortful for the release of the self and become independent. That which will have to be done later, might as well be done now, for the benediction of the self (60)

[In the parāvasthā of kriyā nature gets separated, or the Lord contracts His Māyā — on the face of it, it is one and the same thing. No activities are possible by the separated nature, then the being or not being of nature is similar or immaterial]

Text (61)

(The living being is not independent, the internally situated Lord is his guide)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

isvarah sarva bhutānām hrid-dese'rjuna tisthati
bhrāmayan sarva-bhutāni yantrā rurhāni māyayā (61)

Translation :

[In this way, by the two abovesaid texts was told the living being's dependence on material nature, on his own concepts of nature and on his acts, as per the declaration of the sānkhy-text Now the Lord speaks of His own opinion in the next two texts] — God is internally situated in the hearts of all living beings, and directs the movements of all created beings, (by riding on them as if seated on a machine) comparable to puppets.

The Svetāsvar upanisad proves it by saying —

" Eko devah sarva bhutesu goorhah

Sarva-vyāpi sarva-bhutāntar-ātmā,
Karmādhyaksah Sarva-bhutādhivāsah
sāksi chetā kevalo nirgunascha"

— The One Lord is deeply situated in all beings, He is the all pervading (as well as) the internal ātmā of all He presides over acts and governs all acts, He is the consecration or benediction and the stand-by of all beings. He is the witness or the seeer of all. He is the life-giver— the perfect, who cannot be named, or described, as He is beyond all qualities and void of natural gunas.

It is written in the Antaryāmi Brāhman —

He, who guides the intelligence, but He who cannot be known by the brain Intelligence is His body or intelligence is His name. He is your ātmā — the internal immortal soul — the all knowing. (61)

Spiritual explanation:

God exists in all that is, in the hearts of all, in the parāvasthā of kriyā, in the moving and unmoving in the Brahm-form through the instruments of irā, pingalā and susumnā he is (internally) pervasive of all that is, was, and all that will be — rides on that which is actually untrue, making it seem like the truth — wanders-deluded by the illusive māvā's attractions.

Nature incites the living being into regular acts, and as a result of it he has to get born in many different species of life, whether he likes it or not. The tied being cannot act according to his own free-will Then what is the way-out? Is there no way for the being to free himself ? No, the being does get liberated, and thus he gets freed from the bindings of nature on which he depends from time immemorial Still the Vedas and the spiritual texts declare that the effortless being can't free himself from this network The tied being naturally wishes for freedom. God, in all conditions rules nature, He is not ruled by it ever. The living being is also a part of Him only, as long as this being sees himself as separate from the Lord, till

then he is tied and has to be under nature, but when he becomes aware of his true self, then his days of slavery to nature come to an end. How this living being gets under the spell of mystic Māyā or illusion is also a very mysterious subject. The spiritual texts speak of the 'chitta' as the navigable passage for the fleet of Māyā. When this passage gets blocked, then automatically Māyā's entry is banned and its illusive play stops. It is the play of Māyā or illusion to present the false as the truth and the truth as the false. Māyā is the Lord's expansion of his productive energy, taking the help of this energy the living being can cross the ocean of this world. Energy is not different from its producer, they are united within. 'Caitanya' joint with Māyā is 'Nārāyan''Nārāyani'. Life expanding with the illusive quality of Māyā is told as Mahāmāya by the tantra philosophy and as the main prān by the vedas; the yogis call it the steady prān. The body is created by māyā and riding on it or by it the living entity comes and goes. This is the drama of Māyā Knowing how the human body (nature) is created and how the living being enters it and gets caught, the being can break the array and free himself. Such is the arrangement of the fort of the body. By the prān's flow in a variety of nerves the mind involves madly in the materal world. Silencing it is only possible by the fixation of prān. In the 'Shānti-parva' of Mahābhārata it is said — " In the body of mankind there are ten nerves through which air etc. flow, these are activated by the quality-control of the five indriyas. Besides these ten, there are thousands of subtle nerves which spread from them to different parts of the body. As water of the sea increases at times by all rivers flowing into it, so work these nerves on the body. In the body of man there is a nerve called 'manovahā', this nerve by the desire of the mind attracts semen virile from the whole body and collects it at the organ of generation. Other nerves, spreading in all of the body through this nerve carry the light to the eye by which

vision gets possible As by the act of churning, butter is separated from the milk, so by the sight etc. of the desired female, the seminal flow gets agitated and the 'manovāha' nerve discharges the resolving semen; it is (somewhat) similar to the milk which throws up the butter by churning. As, in the condition of a dream the mind achieves desired satisfaction even without the company of a partner, so in this (practical) condition the 'manovāhā' nerve throws out the desiring semen from the body." By this it can be understood that through its flow in the nerve the outward attitude carries on the game of the world How can this be stopped ? This is also told in the sānti-parva (Mahābhāratā).

" By the power of yoga, the great souls who are free of material worldly attitudes gradually attain a balanced uniformity of gunas or modes of nature and in the end instigating the prān through the susumnā, achieve liberation and the eternal abode of the Lord

Perfect knowledge is attained by realizing the world as a form of the ātmā. By this unified sense of the ātmā all the material gets seen as a dream and thus the undesiring mind gets alighted, perfected and all powerful."

The practice of yogic acts results in obstructing the outward resolves etc. of the mind and during the parāvasthā of kriyā the heart gets filled with a kind of divinity By this divine situation the yogi can know and realize the creator of the world, by whose power this world is governed

How can this Lord be known? By the twitch of whose eye-brow this world moves on, is ever seated in the heart of all. The way to know Him is thus told —

Penetrating the five chakras' mooladhāra etc. flows the susumnā nerve — through the centre of the spinal cord. Within it is the Brahm-nāri(or the subtle-most nerve) and the power or the sky-like void in it is the almighty God Under His administration the five basic elements (nature and body) mind, indriyas (or all the organs) etc , all beings

engage in their respective works Lacking Him the five elements cannot be capable of acts Bound by the rules of the Lord, Who presents Himself by way of prān, are carried out the laws of nature— the fire lights, the Sun gives heat, the Master of heaven— Indra rules, air and death, all are busy in their respective acts due to his fear It is so told in the Kathopanisad —

Bhayādasyāgnistapati bhayāt-tapati suryah
bhayād-Indras-ca vāyus-ca mrityurdhāvati panchamah.

Through the spiritual aspect it gets known that by the power of prān— the five energies of earth, water, fire, air and sky are activated in their respective jobs Everywhere the Mahā-prān or Godly aspect can be noticed — at all places of the five 'cakras' or the Mootādhār etc , which are the places of the five elements. Yet mostly it gets lighted at the Āgyā-cakra (in the forehead, between the eye-brows). In the centre of all these cakras, the light of the kootasth is lighted as an unflickering flame Deeply set in the centre of each 'cakra' is the kootasth The kootasth of each 'cakra' is joint with the kootasth of the Āgyā-cakra by a similar thread-like aspect. Thus it seems that the light of the Āgyā -cakra exists in all. Therefore, concentrating on the Āgyā-cakra alone, it is possible to move in and out of the Brahm-nāri which exists in all beings, elements and all cakras. In this way alone, one can surrender to Him with body mind and soul.

Establishing in the parāvasthā of kriyā is situating at the Lord's feet By this situation faith gets determined, it becomes fixed like the North Star and a light similar to the moon gets seen. A subtle form of air always exists in the susumnā and the light of day-break is experienced. In this light can be seen whatever is wished— the light of fire is seen and a lighted kootasth is seen as a form of the Sun. Inside the kootasth is a planet, in which is a cave, and in the central sky of the cave is seen the universe In every human body the kula-kundalini (coiled) power lies asleep at the moolādhar This is that power

which exists in the susumnā When this power rises by kriyā acts, then the sādhak can get capable of entering the five very subtle elements that exist in the spinal cord. Since there are no covers left, inside-out all becomes one. Gradually, by abiding within the susumnā in the stage of kriyā's parāvasthā, the prān gets confided within; from the moolādhār to the Brahm-randhra(in the head). As such, by the uniting of the prān's three flowing nerves, the kula-kundalini's coiled up energy becomes the all-pervading in the form of ātmā. Thus nothing except the One Brahm exists, so the question of good or bad acts does not arise. It is proper to make efforts and practice kriyā for obtaining such a stage, without which the prān's fixed, steady form cannot be understood. The main-prān is the prān of the five prāns, it is also the kootasth.

etasmājjāyate prāno manah sarvendriyāni ca,
kham vāyur-jyotir-āpah prithvi visvasya dhārini.
(Mundak)

From the main prān are born the prān, apān etc. or the five prāns. Getting agitated by any resolve or desire the main prān supplies energy by way of other prāns to the mind, indriyas and body. These other five forms of prān join with the main power of prān when they become unagiated and steady, thus even the mind gets calmed and absorbed within, losing its separate entity it rejoices uniting with the feet of the Lord.

The air at the heart is the life or living power of the living being. This air situated at different parts (of the body) gets different names. By kriyā, the prān and with it the mind become still, and the seeds of desires and resolves which exist in the heart due to the concepts of many a lives, get destroyed. Thus the being gets liberated.

Says the Kathopanisad —

Yadā sarve pramucyante kāmā ye'sya hridi sritāh
Atha marto'mrito bhav-tyatra brahm samasnute.

By the concentrated practice of kriyā, those who reach its advanced stage or parāvasthā attain the third eye or

the kootasth. By this third eye they become godly, and situating in the kootasth they gradually attain a form of the Lord and their moolādhār situated kundalini rises

This remote consequence of the Kriyā-acts can be acquired by those who are ready to bear hardships for it and apply themselves consciously to it. The pre-dominating passions of the heart get naturally vanquished and a nectarine buttery milk is tasted in the parāvasthā of kriyā. Eternity or a form of Brahm is achieved by this divine drink and nature and man both absorb in the Brahm. This is the state of 'God is all, and all is God' Here the mind stops imagining and the prān stops its play, it pierces the Brahm-randhra and releases itself from all the worldly aspects.

The omnipresence of God can be experienced in the parāvastha of kriyā. Although this is an all time situation, yet due to the prān's unsteady movements in the irā, pingalā and susumnā, the inward steady aspect does not get experienced. The steady aspect is known as the unsteady living being due to the pran's wandering in the three gunas or the irā, pingalā and susumnā, thus the inward true aspect is left unknown, only the material untrue world gets seen. Being attached to this world, it cannot be felt, and as a result repeated births and deaths are assembled. Establishing within the true-self in the parāvasthā of kriyā, all the seen aspects get saturated by the unseen truth.

The being's body is like an instrument. When the being falls from his actual position, he is overcome by Māyā and the deluded being becomes proud of his body Accepting this body as the 'I' or 'my' is (sort of) riding on the instrument or the vehicle of the body. Overstepping nature is difficult no doubt, but it is not impossible Similar to the Lord, if the being can be just an unattached witness of nature, then he can cross over the stepping stones of Māyā All ties get untied during the parāvasthā of kriyā and thus by removing the covers — Māyā's tricks get well

understood — it is known as the tricky one which rotates the being on its ever-moving wheel. Māyā is below the Lord's true form, it cannot touch His true form — where there is only the Ātmā and nothing else. The Brahm's wish to present Himself as the many—*"ekoham bahusyāma"* is His playful wish 'Māyā'. Similar to the self seen as many by placing mirrors on all sides is the Brahm's resolve of seeing Himself as many in the mirror of Māyā. It is His energy which portrays the impossible as the possible and the Brahm sees Himself in many forms and roles. *"tatsristvā tadevānuprāvisat"*— As it seems, this is His creation — and into it He atomically enters. As long as the mirror of Māyā's illusion exists, till then the one ātmā will be seen in many forms and many roles. This Māyā is told as the cause of the world by some and as the Lord's energy by others. It cannot be told actually what it is, and whether it is, or not is also a question mark. Anyway the Māyā's form is thus explained —

Anātmani Sareerādau ātma-buddhistu yā bhavet,
saiva Māyā tayaivāsau sansārah parikalpate.

— Lacking the knowledge of ātmā and understanding the body to be the self is Māyā, by it the world gets imagined. The wise say that as waves rise in the sea, so the world is imagined in the Param-ātmā, and this round of imaginations is the delusion, because actually it is not truly existent. The rope may be imagined as a snake, but anyway the fact remains that it is not a snake and by a little intelligence the truth gets known. Similarly thoughts of Brahm provoke the intelligence by which Brahm gets known as the only existing truth. It is written in the Hastāmalak —

Ya eko vibhāti svatah shuddha chetāh,
prakash-svarupo'pi nāneve dheesu
sharāvodakasth yathā bhānurekah
sa nityopalabdhi-svaroopo' hamātma (Shankar)

— As the sunlight reflected in various pots of water may seem different in different forms and minds, yet in

the pure chitta (or intelligent mind) it is lighted as the one sun — the eternal conscious form of the ātmā is also like it and I am that One.

ghan-ācchann-dristirghan-acchannamarka
yathā nisprabham manyate cātimoorhah,
Tathā baddhvadbhāti yo moorhadristeh
sa nityopalabdhi svaroopo' ham ātmā.(Shankar)

—The foolish being knows the sun to be covered by clouds and it—to be lacking in light, whereas it is his own sight that is blocked, similarly that which seems tied to the ignorant foolish (lacking in true knowledge) is the eternal conscious form of ātmā and I am none other than that One (61)

Text (62)

(Total surrender releases from the clutches of Māyā)

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

tameva saranam gaccha sarva bhāvena bhārata
tat-prasādat parām sāntim sthānam prāpsyasi sāsvatam(62)

Translation :

[all beings are under the Lord]

Therefore get rid of your false ego – and surrender unto Him utterly with devotion By His grace you will attain transcendental peace and the supreme and eternal abode. (62)

Spiritual explanation :

That which stays covered by the three gunas is the ātmā, think of it only, and by the teachings of the Master — learning the acts from him, seeing the Brahm in all things by the advanced stage of kriyā (acts) attain the spiritual happiness of the highest form and thus you will soon obtain the transcendental peace by which your mind will determine that this is the only way to peace – and thus it will be ever understood

Surrender utterly to Him, who is situated in the hearts of all beings, with your body, mind, prān, words and intelligence. It is the way of relieving the self from this uncertain world The Lord's power is behind all that a being does, without His energy, good or bad nothing can be done Thus irrespective of your attitudes surrender to Him, By His grace only, ignorance will be overcome and you will be able to cross the ocean of the world easily God is the closest to you, because He is your ātmā, you cannot exist in His absence. God, the Super Soul in His very own nature is a form of true knowledge and eternal happiness. Surrendering to Him, you can also bathe in the ocean of knowledge and happiness-divine. This material world too, is not separate from Him. When the formless Supreme One, accepts nature (or expands His energy) and takes to its three modes or gunas, then from the unseen form of living consciousness manifests the seen world. From the ever-steady peaceful happy form of bliss rises a vibration by which is born the power of prān. This is the form of Māyā. At the start the prān's vibrations are not very strong, thus the ātmā's knowledge of the perfect-self does not get fully forgotten. At this time the Māyā is present as a pure form of energy and thus the illusive ignorance is not much set in, so the truth is left uncovered and the prān flows in the susumnā. With the advancement of time Māyā's vibrations get stronger and start descending, then the dancing prān-power leaves the susumnā and enters the irā and pingalā. Thus the Māyā covers the truth and presents itself as the illusive The prān's vibrations increase more than is natural, and the mind comes into the picture — making the body understood as the self, and by its activities in the mirror of the brain are reflected the many and the various. The body-organ heart pumps by the ātmā's union with it and the prān's excessive movements cause it to flow in and out as the breath Although all are of that living consciousness, yet as an object they seem life-less. The extrovert ātmā

by way of the mind engages itself eagerly in enjoying all objects and becoming involved with mental attitudes and resolves, the living being forgets his real self How to get released from this situation is that which the Lord is telling Arjuna as his Guru — O Arjuna that Godly-sky or God, Who is the (main) centre-point of all energy, Who as the unseen (sky-form) exists in all that there is — inside-out— *"Sa bãhyãbhyantaro Hyajah"*. In other words He is internally situated as the knowledge and intelligence and externally as the name and form. He is a form of total knowledge and is void of all defects of life and death etc., By Him is the power of prãn, thought, sense-organs, active-organs and the basic elements — sky (visuddhãkhya) air (anãhat) light or fire (manipur) water (svãdhisthãn) and earth (moolãdhãr) which is the base of all.

agnirmordhã caksusi chandra-suryau
disah srotre .vãgvivritãsca vedah,
vãyuh prãno hridayam visvamasya
padabhyãm prithivi hyesa sarvabhutãntarãtmã,
tasmãdagnih samidho yasya suryah
somãt parjanya osadhyah prithivyãm,
pumãn retah sinceati yositãyãm,
vanhih prajah prursãt samprasutãh
tasmãccha devã bahudhã samprasoota
sãdhyã manusyãh pasavo vayãnsi,
prãnãpãnau vrihiyavau tapascha
sraddhã satyam brahmcharyam vidhischa,
atah samudrã giryascha sarve
'smãt syandate sindhavah sarvarupãh,
atasch sarvã osadhyo rasascha
yenaisa bhutaististhate hyantarãtmã. (Mundak)

— From the Supreme Man's head appeared the sky, from His two eyes were born the sun and the moon, from His mouth the Vedas and from His feet the earth was born

From that blemishless Man is born the sky and from this sky's first form of his energy or fire is obtained the

Sun as the firewood of the yajna From the nectarine water are got the clouds as the 2nd fire (energy) and these clouds showering on the earth make it produce the third (3rd) fire in the form of grains etc and later getting nourished by these grains or products of the earth, the 4th form of fire the man offers semen virile into the 5th form of fire known as the woman. In this way many species are born from the Paramãtmã including man. From this eternal Man are born the different demigods, man, animals (tame and wild), all kinds of birds and other living creatures. The living being's prãn and apãn or breathing acts of the prãn, his crops, his sacred acts, his penances his attitudes for the good acts of truth, devotion, asceticism or chasteness and all other dutiful acts are initiated by the Supreme Being. From this immortal Man is the whole Universe, all the seas, mountains and the rivers thus created. He is the giver of all the different grains or crops, by Him is the taste, sweet, sour or otherwise.

Says the Svetãsvatar upanisad —

Sankalpan-sparsan-dristi-mohair-grãsãmbuvristyãtm-vivriddha janm, karmãnugãnyanukramena dehi sthãnesu rupãnyabhi - samprapadte sthoolãni - sooksmãni bahuni caiva rupãni dehi sva-gunair-vrinoti, kriyã-gunair-ãtmagunaisca tesãm samyogahetur paro'pi dristah.

— To start with, the mind first weighs the good and bad acts (by thought), then comes in touch with it, or the feel (skin) or upper layer is examined, then by sight gets attracted towards it. All good or evil acts are engaged in, by the above temptations. After it, according to his acts and as a result of their ripened fruits (those which are ready to be borne by the being) receives the body of that which is due to him. It is just like the body which gets nourished according to the food it eats.

As per his own pious and sinful acts the being takes various solid and subtle forms. According to his acts and desires knowledge or passionate wants he takes to the bodies suitable for acquiring his wants or bearing his sufferings.

Although the ātmā is free of names and forms, yet due to its own unending powerful energy of māyā, He thinks of the self as tied by the natural modes and the world as being born by the acts of these modes As a son born in a dream, has no other existence besides that imagined by the self, so the desires and passions created by ignorance have no other existence besides that understood by the man.

How can one return to the ignorance-free position of the true-self ? To reach that undefected state of the Supreme Man it is necessary to follow that very route by which the outward or material expansion was effected or materialized from the kootasth The essence of the earthly element has to be dissolved in the water element, the water element drawn by the fire-element, the fire absorbed in the air, the air in the sky, the sky into the fixed prān and the fixed prān into the unseen (One) These backward steps will have to be followed as per the instructions All outward material is only by the play of the prān's power, this seen world is also manifested by the playful prān, thus to return to the original unseen One, that fixed prān should be taken hold of, which by its association with the three gunas represents the living being The aspect of Brahm (as of untold kriya's paravasthā) exists in all that is, nothing can be in its absence ; only it has to be searched out, nothing else can liberate from the Māyā All innate properties should be offered to Him, so that total surrender is possible. All (sentimental) resolutions rise from the prān, this prān has to be liquidated and merged, within Him, to wind up all the affairs of this material world This wound up state is the Majestic One, the aim of all sādhnā (or spiritual acts) is to avail this position The Lord also preaches total surrender unto Him. Nothing else should be the concern of the mind By the successful acts of the prānapān the susumnā-situated Godly sky gets lighted and then the mind, intelligence, indriyas, all sacrifice their respective jobs abd absorb in Him Thus by the

presentation of the unknown divinity — transcendental peace and eternal position will be gained, nothing greater is there to achieve For entering that main prān, this known prān will have to be depended upon: by the sādhnā of this prān is restrained material nature, and thus the self gets calmed within — giving rise to spiritual happiness. This is the Lord's blessing which can only be enjoyed or experienced by those who practice the acts of kriyā (62)

Text(63)

(Told in the Gitā is the deepest of knowledge)

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरू ॥ ६३ ॥

iti te jnānam ākhyātam guhyād guhyataram māyā
vimrisyaitad asesena yathecchasi tathā kuru (63)

Translation :

[Conclusive meaning of the Gitā is thus given]

In this way I have explained to you the most confidential of all knowledge Deliberate on this fully and then do as you wish. (63)

Spiritual explanation :

This (way or) knowledge of self elevation has been explained to you – now do what you wish to do — that which is the most confidential, has also-all been told to you.

That by which blinding illusions are destroyed and the light of knowledge is kindled, that most confidential knowledge and the way to attain it, I have explained I have given you a full explanation of kriyā-yoga by which the wisdom of ātmā is gained through its knowledge and experience Now you determine your duty The being has three innate properties—

1) Lack of true knowledge by which the body is known as the self, and thus that which is connected with

the body or its comforts etc is the only thing that matters

2) then realizing the world's happiness as short-lived and getting troubled by its sorrows, sickness, death etc, and finding no way out of it, the being gets unsure of his material life; thus he faces towards the Almighty and tries to find a way by which he can get devoted to the Lord and finally surrender unto Him Thus associating with the pious, he forms an idea and takes to the path of liberating acts

3) As a result, by his effortful, conscious practice and penance he surrenders the self devotedly to the Supersoul and understands that he is not other than the pure-enlightened-liberated ātmā. This is experienced in the kriyā's parāvasthā. Situating in this consciousness an ability to free the self from nature is achieved. Thus the I of the self gets well understood and as a result he applies himself whole-heartedly to the ātmā. Being constantly engaged with the ātmā, no other is wished by the prān(living one). This is 'bhakti-yoga'. Elevating furher the wishless yogi's mind becomes void of all other attitudes and then it ceases to be. At such a time the long-term, determined separation of the ātmā or the individual soul with the Paramātmā or the Supersoul vanishes This is the ultimate knowledge. Liberation or independence of the self depends on those who are well established in this position. (63)

Text (64)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

sarva guhya tamam bhuyah srinu me paramam vacah
isto'si me dridham iti tato vaksyāmi te hitam (64)

Translation :

[Since Arjuna is unable to determine the essence of the Gitā texts, the Lord Himself very kindly repeats it in three texts]

Hear from Me the most confidential part of the most confidential knowledge as it is for your own benefit. I repeat it for you as you are very dear to Me. (64)

Spiritual explanation :

That which is most confidential, I speak again — because you are a very dear friend, knowing this well, I say for your benefit.

This confidential matter I have repeated to you many a times, and the internal sādhnā by which the essence of the ātmā gets known has also been told to you. This sādhnā for knowing the crust of all — is confidential, and doing that which is necessary for it and being fit enough for knowing it — is that which I am telling you now. Since Arjuna is faithfully devoted to the Lord, so He is very affectionately repeating things for him. The Master cannot part with confidential knowledge if the listening disciple lacks in faith or devotion, as it will just be wasted away. The Bhāgvat also says —

"bru yuh snigdhasya sisyasya Gurvo guhyampyut"

— Disclosing the confidential deep matters of scriptures everywhere is banned, yet to those disciples who are purely and intently devoted, the Guru gives the knowlede of the most confidential ātmā which is the essence of all

O Arjuna! you and I are most intimate of friends, there is no difference amongst us. You have forgotten yourself by eating the fruit of the illusive world, I feel sorry by seeing you in this condition. Thus for your benefit I repeat the deeply inlaid subject. Only he, who is determined in his (desires of) attained sādhan can get to know and understand the Lord's blessings. The most confidential thing too is presented to the surrendered devotee. Previously I have directed the way towards the knowledge of the invisible and I am again telling you about the acts which should be done to help you progress on this way.

I am speaking of how you can experience or visualize that you and I are one. This is the most majestic knowledge and nothing is more beneficial than it (64)

Text (65)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरू ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

manmanā bhava mad-bhakto mad-yāji mām namaskuru
mām evaisyasi satyam te prati jāne priyo'si me (65)

Translation :

[About it is told]

Always think of Me and become My devotee Worship Me and bow to Me. Thus by My blessed knowledge you will come to Me without fail. I promise you this as you are dear to Me (65)

Spiritual Explanation :

Be attentive of Me - Practice kriyā, be devoted to Me by your kriyā-acts, 'namaskuru' or perform the kriyā of Omkār— which has to be known from the Master — I tell you truly, that you will become mine only — I promise it to you because you are dear to Me

In the Gitā the Lord has preached many a ways of (worship) sādhnā, now He Himself is putting the main points together

1) You be attentive of Me

2) You are My devotee, thus surrender unto Me, and apply yourself lovingly unto Me (by singing or meditation etc.)

3) worship Me with mind and heart and bow to Me

'Manmanā' is the way to gain knowledge As long as the inner-self or consciousness does not become ever-aware of the Lord or absorb in Him, none can become 'manmanā'. A mind that surrenders unto Him, is not of the individual being, it belongs to the Lord As long as

the 'chitta' keeps vibrating, it cannot be offered to the Lord, even if one wishes to do so Thus these vibrations which go on regularly have to be stopped. The unfixed mind causes the vibrations. This is a natural act of the mind, thus it cannot be easily avoided or curbed For it, the mind has to concentrate on one subject and all other attitudes of it have to be crumpled and not allowed to rise. Yet, the material aspect of the chitta does not get fully abolished, thus it is necessary to stay in a holy place (of solitude) and practice concentration. In the human body the most holy or spiritual place is the sahasrār and ãgyã-cakra, but for the beginner it is not very easy to keep the mind in the sahasrār and neither is it very safe. Therefore it is best to apply the mind within the ãgyã-cakra. At the start, the vibrations of the mind will continue even after keeping the mind in the spiritual spots of the six cakras, but by concentrating the mind on any one spot or the ãgya-cakra, the vibrations get much decreased. By regular practice of such acts the steady form of chitta increases and it becomes easy to concentrate on the aimed subject. Although the chitta can be fixed on any one material subject, and that subject can come under control too, yet sorrows of the world do not decrease by it. Therefore, it is not the true sort of benefit. Thus by sensible deliberation the worthlessness of material should be understood and the mind should be carefully devoted to meditating on the ãtmã, so that it does not get distrubed by other matters. The mind can get deeply involved in material subjects, but spirituality is not gained by it. Spiritual power develops only when the chitta becomes steady and fixes in some spiritual thought or spiritual place. Such an aspect of the mind carries it towards beatitude and the free mind gets absorbed within. By the absorption of the mind the being's intelligent aspect of thought etc. vanishes This obstructed condition of man is the genuine 'manmanā' state, which is staying by the true-self (or ãtmã) Those who cannot become the self attained, should

try to be My (true) devotees (mad-bhakta), as such they will be able to situate as the witness, this stage is reached by fixed or determined efforts of the mind All acts are done to engage with the Lord only, or to become 'manmanā', so that the mind does not get involved elsewhere. The best way to do this, is to be always aware of the kootasth, if the mind (due to its nature) wanders away, then it has to be regularly brought back to the kootasth. Gradually, by practicing in this manner, will be known the divine light and divine sound, then it will not be very difficult to control the mind. By the vision of this light and the hearing of this sound, the mind will get self-intoxicated in due time. This is a mark of 'bhakti' or Godly love Worship or kriyā will have to be done for the blossoming of this love. And with it the *'mām namaskuru'* (kriyā of Omkār) will have to be performed, which is a part of sādhnā. Those who perform the 'Omkar-kriyā' regularly with their kriyā, by it make the power of their prān (or breath) rise to the head. Thus they can understand what the ātmā is, and how it can be obtained The demi-gods and the saints or sages perform this worship . Even the creator , the maintainer and the destroyer (Godly forms) engage in this form of self-worship You will get gratified by becoming righteous of this worship, for it, apply the prān and mind to the kriyā-acts Reaching the parāvasthā of kriyā, you will forget yourself — your separate entity will unite with Me and become One with Me, thus you will situate in the true-self, as a result of kriyā. This fruit of kriyā-acts is promised by the Guru, thus it is the undoubted truth.

Sarvātmanā sarvadhiyā sarva-samrambhramhasā,
sa eva saranam devo gatir steeha nā-anyathā.

— Yoga-Vasistha

— By a totality of mind, intelligence and efforts, one should surrender unto Him There is no other refuge for the living being besides that Great Lord (65)

Text (66)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

sarva dharmān parityajya mām ekam saranam vraja
aham tvām sarva pāpebhyo moksayisyāmi mā sucah (66)

Translation :

Sacrificing all ritualistic aspects of religion, surrender unto Me, do not worry or fear, I shall deliver you from all sins. Faithful devotion to Me is all that is needed. (66)

Spiritual explanation :

Do not get attracted anywhere, only concentrate on the ātmā and carry on with the acts taught by the Guru. Keep remembering — Aum— whilst engaging in this act if you get tempted elsewhere — I shall deliver you, rather in the (advanced) stage of parāvasthā of kriyā no temptations occur, thus do not worry about it.

Getting distracted will not work. So much so that even Vedas or other ritualistic texts are not (as) suitable for the practice of yoga. Only believing in the words of the Guru, the practice of kriyā should be continued. Why am I doing it, how many days it will have to be done or what will happen as a result of it ? are questions that should not rise in the mind. 'I am following the Guru's instructions, what will happen by it, is known to him only.' Kriyā should be performed with such a determined and surrendered mind.

'Leaving all forms of religion, simply surrender unto Me' this is the crux of Gitā's knowledge. Thus this text needs special attention. Is it not possible to surrender to the Lord without dropping the religious acts of other texts? Various processes of (religious) knowledge are told in the Gitā, such as jnān-yoga, bhakti-yoga, karm-yoga etc. Now we shall see whether this abovesaid knowledge, devotion and acts are connected with surrender or not ? In the many books on religion various acts are prescribed, and

others are banned too. Thus reading,discussing, analysing and hearing, got the mind down to some acts, but doubts could not be cleared. Therefore the Lord says — 'Give up all and surrender unto Me' Hold on tightly to Me, but this does not mean that dutiful acts or religion will not have to be followed, yet without Godly devotion all goes waste, as such–surrender to Him is suggested Acts which are in no way connected with the Lord, lead us to destruction of the self or ātmā, they cannot release the worldly ties. How work should be done is thus told by the great sage Nārada in the Bhāgvat —

yadatra kriyote karm Bhagvat-paritosanam,
jnānam yattadadheenam hi bhakti yoga-samanvitam.

— If people experience that all their activities are by the energy of the Lord, their desired things are also of the Lord and He is the giver of all fruits of acts, then only, acts can get offered to Him, not otherwise

This sort of a realization is by the light of that knowledge which is experienced in the parāvastha of kriyā. Without the (practical) experience of such knowledge by the Godly-acts of sādhnā, the understanding is only theoretical and of course it cannot be that effective Actually the performance of religious acts should not be aimed for our worldly enjoyments, but for pleasing the Lord; such is the form of surrender. Although the Lord suggests giving up of religions, yet it should not be understood as giving up of dutiful acts. If it was so, in any way, then the Lord would not have spoken of the (kriyā) acts by which surrender unto Him is truly possible The main crux of all religions, their texts and acts is to offer the ātmā or the self to Him, which is the total surrender and the best of all acts. Special fruits of particular (religious) acts are there, but if the chitta gets attracted by them, then knowledge or resultant liberation is not achieved, and the hidden essence is left unknown

Therefore says Sankarācārya the master —

"dharmasabdenātra adharmo'pi grihyate

sarvadharmān sarvakarmāni ityetat"

— As long as religious or irreligious aspects exist till then the connection with body also will exist and repeated entrances and exits will also continue. As such, the sādhak has to rise beyond religious or irreligious Yamrāj says in the Kathopanisad —

iha cedasakadboddhu prāk sareerasya visrasah
tatah sargesu lokesu sareeratvāya kalpate. 2/6/4

— If man is able to understand the Brahm whilst in his body, then before discarding the body he ges freed from the worldly ties If he is unable, then he gets reborn on this earth

The word 'dharm' has a very broad spectrum, it does not stand only for the most widely understood word religion It denotes all dutiful acts such as the duty of family, of members, of the rulers, of the body, the indriyas etc Even the sruti says — *"dharmancara"* — work as per (your duty or) dharma Now what should be understood exactly by it, is difficult to say. The main aim of human life is (or should be) self-realization. But the abovesaid duties or dharma do not speak of self-realization; thus they should be accepted only for the time being and given up in due course for the bigger cause of becoming effortful in the practice of self-realization. The body, mind and indriyas etc all have their own duties and they cannot be given up forcefully. Still without giving them all up, it is difficult to visualize the ātmā So, says the Lord that you stop engaging in this and that with a confused mind about the sinful or the pious acts. To experience the ātmā you have to give up desirous resolutions. Even the very religious are often confused about their duties or acts and at a time they feel that whatever they engaged in, was not worthwhile At such a time the saints tell them not to worry for the fruits of their acts and to remember the Lord at all times Thus offering the fruits of all acts good or bad at the feet of the Lord, be free from all, and take refuge with Him This is to say that forsaking all fruits

of acts, just carry on with your kriyā acts. Whatever will be will be, do not worry about it (and do not expect either). You may say that when you try to concentrate on your kriya-acts, then too the mind cannot be collected, thus the acts are not performed well. This can be sinful and lead to down-fall, how to be protected from this disturbed state? As for it the Guru's suggestion is to try a little harder by repeatedly putting the mind on the aimed subject; as a result the mind will not wander astray. By the performance of kriyā, its advanced stage is sure to appear, this parāvastha is a Godly form, and by a little of its light you will get freed from your sins.

Who is the doer of good and evil acts ? By the nature of body, mind and thought are performed all acts. The ātmā is beyond good and evil. Discarding the ties of good and evil thoughts will elevate you beyond nature and situate you in the ātmā. Refuge at His feet is only possible by totality of surrender. Such a surrendered 'bhakta' is the true devotee. Whenever the devotee is disabled or the sādhak is discouraged, then God only comes to his rescue. Thus whosoever has been engaged in His consciousness and is dependant on Him, has what to fear? He forgives and liberates the surrendered ones, irrespective of their sins. He Himself has said —

Sa krid-api prapannāya tavāsmeeti ca yācate,
abhayam sarva-bhutebhyo dadābhyetat vratam mama.

Whosoever prays to Me and surrenders himself by saying (truly) 'I am yours' thus humbly asks for My blessings and depends on Me; I am commited to Him as His Saviour.

Due to this commitment of His, the Lord calls upon His loved ones and tells them not to be ruled by their body, its indriyas or the mind, but to surrender unto Him. Surrendering to this ātmā is the most adorable act and the essence of all religions. Whoever truly wants the Lord does not want material, if the heart is not wanting, then

the mind does not wander. Many are of the thought that the being is not independent, he simply dances to the tune of the Lord's energy-Māyā. He can only get liberated when the Lord wishes to bless Him. It is somewhat true, but the being also has to be effortful for releasing himself from the world. None can attain Him in lack of efforts or penances, whoever wishes to gain Him, must pay some price for the gain, although it is negligible in comparison to the Godly wealth received. That negligible price is the pain taken for sādhnā. Quite a few sādhaks (yogis) who are not steadfast and painstaking deviate from the path of sādhan. Such sādhaks should understand that their discomforts are negative compared to the sole comfort of their soul. He will surely be attained by the believers and the determined. Thus do not let the self drown, swim across the worldly sea and bathe in the peaceful ocean of the ātmā. The more you swim or the more you apply yourself to your Godly acts, the nearer you will get to self-realization, your prān will make it known by its growing asceticism. But anyway, the Godly ātmā's satisfaction can only be achieved by our efforts, therefore never slacken in your acts — learnt from the Guru, carry them on with great dedication. If your efforts are relaxed, you will get pre-deprived. It is said in the Veda—

" na rite srāntasya sakhyāya devāh "

— Unless you fatigue yourself by effortful, close application to your Godly acts, the deities do not become helpful. O ! devoted one do not regard your tasks as painful, seeing your hardwork God (ātmā) will get pleased and deliver you from all sins.

Those religions which are dependent on the materialistic world, are termed as the 'Sarva-dharma' or all religions which situate religiously by the five basic elements of nature. Following this religion of nature the living being has to bear sorrow or happiness, birth, old age and death etc. Thus he has to rise above nature and its religion. To do this, the five elements of nature —

earth, water, fire, air and sky or moolādhar, svādhisthan, manipur, anāhat, visuddhākhya -- the five cakras have to be crossed and sacrificing their five aspects of nature the ãgyã-cakra has to be entered. Amongst these, by getting tied at any one point, the yogi attains virtues, but not liberation, for it the sādhak has to rise to the ãgyã-cakra and above it. This is taking refuge at His feet by giving up all the rest This is the "māmekam saranam vraja" In other words shelter has to be taken at the sahasrār, resting with its unparallèled power This is the final position and the final abode of the Lord Whosoever can elevate to this place, does not have to get born and reborn in this world In our body is this place in the head is the Brahm-randhra (in which is the thousand-petal-lotus or the 'sahasradal kamal') it is said in praise of it

Brahmrandhre mano dattvã ksanārdham yadi tisthati,
sarva-pãpa-vinir-muktah sa yãti paramām gatim.

If one can situate the mind in the Brahmrandhra and establish in it for even a moment or a half, he will get delivered from all sins and achieve final beatitude

More is said —

asmin leenam manoyasya sa yogi mayi leeyate,
animādi-gunān bhuktvã svecchayã purosottamah.

— He, whose chitta gets absorbed in the Brahmrandhra is the supreme Man, he enjoys virutes like animã etc. and at last absorbs within Me Thus, those who engage continuously with the ātmã and depend on Me alone, are the liberated. They are not attracted by any other, thus they have nothing to lament for. (66)

Text (67)

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

idam te nātapaskãya nābhaktãya kadācana
na cãsusrusave vãcyam na ca mām yo'bhyasuyati (67)

Translation :

[The qualities of those who are not suitable for listening to this essence of the Gita are thus told.— (after its explanation)]

This confidential knowledge may not be explained to those who are not austere, or devoted to the Master and God, or engaged in service or the duties of the self, nor to those who are envious of Me (67)

Spiritual explanation :

Do not speak about kriyã to those who are envious of Me and are degrading.

For destroying Arjuna's delusions, the Lord has expounded the confidential spiritual matters through His texts of the Gita From the beginning to the end, the Gitã is termed as the 'yoga-sãstra' or the 'prescribed ways of yoga' at the end of each chapter by saying 'yoga-sãstre Shri krisna-Arjuna samvãde' etc by the conversation of Lord Krishna and Arjuna in the matter of 'jnān'-yoga etc. All are not fit enough to obtain this deep spiritual essence of knowledge just because the Lord has spoken about it. Thus to clarify this matter or rather to differentiate between the worthy and unworthy of the sādhan of this spiritual yoga, the Lord demarcates the beings. The unfit ones are thus spoken of, in the text —

Those who do not have regard for the religion of the self, and who lack in self-control and austerity are unfit for this sādhan of the Gita. Those who lack in faith and devotion towards scriptures, Guru, God and ātmã, but do not lack in speaking ill of the Godly are also unfit, thus this deep knowledge should not be explained to them. Service to the Guru is a very blessed act, without which the Gitã's essence is difficult to understand Those who are lazy in their acts of austerity and penance and are void of Godly-love are also not righteous of the Gitã-preachings Preaching about the spiritual knowledge of Brahm to the unworthy is banned by the scriptures, because the

knowledge cannot be experienced by them, since the ātmā does not get lighted within

yasya deve parā bhaktir-yhathā deve tatha gurau
tasyaite kathitā hyarthāh prakāsante mahātmanah
(Shvetāsvara Upanisad)

— He, who is equally devoted to His God and Guru, that greatly devoted soul experiences the true light mentioned in the scriptures of Upanisads

Vidyā ha vai brahmanamājagām
gopāya mā sevadhiste'hum asmi,
asyuya-kāyānrijave'yatāya mā mā
bruyādveeryavati, tathā syām. (Muktikopanisad)

— Personified spiritual knowledge of Brahm spoke thus to the knowers of it — " You keep me protected, by it you will attain the desired fruits as well as liberation But, if you cannot keep me from all, then too never let me be known to the envious indignant ones, to the hypocrites, and to those who are lacking in self-control and austerity. If you speak of me to unworthy then the power of knowledge will get lost. (67)

Text (68)

(Fruits of Gitā-explanation to the devotees)

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

ya idam paramam guhyam mad-bhaktesv abhidāsyati
bhaktim mayi parām kritvā mām evaisyty asamsayah (68)

Translation :

The one who explains the supreme secret of this Gitā to the devotees will attain the highest form of Godly devotion and at the end will doubtlessly come back to Me (68)

Spiritual explanation :

Whosoever will achieve this act of kriyā, will become Mine only —

The aim of the spiritual texts of Gitā is to make the people self-realized, He,who will perform the acts of kriyā will become a knower of the ātmā This kriyā is the liberator of man-kind All confidential matters of kriyā are in the Gitā, thus the person who reads and explains this Gitā to the people, is guaranteed to become self-realized and experience the ātmā one day. Those who are effortful by way of kriyā-acts of the ātmā, surely attain the ātmā. (68)

Text (69)

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

na ca tasmān manusyesu kascin me priya-krittamah
bhavitā na ca me tasmād anyah priyataro bhuvi (69)

Translation :

[More is said]

Thus, amongst all men there is none more dear to Me than he who explains the Gitā and nor will there be. (69)

Spiritual explanation :

The one who performs this kriyā will be much loved by Me. He is the best of men in the world.

— Attaining the human body, those who gain the kriyā and engage devotedly in it, are most dear to the ātmā. None is more close to the ātmā, than the yogi who has attained the parāvasthā of kriyā. But the more the chitta gets seized by the material world, the more is the distance from the ātmā. This gets reduced as the yogi advances towards the parāvasthā of kriyā, thus whoever gets well elevated, fixes in the kriya's parāvasthā and unites with the ātmā As such, none can be dearer to the ātmā. (69)

Text (70)

[Reading the Gitã is equivalent to 'jnãna-yajna' or sacrifices performed for obtaining knowledge]

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

adhyesyate ca ya imam dharmyam samvãdam ãvayoh
jnãna-yajnena tenãham istah syãm iti me matih (70)

Translation :

[The fruits of reading the Gitã are thus told]

I declare that he who reads (even as a religious rite) this sacred conversation between us (krisna and Arjuna) worships Me by intelligence.

Not knowing the meaning too, if one reads the Gitã, I feel as if he is calling Me, just as if someone's name is taken unknowingly, but still that person thinks that he is being called and he appears on the scene, so it is with Me (Ajãmil and Dhruva are good examples of this.) (70)

Spiritual explanation :

Those who hear or read this will be blessed

— Whosoever will study this sacred conversation will be benefitted. By the study of these conversational texts, encouragement for the experience of knowledge develops, and the best way to worship the Lord is by the knowledgeable acts that unite with Him. Meditating on the Gitã increases the will for knowledge Thus if the Paramãtmã (the super-soul) Krisna who is personified knowledge Himself gets adored by the study of Gitã, why should it be questioned? The fruit of this knowledge is the attainment of the highest abode. By the study of Gitã, the reader's mind gets purified and by its chaste form of intelligence is achieved liberation (70)

Text (71)

(The fruits of hearing the Gita)

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

shraddhãvãn ansuyas ca srinuyãd api yo narah
so'pi muktah subhãn lokãn prapnuyãt punya-karmanãm (71)

Translation :

And one who listens with faith and without envy or without just trying to find faults, becomes free from all sins and attains the worthy planets where the pious dwell. (71)

Spiritual explanation :

Even by hearing with faith and devotion — will get liberated

The more the Godly-attached hear of the Lord, the more they want to hear, but the inlaid sentiment is not understood or enjoyed by all at all times. Yet taking interest can develop what is lacking. The main drawback is lack of interest and devotion. Many a times due to worldly affairs or worries the most divine and heart-felt narrations about the Lord are also unable to arouse interest. What is the way to develop a liking for it? Says the Bhãgavat —

Susrusoh sraddadhãnasya vãsudevakathã-ruchih
Syãnmahatsevayã viprãh punya-teerthanisevanãt.

— He who is devoted in service to the Guru, develops a liking for the Godly courses of conversation and narration by his service to saints and places of plilgrimage. By listening to, and religiously contemplating on the divine subjects, by the power of God, the passions and the agitating attitudes of the mind get subdued. Therefore the 'citta' does not get directed by anger and desires, thus rises knowledge of the truth and the Supreme Spirit is experienced, this leaves no ground for materialistic wants to raise their heads, as such the knots of the heart are pierced and ties get released, putting an end to all attachments except that of the Brahm. All doubts are thus

dispelled and accumulated concepts of previous lives get destroyed. (71)

Text (72)

(The Lord questions Arjuna)

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ ७२ ॥

kaccid etac chrutam pārtha tva yaikāgrena cetasā
kaccid ajnāna-sammohah pranastas te dhananjaya (72)

Translation :

[If you have not understood well, then I shall explain again, thus the Lord says]

O Pārtha (Arjuna), have you heard this with an attentive mind ? O conqueror of wealth are your illusions and ignorance now dispelled? (72)

Spiritual explanation :

All ignorance is dispelled by hearing this.(Has your's or not?)

Does the Lord not know whether Arjuna's illusions are dispelled or not, why does He ask this question? When the Lord Himself who is the personified knowledge is the preacher, then how can illusions stay? Destruction of illusive ignorance is the fruit attained as a result of listening to the Gitā. The only aim of this question is to let the beings of the world hear it from the mouth of Arjuna, so that they may get reassured. The being gets misled due to ignorance. Ignorance of the disciple is destroyed by the blessings of His Guru. None is happier than the Guru, if the disciple attains success or perfection in his sādhnā. If the disciple does not grasp the teachings well, then an able Guru tries to make him understand by other methods, as he is ever conscious of his disciple's welfare. The main aim of the relation between the Guru and disciple is to dispel the ignorance of the deluded disciple. Practicing

the acts of 'sadhan' as taught by the Guru the follower 'yogi' attains knowledge of the self or situates in the true form of the self. Whether Arjuna succeeded in this or not will become known in the next text. (72)

Text (73)

(Arjuna's answer is that his illusions are dispelled)

अर्जुन उवाच
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

Arjuna said
nasto mohah smritir labdhā tvat prasādān mayācyuta
sthito'smi gat sandehah karisye vacanam tava (73)

Translation :

[says Arjuna, full of gratitude]

My illusion about the self is now gone. I have gained my memory about 'what I am', by your mercy. Thus I am now firm and free from doubt and am prepared to act according to your instructions. (73)

Spiritual explanation :

By the body's lighted aspect is expressed—My illusions and doubts are expelled—I will do what you say.

—The common knowledge and natural peace of Arjuna's mind was subjugated by the thought of putting an end to his own (bigger) family. Thus declaring with a heavy heart that he will not engage in war, he sat on his chariot — discarding his bow and arrow The Lord's efforts are just to dispel his delusive thoughts— by which, understanding the body as the true self he is dragged into a sorrowful condition of the mind, and is prepared to forsake his 'dharma' (or religion) the natural duties of a warrior and hence acting against it, is ready to accept the religion or duties of another By the Lord's teachings his understanding of the soul returned and his mind

determined that he is not the body but the soul For the eternal soul of course there is no fear of birth or death When this natural flow of ātmic-memory entered Arjuna's mind, prān and intelligence, then discarding all doubts and fears he bravely sat upright and announced " My delusions are dispelled and my awareness of the ātmā has returned That tree of self-forgetfulness due to which the being roams many a times in this material world, has been felled to-day and I have become wise of the fact that this body with its many names and forms is like a dream which gets seen only when ignorance reigns. As in the awoken position the dream disappears, so in the unignorant state — my ego of the doer and my false attribution to many a lives has disappeared by the light of knowledge The knots of my heart are pierced (or released) by the conscious awareness of that' which releases from all bondage All these days my rusted chitta was obstructed from knowledge of the truth and tied to the materialistic condition of the being, but to-day that materialism is immaterial. Māyā's magic does not work any more with me, I do not imagine the selfless body as the self any more O Super soul ! now I have understood the totality of Your opulence and I know that I am also a part of You only. By your mercy I have come out of the dark spell of illusive ignorance which overshadowed my intelligent knowledge In the parāvasthā of kriyā I have experienced my true self and have realized that all is by the ātmā or of the ātmā only." — *"Sarvam khalvidam Brahm"* Various aspects of dos' and don'ts' bother the being as long as he does not realize the ātmā with its full potencies — thus knowing the māyā to be under the ātmā, its playful dance subsides and the body, mind and prān get calmed too This time, listening to your preachings I have attained a divine state by concentrating on the breath and doing the sādhnā or practicing the kriyā of prān This state is the parāvasthā of kriyā As soon as the steady form of prān started moving in susumnā, the worldly affairs started diminishing and even the feelings of joy and sorrow got negated As such, what of life and death or of joy and sorrow The total dream seemed to disappear in an instance and by situating in the form of the true-self, I have to-day experienced genuine happiness. Imaging material happiness to be great, I had one day forsaken sādhan (spiritual acts) and lowering the armour used for it the 'meru-dand' or the spinal column depicted as (Arjuna's bow) the Gāndeeva, I was just lamenting over and over again like a mad man, and shamelessly declared that ' I shall not fight' But now, by your blessings and by the grace of kriyā's parāvasthā, those faulty convictions have been rooted out. O great Master or Guru! Now I shall surely do as you say. *'Sthito'smi'*— I am again prepared for war My spinal column has straightened and I feel a pull in it.

This dearly beloved being (of the navel-cakra's crux or) by the essence of (spiritual) light, once again sat upright for the act of sādhan, and this time he promised to follow the Master's words, no matter what happened

'Karisye vacanam tava'. When the energized living being thus sits prepared on the āsan(rug) with full determination to surrender himself to the cause of war or sādhan then he does not have to wait long for attaining the parāvasthā of kriyā and gaining the knowledge of ātmā as a token of his victory. The abundant opulence of the Godly ātmā or the conscious -- kootasth is also experienced by the sādhak, knowing himself as similar to this nectarine form the sādhak is forever gratified, and not a single doubt remains. In this way the bodily concepts of the self get discarded by the true-self and the worldly-play is finally concluded. (73)

Text (74)

सञ्जय उवाच
इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

Sanjaya said
ity aham vāsudevasya pārthasya ca mahātmanah
samvādam imam asrausam adbhutam roma-harsanam (74)

Translation :

[Sanjaya — (by the grace of His Guru could see and hear the conversation between the two great souls) thus concluded the talks by saying] —

I have heard this wonderful conversation between krisna and Arjuna, it makes my hair stand on end. (74)

Spiritual explanation :

This conversation is wonderful.

In this conversation between Krisna and Arjuna the most confidential matters of (yogic) sadhnā have been explained, therefore this is surely a very wonderful conversation. Even if one experiences a few of that which is mentioned herein, there is no end to his surprises. In this body of bone, flesh and muscle etc moves in the prān, and the play of mind and intelligence starts Then by seeing within the self the wondrous spiritual scenes(1) are known and experienced the unknown things which are quite capable to raise the hair on end

These wonders can only be presented by the divine sight and experienced in the heart of hearts, therefore the whole conversation is carried on with regard to the blind Dhritarāstra or the (blind) mind Those with the divine sight, can within their mind *visualize* (and experience) these talks on sādhan. In his conscious state of deep meditation or samādhi the divine knowledge--sort of grows in the heart of the sādhak and the great yogi can understand and know the essence of all, this is factually

a wonderful state. Being a separate entity of the body, the living being's body, mind, intelligence and prān engage him in various plays due to his bodily aspect of the self. From the Brahm is born this worldly playful prān and flowing with it the Brahm presents itself in many subtle and solid ways. He seems to become solidfied. How, by the blessings of a blessed Guru, the sādhak gains true knowledge and develops a spiritual sight by returning to his forgotten ātmā via the practice of sādhan is surely a wondrous matter to the analyst. The Sādhak himself is struck with awe by realizing that which was unrealized by the senses, and knowing that which was unknown by the mind. Thus how the world beyond the indriyas (or all sense organs) is restored is the most over powering feeling of surprise and exhilarating joy. By such a blissful elevation if one is struck with awe, then what is the surprise! The all-powerful omnipresent Krisna is the Lord no doubt, but even the living being Arjuna's ātmā is not of a connective nature with the body, he too is a fragmental part of the eternal Lord, thus he too is great. This most confidential conversation is actually thrilling for the mind and hair raising for the body. (74)

Text (75)

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

Vyāsa prasādāc chrutavān etad guhyam aham param
yogam yogesvarāt krisnāt sāksāt kathayatah svayam(75)

Translation :

[The distant hearing capacity of Sanjaya is thus told]

Receiving a divine sight and divine capacity of hearing by the mercy of Saint Vyās I have heard the conversation about the majestic yoga although I was far away. The master of all mysticism Krisna was speaking personally. (75)

Spiritual explanation:

This yoga was heard by the blessing of Vyāsa

— Why is this conversation confidential ? Actually, this subject cannot be understood by the help of the common indriyas only — if there is dearth of sādhan This is heard by the mercy of the (Guru or) Vyāsa Who is this Vyāsa? What is the difference in Krisna and the Vyāsa? Both are the Lord's incarnations of the Kootasth Caitanya (the deeply inset living consciousness) Krisna is 'That' — the form of the self in the very self Talks (or truth) of 'That' cannot be explained by any language, nor can they be heard by the ears. When the kootasth Caitanya presents itself by uniting slightly with the outward indriyas (which happens in the advanced stage of parāvasthā) then the super natural knowledge which rises is the blessing of the Vyāsa. Vyāsa is the disjunction setter of the Vedas(or one who suggests separate ways to knowledge), wherever there is separation, differences are also there. These talks of deep wisdom are heard from there where there is a totality of knowledge, yet there are some different aspects of knowledge. Therefore Vyāsa is a part-incarnation of the Lord. Nothing can be known in the very deep state of parāvasthā since there is a total absence of duality. The knower and the knowable forms cease to exist there, thus from such a state it is impossible to describe anything. A slightly lower aspect of the Brahm is told as the Godly aspect The super soul is formless and beyond the modes of nature thus only one aspect exists there. When all are talked about, then the world and its beings are thought of; at such a stage. He is the Supreme Person or 'Nārāyan'— the omnipotent Lord of Māyā. The incarnations appear from this 'Nārāyan' only. Although the māyic-incarnation gets seen in the manly form, yet He is not other than the Supreme Person 'Nārāyan'. Though the Super soul accepts a role and plays a specific part by coming into the form of the character, yet He is the Super soul even when He is playing the

role This incarnation is the embodied auspicious form of the Super soul only. Amongst the incarnations, that which has fully developed Godly virtues is known as the total incarnation and that which has lesser divine virtues is known as the part-incarnation. The part incarnations also have a totality of knowledge and due to being placed in different stages of knowledge they have distinctly graded growth of virtues. The superior most form of samādhi by the base of knowledge is the aspect of Brahm. Second to it is the Godly-aspect (Isvara-bhāva) and partly developed form of this Godly aspect is the 'Vyāsa'. At this stage the illusive Māyā is more inter-mixed. Therefore some differences are noticed here. The word Vyāsa means *the divider, the distributor or the analyst, unless there are* some sort of differences, distribution is not affected. Having a sense of samādhi as well as of the material world — descending a little from that sphere of the kootasth in which knowledge gets developed, the sādhak can understand by his divine sight which still exists, that this is the after-effect of the parāvasthā. The bliss of divine knowledge attained in this position is by the blessing of the Vyāsa. This is that which Sanjaya heard by the mercy of his Guru or Vyāsa, it is the majestic essence of yoga — the way to unite the soul with the Super Soul. The whole aim of this conversation is to merge the ātmā with the Paramātmā. The preachings herein, are given by the greatest Master of mysticism or yoga — Lord Krisna, who is the ātmā of all, or the Great ātmā. His name krishna is worthy of its meaning, He is krisna — 'The Attraction which simply draws'. In the parāvastha of kriyā when the devotee unites with the Super Soul and the sādhak enjoys a detached state from all the material world or the 'mukti', then he can understand the Great power of His attraction Being gripped by krisna's attraction, all other attractions lose attraction, whether it be wealth or property, dear ones or near ones; it becomes a point of no return

Say His very loving devotees (the maidens of Braja

— the gopis) — That mind which was engaged happily in all sorts of acts has been hypnotized by your attraction, rather it is kidnapped. Thus our hands have become listless in absence of the mind and our legs do not wish to move a step away from You. Then tell us O Krisna ! how we can go and what we can do?

That mind which is forever engaged in the material world, that same mind becomes most peaceful in the parāvastha of kriyā and is delivered from all acts and all sins

Visualizing the Lord, there is no end to the joyful ānand of the devotees, by it they get cured of all the ailments of their inner heart, which is to say that all the passionate desires of their heart and mind are ended Thus the previous natural acts of the being's mind also get lapsed. This total loss of mental desires is the ultimate state of sādhan Here end all the preachings of the Vedas or the scriptures; the still upper grades attained by the sādhaks are not ascribed. They are beyond analysis.

As common people get relaxed by the peaceful bliss of deep sleep, so by the union with the Lord, His devotees get relieved from all their sufferings which were due to their distance from the Lord, and rejoice by their spiritual happiness in their deep meditational state of samādhi (resulted by the parāvasthā of kriyā). The over-satisfied (gopis) indriyas, quenching the thirst of all (attitudes), discard their distressing sorrows

This dialogue is heard only by joining the ātmā with the Paramātmā, in their state of unity it gets heard. It is the soul's voice , thus it is named 'Sruti'— (The heard sacred ordinance) or Gitā — the sung verses by the Lord Himself (But)It is not just a hear-say matter it has to be experienced by the self. (75)

Text (76)

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

rājan sansmritya sansmritya samvādam imam adbhutam
Kesavārjunayoh punyam hrisyāmi ca muhur muhuh (76)

Translation :

[Yet more is said] — O king! As I recall this wondrous, holy dialogue between krisna and Arjuna I get thrilled and pleased at every moment (76)

Spiritual explanation:

Hearing this dialogue, the mind is very much satisfied. The coversation between Krisna and Arjuna is of a very pure nature. It frees from sins and purifies the chitta. Sins are due to the worldly ties and passions of the chitta, but this dialogue between Krisna and Arjuna releases the ties of sins. Arjuna is (enlightened) by the pure element of light by which the worldly acts are carried on. When this light faces the Lord and becomes introvert, then it stretches a helping hand on the way to God realization.

'Kesava'= k(a) — head, e(e)s — Godly master, va — attain. He who is situated in the thousand petal lotus or he who attains the abode of the Lord is 'Kesava'. This Kesava and Arjuna are united with each other as friends. When the sādhak gets purified by the power of sādhnā then only, he unites with the power of the Guru or Master situated in the 'Sahasra-dal-kamal' the thousand-petal lotus of the head. Without this alliance it is not possible to be victorious in the battlefield of nature. By the virtue of this meritorious alliance, the sādhak forgets his suffering (form of) body. Many sights, sounds, conscious cognizance and supreme virutes appear to the sādhak and elevate him to the uncomparable kingdom of spiritual happiness Thus the passionate mind rises above its unending desires and experiences the ānand (or joy) of

eternal liberation. This dialogue (or experience) of the purified chitta is the most satisfying and the most rewarding. (76)

Text (77)

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ ७७ ॥
tacc ca sansmritya sansmritya rupam atyadbhutam hareh
vismayo me mahān rājan hrisyāmi ca punah punah (77)

Translation :

O King, by remembering the wonderful (universal) form of Lord Krisna, I am struck with even greater wonder and by it, I rejoice again and again (77)

Spiritual explanation :

Again (and again) I get much pleased

The form of God is the universal form, which was shown for the facility of meditation to Arjuna Remembering that wonderful form, the divine sighted Sanjaya's joys knew no bounds The reason for this super joy is the actual satisfaction which is not received by the material joys of the world which is very temporary Peace is not attained without seeing the One in the many The varieties and differences cannot provide satisfaction or give fearlessness. As long as the being sees the manifestation, he cannot become anguish-free. Thus says the 'Sruti' —

'Yadeveha tadamuttra yadamuttra tadanviha
mrityoh sa mrityumāpnoti ya iha nāneva pasyati.
(Kathopanisad)

— That Caitanya or living consciousness which lights the heart within the body, that same (aware) ātmā exists beyond the aspects of nature. This is the Caitanya which is above the illusions of Māyā, it is Caitanya which is closely attached to this body, rather to its inner self.

That person who knows the Godly ātmā or Brahm as

different due to the difference of the body (known as the self) cannot get liberated from repeated birth and death. When all men-women, demi-gods, animals, birds, creatures, trees, rivers, seas, sun, moon and other planets can be visualized altogether within the One Universal Ātmā, and later when these many various aspects get absorbed within a superior light, then the differences of the different kinds of things cease to exist — Sanjaya was astonished by all this. The distinct divisions which are impossible to be removed by any sort of understanding, when they unite in front of one's eyes, then seeing the unity of the manifested world, there is no end to the surprise of the awestruck being! (77)

Text (78)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥
yatra yogesvarah krisno yatra pārtho dhanur-dharah
tatr sri vijayo bhutir dhruvā nitir matir mama (78)

Thus ends the eighteenth chapter of Srimad Bhagvad Gitā in the matter of moksa-sanyās yoga.

Translation :

[Thus you (Dhritarāstra) drop your ambition of the kingdom in favour of your sons] wherever there is Krisna, the master of all mystics and wherever there is Arjuna, the great archer, there will also certainly be opulence, victory, growing power, justice and morality. This is my opinion. (Therefore even now surrender to Lord Krisna and make peace with the Pāndavas for protecting your sons.)

(The loving devotee gets happily released from all ties due to his true understanding of the ātmā — by the mercy of the Lord. This is the main concept of the Gitā.)

'Bhakti' is the way to 'Mukti', or true devotion leads to liberation. "O Arjuna this is achieved by undeviated

Godly love, I can be known and also seen by it." Such words prove the importance of devoted sādhan for mukti. The fully surrendered devotee by My mercy — situating in the true essence of knowledge is led to 'moksa' or is liberated by his 'bhakti'. I give real intelligence (buddhi-yoga) to those devotees who are loving and are constantly engaged with Me and through this 'buddhi' they attain yoga or unite with Me (10/10) by becoming suitable to accept My (form of) nature by its actual understanding (13/19). Such words indicate that knowledge and bhakti are mediators for each other. Yet it cannot be argumentatively said that knowledge is 'bhakti' because it is said that "one who sees all as similar gets established in the ecstasy of Godly love," and " by this love knows Me in the special way"— by these sentences 'bhakti' and 'jnān (knowledge)'s' difference is pointed out. Attaining such a stage— "Knowing Him liberation is achieved, there is no other way to mukti" these words of the 'shruti' should not be understood as contradictory statements, because 'jnān' is a closely attached subordinate of bhakti.

"Kāsthaih pacati"— by saying that wood is used for cooking, it does not mean that fire is not in any way a means to the act of cooking. Similarly knowledge is the mediator which elevates beyond death, and whosoever is devoted equally to God and to Guru becomes suitable to get enlightened by the true essence of knowledge. After the death of a person the particular demi-god or guardian angel preaches of the liberating Brahm, but only he to whom God is merciful can grasp it. As such by the combined teachings of different scriptures it is determined that bhakti or total surrender and devotion is the way to 'moksa' or deliverance from the world.

By His gift of 'buddhi' has been possible the lucid interpretation of His Gitā. May the Blessed Lord be pleased by it.

Without the merciful sight of the blessed Guru, the Gita's real essence is difficult or rather impossible to

understand — just by the confidence or the proficiency of the self It would be like wishing to attain gems from the sea just by stirring the water with the hands and getting out a handful from within. Such a person can drown in the whirlpool of water in lack of a worthy helsman, similarly to attain the deep-lying gems of the Gitā — the blessed Guru's help is needed. (78)

Thus ends the Bhagwad Gitā's lucid interpretation.

Spiritual explanation :

Wherever there is Krisna there is victory or rather the Kootasth's victory.

No matter how much we forget Him by our indulgence in the bodily aspect, one fine day we will surely become aware of the ever conscious Kootasth Caitanya A day will dawn, when forgetting all things the being will free himself from the strong enclosure of nature and by the perceptibility of the Super Soul offer himself at the Lord's feet and unite with Him. The saintly, devoted (yogi) person whose raja and tama or lower modes of nature have deceased and whose Godly nature of sattva has much increased, will surely cross the boundaries of nature one day Therefore O Sadhak by the accomplishment of your kriyā-acts, establish yourself at His Majestic feet in the highest of position and get the true worth of the human life.

Those great men who distribute the message of the ever conscious bliss in all directions and who kindly lead the beings on the blessed path by the light of their self-realization are the victorious Godly Yogis — glory be to them (78)

Thus ends the spiritual explanation of the eighteenth chapter of Gitā named

Shyāmācharana Ādhyātmik Deepikā or
Shyāmācharana's Spiritual light

'Shree-Guru-Charana-Kamalāvalambanam'

Offered at the lotus-feet of the Lord
By the mercy of the Guru
Mahã-Navamı 18th October, 1999
Āswina-Sukla-paksa
Samvat 2056

More than one hundred years after the 'Mahã-prayān' or ascent of Lahiri Mahãsaya from this world.

SUMMARY

There is no inclination towards the practice of Yoga without faith and devotion to God. The prān, mind and intelligence of a person engaged in the yogic practice get steady, and to this fixed state of mind only, the ātmã (soul) appears to be the most beloved. The concept that we do not have any existence of our own without God or ātmã is strengthened by bhakti (devotion to God) Our Supreme Lord dwells in all beings. The belief in this kind of a concept makes it possible for us to accept His (God's) existence in all things After coming face to face with the omnipresent multiform of the Lord, the previous kind of attachment for worldly and physical things cannot exist. At this stage there arises a detachment towards all subjects A detached attitude brightens the true knowledge and as this brightness increases it ultimately reaches the highest exaltation of jnān and in due time the soul merges back into its actual form. By the practice of yoga, a sãdhak (a yogic practitioner) is adorned with yog-bal (meditational strength), by which he obtains unique divine sight (divya-drishti). Pure wisdom arises out of this divine sight, and through it the Supreme form of the Lord (Param Purush) is manifested before him The bodily feelings are not exempted without being graced by the sight of God. On realizing God one becomes aware of the natural form of mãyã-shakti (power of Lord Vishnu's energy) and the sãdhak realizes the inseparable bond of a being with God. Through this realization only, one obtains the Supreme state of Lord Vishnu himself. Thus in the Bhãgwat, Siri Nãrada says –

Yenaivãham bhagvato vãsudevasya vedhasah,
mayãnubhãvmidam tena gacchanti tatpadam.

— The real knowledge of the Godly element, or the real nature of the soul, through which I have known the impact of the omnipresent Lord Vãsudev's mãyã (illusion), through that same knowledge we come face to face with the supreme state of Lord Vishnu. But One cannot consider himself prosperous till the time he is detached from mãyã. On being liberated from mãyã a sãdhak can understand that as a result of the incomprehensible power of the Lord's mãyã, there is the emergence and gradual evolution of the kãran (causal), sukshma (subtle) and sthool (gross) bodies of man Through the various coalition of the three gunas (qualities - satva-rajas-tamas) blossoms this vast beautiful world. In reality these are all different effects of one Due to the action-reaction of the three gunas — in succession various objects and different emotions are experienced by us. But the root of everything is 'that one' thing and all the things are an integral part of that One(God). Till the time we do not reach this one root form, different ideas are not destroyed. This variety in perception is another name for ignorance

Shruti says —

Yadeveha tadamutra yadmutra tadanviha, mrityooh sa mrityum-ãpnoti ya iha nanaiva pasyati. (Kathopanisad)

The aware soul (ãtmã) which brightens up this body, that same ãtmã exists ever since the manifestation of nature. The Divine Awareness (Brahm Chaitanya) which is there in nature is also there in this body A person who sees various forms in this divine awareness (i.e due to the various conscious or bodily differences) views the soul (ãtmã) within the body and Brahm (God) as two different entities; and he obtains death after death

In other words, he has to be under the subordination of life and death.

Due to three gunas (satva, rajas and tamas), a being sees different forms. All indriyas (senses) are attributes of nature, they always view the outward objects, they cannot realize the inner soul By focusing their sight on the outside, they become so (in) animated, that they cannot understand any (other) element apart from gross materialism. Being so involved in the service of his (natural) sense-organs, a person's materialism becomes the root cause of his bondage and his inner knowledge is disillusioned. To escape the clutches of these senses, wise people make special efforts for increasing their virtuous qualities (satva-guna). The holy texts (shãstras) have laid down various rules for doing this. The illusion and deflection of rajo guna (passion) and tamo guna (ignorance) make self realization impossible. The satva guna (virtuous quality) is also a distraction, but it is so pure that it does not hinder the self-realization. On being graced by the vision of the Lord's form, inferior qualities like ignorance, materialism, laziness etc, and secondary qualities like greed, job effort, desires etc, disappear completely. The conscious awareness which is omnipresent cannot be realized without the elimination of secondary and inferior qualities (rajas and tamas gunãs). To get rid of rajas and tamas gunãs completely, wise men think it necessary to perform their duties with detachment, and in surrendered consciouness to the Lord As compared to all actions, the practice of Kriyã is the most superior and detached form of action.Through the practice of this detached Kriyã only, one achieves the state of parãvasthã (exaltation point) of knowledge Being in this state for a very long time, a sãdhak becomes liberated. This can only be achieved by the practice of Kriyã Yoga The abundance of rajas and tamas

(passion and ignorance) over-shadows the pure satva (virtues) When the mind is not suppressed by Satva, Rajas and Tamas Gunas then arises the " Vaishãradi Samãdhi" Through this the yogi is blessed with the spritual boon of self-realization. This is called " Ritambharã Pragyã" which leaves not even a trace of the untruth. As there is no use of a boat after crossing the river, in the same way there is no need for practicing yoga after the soul becomes identical with the Lord---on reaching the parãvasthã of Kriyã (exaltation point of yogic practise) Giving up the practice of kriyã yoga before reaching this state is very harmful and destructive Lord Krishna has tried to explain this very point to Arjun by various means in the Gitã

In the Rigveda it is said .

" Na Rite Srãntyasya Sakhyãya Devãh"

Till the time one does not tire himself with the labour of Sãdhnã (the yogic practice) the Demi Gods do not help in any way.

The 18th chapter is an abridged summary of the Gita By analyzing this, one comes to know that when a person accomplishes success in sãdhnã then he attains self realization The Lord has explained the process of attaining this to Arjun in the 18th chapter from text (shloka) fifty to fifty-four Firstly by indulging one's self in the worship of God by self-efforts, the sãdhãk renounces all his karmas (actions) by the grace of God. After practicing kriyã when the sãdhãk is located in the parãvasthã of kriyã, then by its blessings his conscience is purified and his chitt (mind) is not disillusioned by worldly pleasures The purified mind is worthy of developing true knowledge Being one with Brahm or being located in the parãvasthã (state) of Kriyã forever is the most superior accomplishment of the undertaking of sãdhanã, or Kriyã For

the same the sãdhãk needs to practice the following :—

1 Control of body, mind and speech.

2 Light meals

3 Dwelling in a lonely place or away from the crowds.

4 Prohibition on pride, anger and inflicting pain on others, and always being engrossed in the practice of yoga without ego, i e practicing mediation and retention. By this the mind will become detached and peaceful. In this way the yogi will gain competence to face the Lord (Brahm).

In the 55th text - chapter 18 of the Gitã the budding characteristics of a Brahmabhoot yogi are told

Bhaktyã mãm abhiujãnãti yãvãn yas cãsmi tattvatah tato mãm tattvato jnãtva visate tad anantaram

Through parãbhakti (transcendental devotion) My undivided totality of blissful Brahm form is realized. Through this the predestined fateful actions are terminated. When a pitcher is destroyed or broken then all the air of the pitcher becomes one with that of the great sky, in the same way when a sãdhak is liberated from deception, he resides in the omnipresent soul As no image remains after the mirror is broken so when a sãdhak resides in the sky-like soul, all his limitations cease to exist.

After practicing kriya with devotion, when the mind is devoid of all deflection and becomes steady, then the mental sky is cleared of all impurities and there is not even a trace of any other entity All elements then rise beyond their natural state and merge into the state beyond existence—only then one realizes the origin of the real self After this realization there remains no difference between the one who knows, the

worth knowing and the knowledge, since at such a time everything becomes one with Brahm

What am I? On knowing this the knowledgeable 'I' merges into the worth knowing 'Me'. This unified self is void of any duality; this blissful consciousness of self-conviction is experienced in the parāvasthā of kriyā

It is said in the Gitā that emotional seeds of action are inlaid in the aware conscience (chitta) which sprout as per God's will On knowing this a being is emancipated from all his actions. As long as the concept of 'I am the doer' exists till then I have to bear the good or the evil results of my actions Only when one understands that the actions are not my doings then the actions are nullified and they cannot bind me. Why does one perform action; or why is God considered the doer or employer of all actions ? This can be realized and thus understood by experience in the parāvasthā of Kriyā

Cetasā sarvakarmāni mayi sanyasa matparāh
Buddhi yogam upāsritya mat chittah satatam bhava(Gitā)

Those who are 'matparah'; who always dwell in the ātmā, realize that all action is actually being done by Brahm This is known by the bliss of yogic-unity with the Lord in the parāvasthā state of kriyā, when the chitta (mind and heart) of a yogi is fixed in the true self (ātmā) All acts of such a unified ātmā are naturally and automatically performed Such a chitta which becomes one with Me, (macchitta) gets released from the pangs of repeated births and deaths because the worldly seed does not exist in him anymore (Birth is not possible without a seed)

The omnipresent Lord has to be worshipped for attaining this position God is present in all elements of creation — earth, water, fire, air and sky These are placed respectively

at particular points on the spinal cord, starting from the base (respectively) - Moolādhār, Svādhisthān, Manipur, Anāhat and Visuddhākhya chakras or particular such points in the spine within the body. The great ātmā (Paramātmā) is established in the centre of these points or chakras; therefore true worship is performed through these focal points on each chakra by the true sādhak. This central energy gives the knowledge of all elements like earth etc. Due to the outward knowledge the mind becomes outwardly focused. Yet, within the five chakras, moolādhār etc. is the Godly-sky (in the Sushumnā is the Vajrā, in the Vajrā is the Chitrā and inside it is the Godly-sky), which represents the Lord. All basic elements are ruled and employed by Him to perform their respective acts. As long as the chitta does not enter the most subtle Brahma-nāri or internal-nerve of the sushumnā through the practice of kriyā, till then total surrender to the Lord is not possible. One who surrenders in such a way is a successful sādhāk of kriyā-yoga. He only can achieve ultimate peace and happiness as a boon from the Lord

Like a puppeteer makes the puppets dance to his tune, similarly God establishes Himself in the heart of living beings and motivates them to perform all actions through Māyā If so, the question arises that, a being is not free then! Such an idea can generate fear because in this state the effort for emancipation or mukti is a paradox and as such the being and the scriptures and religious texts lose their importance. The answer to this is that the ātmā itself is not in control of nature, it is forever free and always self dependant. Because of this freedom of the ātmā, a being has a natural desire to attain salvation (because a being is a reflection of his conscience). Because of this power of the ātmā, nature cannot deter the being from self-investing (through yogic practice) Ātmā(soul)

is the prān of an individual jeev-ātmā(the being) A being is never separated from this prān, but due to the control of Māyā he is bound by the physical senses and forgets his actual origin In this state also the living being and God or the Great Ātmā are ultimately one united self A jeev is dependant on nature which infatuates and rules him, but nature itself is inspired and ruled by God, and ultimately it also inspires the being to set himself free from the slavery of nature. God on one hand is not entangled in the tide of life and death as he is always infallible and free; on the other hand in the form of a living being he is always quivering and terrified of the violent and swaying waves of happiness and sorrow, life and death. Till the time a being is outwardly focused, due to ignorance he is subordinated to nature and as such it is not possible for him to ignore it (nature) in anyway. Nature itself is inspired by the energy of the Lord, therefore the devoted yogi who surrenders fully to the Lord can get liberated from the ties of the world The Lord does not have to make any special effort for this As the sea breeze cools and pleases the mind and body of a being scorched by the sun's heat, in the same way nearness to God naturally calms and purifies the being and releases him from the sorrows and troubles of the world This gets proven in the pāravasthā of kriyā when the yogi attains peace and satisfaction through the practice of kriyâ, at such a time he is free of all desires and resolves. The highest stage of parāvasthā is a form of the Great Lord Himself It is the most gratifying state of spiritual happiness. It is true destroyer of all passions. It is the eternal bliss of total liberation and ānand (eternal joy and peace)

That which is eternally omnipresent in the world is the (form of) *kootasth*, which never gets destroyed, not even when the body deceases. It cannot be (pierced or rather) broken,

burnt, cut, dried or evaporated, it is not possible to change it in any manner. It is devoid of any form and is timeless. It is not visible to any of the indriyas — (mental or physical) sense-organs or work organs This is the eternal Brahm form of the being. It always remains unchanged. Only the body experiences changes in stages from youth to old age. One whose mind and intellect is fixed in it in a steady way, does not get enchanted by the world or disturbed by the different conditions of the body. The physical body is the perceivable united form of the five elements (earth, water, light (fire), air and sky). The Moolādhār, Svādhisthān, Manipur, Anāhat and Vissudhākhya chakras are the activating points of these five subtle elements of basic nature.

Beyond all these is the Kootasth-Brahm which is placed at āgyā — chakra. When the breath fixes at this point, the sādhak realizes that he is above all natural qualities of sight and sound etc. The sensory feelings arise due to restlessness of air or breath; when this air becomes steady due to kriyā(yoga) then the connection of the sense-organs with outside objects gets nullified or disconnected; as long as this connection remains, none can over-power nature or get rid of joys and sorrows. Yet, when the sādhak is not bound with the sensory feelings (in the state of parāvasthā) then he is untouched by joys and sorrows and experiences total bliss or divine happiness by which the mind gets fixed in an intoxicating state. This eternal position is spoken of as the supermost state of a being, but it can be reached only by the very steady form of breath. This state can be compared to that of a dead body, which feels no pain. The kootasth is constant and ever existing — it cannot be pained. This state of Brahm has to be self experienced by the acts of yogic breathing. One who is not able to unwrap or pierce this Aum

(ॐ) form of the body, cannot realize the true form of Brahm, hence a being necessarily suffers due to this lack of knowledge and ignorance

Essence of action (karma), unity with Supreme Person, Godly and demonly aspects or values, sanyãs (recognised renounced order) and tyãg or sacrifice (in the natural way), are also subjects which have been specially dealt with, in the Gitã.

The body and the other attributes related to it are the resultant factors of a being's actions, because of this, the Lord has particularly explained the theory of action in the Gitã specially in the 18th chapter In reply to Arjun's query about Karma or action in the eighth chapter, the Lord says —

Bhoot Bhãvod Bhava Karo Visargah Karm sangitah
(chapter 8)

Developing the many virtuous powers which are inlaid in the being and sacrificing them for the Godly ones is the (worthy) act.

Acts devoid of sacrifice are wordly and binding The act by which the mind fixes in the eternal Kootasth and the constant concept of the mind by which the Supreme Lord is realized is the real aim of spiritualism, it is that which is the aim of yogic sãdhanã, lacking which - true sacrifice is impossible. If the mind engages in work for fulfilling desires then the fruit of such work is not spiritual development Practice of Kriyã Yoga is the only act by which Godly energies come to rise. All this is said pertaining to (the aim of) sãdhanã or pure spiritual acts. How is real action performed? Once this is known one need not be perplexed by his own actions, as his ego of the doer quits him Thus the Lord speaks of the resources of action —

1 The body which is the residence of the individual living being.

2. The endless ego of the doer.

3. The indriyas — eyes etc. — which are the instruments of work.

4. The various efforts of the being made by the help of the inlaid breath or prãn-apãn etc.

5 The unknown Godly power which inspires the action.

The good or bad mental impressions of the being or the inspiration received from one's own heart — by the will of the Lord who sits there is the basic seed of action. Since time immemorial, every living being is tied to this basic cause and action factor and will be for many lives to come, but none has the power to disobey it

In the Bhãgvat, Brahmã (the creator) says that (all demi Gods) Shiva, Nãrad(the sage) etc. all obey His (God's) orders irrespective of their knowledge, yoga or intelligence, none has the power to disobey him. O! PriyaVrata, the living take to different bodies for bearing or enjoying the fruits of their deeds. As the animals are tied by men and put to action as per their commands, similarly we are also subordinated or tied down by our actions and perform as per God's command.

Till the time the body exists no one can disobey this great destiny or Godly resolve This fundamental seed is never destroyed. So much so that even when one is liberated from life itself, this seed performs the worldly actions naturally. Now the question arises, that what is the point of being liberated then? The answer to this is that a liberated being knows himself as a different entity from nature, therefore he never falls in doubt by thinking that the actions of nature are

his own (or being performed by him). This is why the Lord says —

Yasya nāham krito bhāvo
buddhir yasya na lipyate
hattvāpi sa imān lokān
na hanti na nibadhyte (Gitā)

While performing the bodily actions one who does not feel that " I am the doer" and one whose mind is not attributed to good or evil action, that self realized being even on killing many in the eyes of the world, is not bound by the fruit of the action of killing. The sages Vasishta, Nārada, Bhrigu and Durvāsā are all liberated beings. There is no doubt about that, but the seed which was inlaid in their different natural forms has performed its action and will keep doing so till the end. The only difference between a bonded and a liberated being is that a being in bondage gets satisfaction and pain by the thought that the acts of nature are his own, whereas, a liberated being is neither happy nor perturbed by the acts of nature, because he does not consider them as his own acts.

Those who know nature as — "the doer of all actions", can never be bound by the good or bad fruits of actions

Knowledge, Knowable (worth knowing), Knower(one who knows) — These are the three attributes of inclined action. Action cannot be performed in the absence of these three. At the liberated stage when this trio becomes one, then emancipated beings are no longer inclined towards motivated action.

Doer — Action — Function, these are the three seats of Kriyā. The gunas are also of three kinds (Sātvik, Rājsik and Tāmsik) — according to their qualities. That is why various

differences can be seen within the deeds and doers The actions performed by them are also divided into three groups.

The Sātvik-Kartā (virtuous performer) practices Kriyā with enthusiasm. Although they may appear to be slightly restless outwardly, they remain very steady from within. They are not attached to any action. Even after viewing various miraculous scenes in the Kootsatha they do not get unsteady with delight and neither do they blow their own trumpet in pride and glory.

The mental attitudes of a Rājsik-kartā (passionate performer) are different from those of a Sātvik-kartā. The Sātvik-kartā is steady in all situations, whether he sees anything in the Kootasth or not, (there is no change in his mind) whereas a Rājsik-karta's mind is overcome by sadness when he sees nothing in the Kootasth, and his enthusiasm for Kriyā is also lessened.

All actions are performed by the mind When the mind becomes steady through the practice of Kriyā; then it is no more affected by action One who is able to see the Kootasth Brahm (one eternal God) in all, has the accomplished knowledge Fruitless and desireless action or the action performed through Kriyā in the form of Dhārnā, Dhyān and Samādhi (retention, meditation and intense meditation); is the only Sātvik karma (virtuous action) Those having a virtuous intellect can understand that fear is eliminated through the practise of kriyā; and hence they perform kriyā dutifully. As a result of this they achieve salvation. Those who do not practise kriyā remain in the bonded state. Their mind is not virtuous and due to this their prān(soul) does not travel in the Sushumnā (one of the three major nerves which plays an important role in the attainment of Supreme Bliss). Those

whose minds are full of Tāmsik Guna (ignorance) do not practice kriyā due to their laziness and negligence As such although God is everywhere their sight is not motivated towards Him. Those who perform kriyā with devotion, their retention is virtuous. There is no restlessness in their mind and pran (soul) Their minds are not drawn towards any goal with desire and attachment, because their goal is internal and their sense organs are not focused outwardly. They are absorbed within themselves. They are overwhelmed by the joy of their steadiness. But those who are dazzled by the five elements and show attachment towards them, never get released from pain The mind of a detached yogi is fixed in the beautiful Supreme Bliss of the Paravasthā of Kriyā (exaltation stage). In that only, all his sorrows and pains are destroyed. He achieves a fearless immortal state.

Attached worldly perception leads to a road of fruitive action: this is the world. One whose mind is situated in a contrary state to this, he only is the Mahādev (Superior Deity)

Action of the prān(Kriyā) is our own natural action Through this only, the Lord of the Universe, Lord Vāsudeva is worshipped. One who worships Him in this way achieves Vāk-Siddhi (his words become, adorned with Yogic powers — whatever he says is truly achieved), and all his desires are fulfilled. Gradually when his status is raised the Sādhak experiences no desires. He then becomes liberated. Desire is the rope, which binds us to this life. Through Kriyā one achieves a state of no desire, thus his sight is not focused on any (other) — apart from his Ātmā or Soul. Then it is said that he is a saint and he no longer has any fear of death This is the duty of The True self. Those who have no belief in this duty towards the self can expect no welfare or benediction They never get freed from the pain of birth and death

" Brahm is God" and He is also the "lifeform", then, why does a living being have to undergo such a lot of misery? Brahm is similar to the form of God and the life-form There is no difference between the two.

Idantu Vishwam bhagavānivetaro

This perceivable world and life-form are both comprised of Brahm, but when Brahm takes the help of Māyā (matter or nature), then He is known by the name of the maker of this world as " God". And when he is subordinated to ignorance then Brahm is transformed into the life-form (living being) Then he is bound, and is entrapped by life and death, and experiences — hell and heaven, according to his actions. But there is no eternal truth in any of these states. Then, who experiences the heat of agony? Who is liberated? And who is the liberator ? This needs special analysis. Matter or māyā has three gunas (qualities) — Satva, Rajas, Tamas. When the Rajas and Tamas Gunas are overpowered by Satva it becomes Pure Satva. Satva Guna is pure and enlightening, knowledge is never clouded by it. The divine acts of Brahm-chaitanya (Lords aware form) which are seen through the pure Satva appear to be covering the Nirgun (beyond the three gunas) form of Brahm; and the play of the Saguna (the visible form with the three gunas) starts therein. If we view Brahm within this pure Satva he appears to be Sagun (with gunas). At that time he is God. He is the ruler of this vast world. He is the Creator, Keeper and Destroyer. The activity which goes on within this pure Satva and the power which is orginated through this, is the Godly state. The Pure conscious Brahm is mixed with Māyā here. This Māyā mixed power of Satva Guna is enamoured because of the various effects of Brahm The Lord For example - the reflection of light through a red glass is called red light, but naturally the light is not red or

green. In the same way the throbbing awareness which is there in pure Satva appears to be Saguna although it is Nirguna in reality The awareness that reflects through the Rajas and Tamas Gunas is a mixed form of intelligence and ignorance. This is the form of life and world Although all three are Gunas of nature, even then they have many differences. Satva Guna is pure, radiant and peaceful—thus it unites the mental attributes of " I am happy", " I am knowledgeable" etc. with the doer. Rajas Guna is of defected power, so due to its emotional nature it binds the being through attached action Tamas Guna is perdominated by ignorance and employs the being in no action and binds him through laziness, sleep and fear.

Although the Gunas are inanimate they appear to be alive because they are manifested by consciousness The motion of Satva Guna is always upwards or towards the soul, that is why it always navigates a person towards the path of emancipation Rajas and Tamas Gunas direct one towards the opposite direction from this: that is towards the path of active association with mundane affairs It has been stated earlier that all the actions are performed through mixed existence of the three Gunas, even then only one Guna is prominent at a given time which pre-dominates the other two Gunas. When Rajas and Tamas Guna's gain strength and push one towards materialistic pleasures with great speed, at that time the weak voice of Satva very softly prohibits one from doing so; and when Satva is strong it pre-dominates Rajas and tamas and conducts the being towards the path of emancipation. At that time the Satva Guna suppresses the Rajas and Tamas qualities of lust, anger, desire, jealousy, laziness and materialism Only the consciousness that reflects the pure Satva is Godly It pulls up the being away from sins

Remaining in the pure Satva, by and by the knowledge of such a being becomes so pure and chaste that he considers himself liberated by it. Till the time a being is overwhelmed by Rajas and Tamas Gunas his conscience reflects these two gunas through materialism and ignorance; and being possessed by ignorance and grief he suffers misery. A red or a blue flower when placed on a clear crystal recreates the crystal into red or blue colour, but the red or blue reflection can never change the real existence of the crystal. In the same way the pure caitanya a clear aspect of godly consciousness though manifested in a Godly state along with Māyā (or a being's existence mixed with Māyā) —always remains pure and chaste. Only on seeing one-self in this way can one reach the emancipated stage.

These three gunas are united within the prān. The vibration of the prān causes movement of the three gunas. When the prān flows in the Irā nerve then Rajo Guna, when it flows in the Pinglā nerve then Tamo Guna and when it flows in the Sushumnā nerve then Satva Guna is respectively predominant. (Sushumnā is the most superior nerve, Pinglā — the most inferior nerve and Irā is the mediocre nerve). When the prān is beyond all these nerves, i.e Irā, Pinglā and Sushumnā and is constantly so, then it is in the Brahm (Godly) state Then there is no play of the Gunas : as such— life and death, happiness or sorrow, are also not subjects of experience. This is why to get rid of the Gunas—one is told to take shelter with God or the pure Satva state. As there are waves in the ocean, so there is life's play within the Godly soul. There are various actions performed by the self-prān by which a being is bonded. A being is able to make his prān (breath) steady by the (aware)action of breath or prān in the same way as one extracts a thorn by making use of another thorn; thus his bondage

from actions is chopped off and all his worldly bindings are cut off Everyone should therefore perform this action by which the prān becomes steady. Tranquility of the soul is only achieved through the practise of kriyā When the prān becomes steady, the mind and intelligence follow suit Therefore with no ego, (I am the most insignificant of all) refraining the mind from all other things, one should only bind himself to the practise of kriyā, One should take small meals, should not talk much, should not let his mind wander, and as a result of this, if one is able to control his speech, mind and tongue, then one will stay within himself In this way, one will achieve exalted peace, by which the practise of kriyā ends ; and the yogi becomes equivalent to Brahm himself Then no matter will ever make him feel unhappy A person whose mind is merged with the exalted state of kriyā, experiences no anxiety, no sorrow, no fear, and keeps no account of gain and loss. In the entire creation and in all elements he attains Brahm, this belief of his becomes well steady Since he is the non-doer, he is not bound by the fruits of actions Hence all his actions are nullified Although he can perform all his actions through his sense-organs, even then as his mind is fixed in Brahm, no action can absorb him Only virtuous people engaged in the practise of kriyā are in this wonderful state This cannot be understood by logic or intelligence. It can only be understood by the one who is (himself) in this state.

God is present in the heart of a not so virtuous man in the same way as He is there in the heart of a virtuous man On His (God's) command move objects of His creation and the beings mount the instrumental nerves of Irā, Pinglā and Sushumnā, and are thereafter conducted according to their respective destiny The virtuous beings after getting initiated

for kriyā follow the path laid down by the Guru, and keeping their prān in the Sushumnā, finally arrive at that highest point of Sushumnā which is beyond all, and become well fixed there. The prān of the worldly attached, not so virtuous beings cannot encroach beyond Irā and Pinglā, hence due to their attachment to ignorance and pleasure they get conjoined to a new body, and transmigrate this world again and again. Although the ātmā is devoid of the three gunas, even then, that same ātmā on getting tied with the gunas gets restless in the form of brèath and experiences various kinds of pain. Yet, thereafter by following the path laid down by the Guru, when the being's breath becomes steady, he then attains a peaceful state and gets freedom from the clutches of happiness and pain. This is the deepest knowledge of all.

The Mahā Māyā — (female form of Godly illusion) is also by the Lord. This Godly form is also known as Ardhanāreeshvar — (the Supreme consciousness in fusion with the great illusion). Few know it as Purush (the supreme man) and yet some identify it as the self personified Supreme Being as illusion in creation Call it whatever, but this great power only, is the cause of this world's existence. The ātmā is also (from) Paramātmā (the Supreme Consciousness). Mahā Māyā in the form of — Brahmā, Vishnu, Mahesh, (creator, keeper and destoyer) is the mother of this entire world; (By) it is the 'whole' and thus it is also our 'me' Wise men attain this state of self-identification with the Lord. This is why they say " Sohum", which means " I am Him". The Supreme Brahm 'Omkār' (the absolute commencing syllable of speech) is beyond the gross, subtle and causal bodies Omkāi is at first established in a blissful state, later in the form of a great void or space and eventually as eternal knowledge.

Through the practice of Kriyā, when the impurities of

fusion and deflection cease to exist, then there is no search for fruits in that pure mind, since one is introduced to one's real self, and the false egoistic self merges within the Supreme Self forever. At such a time there is no illusion, in other words the self is not reflected in Māyā. In this way the 'individual' living existence disappears forever.

A being is born with entitlement to either demonic or divine treasure, or material wealth (inborn qualities and attidudes acquired through previous births) according to the deeds performed by him in his previous births. This can be understood very well by analyzing the fifth text of the sixteenth chapter of The Gitā. People who possess demonic wealth are not entitled to knowledge of the Supreme Truth. It becomes impossible for them to get devoted to God or obtain knowledge. Arjuna also had doubts regarding himself — whether he was entitled to this knowledge or not. That is why the Lord assured him by saying, " do not get possessed with fear, you have been born with entitlement to divine wealth, this is why devotion to God comes naturally to you". Those who are not deserving of this divine wealth do not want to follow the path of meditation and even if they happen to do so, they cannot stick to this path for long. Many will certainly get scared on hearing this, but there is no need to get fearful and disheartened. One who has practiced yogic meditation in his last and previous births and acquired mental impressions of the same, for him the path of yoga does not seem so difficult, but even if one is not born with this entitlement he can still earn sufficient divine wealth through his efforts in this birth. Some people may think, that when I have not been born with divine wealth, on the contrary I possess demonic wealth then how can my mind be inclined to Godly devotion. This is certainly a difficult task, but it is not totally impossible,

some effort is surely required If you now ask, how can the effort be made? the answer to it is that, our nature is composed of three gunas (or qualities) and it could be that the Rajas and Tamas gunas are more prominent in us, but the Satva guna is also definitely there, although in a very small proportion. This can be of great use

If in an auspicious moment when the Rajas and Tamas gunas are overpowered and the smooth wind of Satva guna flows, then in that glorious moment the seed of Godly devotion can be sown in our heart, we can then mentally assimilate the pure fruit of Godly devotion and get engaged in the above said action (Yogic Practice). If the flow of the mind is directed towards God even once, then it will certainly entitle us for divine wealth, although it may be there in a very minute form. A very ordinary effort in one birth may become divine in the next birth. This Godly kindness may take our life towards the path of success by making us anxious for God. The divinity of this birth is only the result of our efforts in the last birth. That divinity itself will once again make our efforts forceful. Which is more important between divinity and effort ? This decision cannot be made easily. The divinity is like the seed while the effort is the field or ground. If the soil is good then even the inferior seed produces a good crop. If the soil is not good then even the superior seed is not able to produce the best crop Nothing happens without the union of the two. If the effort is forceful then even if the divine force is weak, there is no need for hopelessness, because God Himself is seated within every being in the form of human effort. Therefore we should not sap our dutiful action and self-effort by assuming that whatever is destined for us will happen —

Says Guru Vasistha —

Param paurusam āsritya
dantair dantān vichurnayan
shubhenāshubham-udyuktam
prāktanam paurusam jayet.

We should win over the former evil fruits of bad deeds by our good deeds in this birth through forceful effort and strong determination.

Therefore we cannot sit back quietly by saying, that our destiny is not good. One who is industrious, his fruitful effort will eventually manifest itself into divine form and the former evil fruits will also get destroyed gradually

Vanity, arrogance, ego, anger, ruthlessness and ignorance — are of the demonic wealth. These are the natural gunas of Rajsic and Tamsic beings. Those who are fearless and pure in mind, who are industrious and loyal to knowledge, whose outer senses are under control, who are charitable, perform religious sacrifices, study holy texts, toil for devotional penance and those who are simple, not greedy, devoted, not cruel, not restless, dignified,forgiving, pure, not proud and non-violent, those who feel a sense of shame in doing bad deeds, those who do not like to speak ill or have hostility towards others, those whose minds feel a sense of bliss in Godly devotion, and as a result of this devotion—those whose minds have become steady and peaceful, only they, are empowered by the divine strength. Their penance and self-exploration are surely going to bear fruit. Effort is needed for this, nothing can be achieved without effort. Nowhere in The Gitã has God given patronage to effortlessness.

The Supreme essence (Purshottam Tatva) of the Gitã is in one distinctive characteristic. A play of two powers is going on within a being and the world — one is constant and eternal

and the other is restless and always changing. But without the presence of this constant thing the existence of the other which is always changing cannot be imagined. Between the eternal and transitory, one is called perishable and the other imperishable. The Kootastha or non-resultant state of Ãtmã(soul) is the imperishable Supreme Being and the resultant different forms adopted by the soul are the perishable beings. The existence of the perishable being is present because of this imperishable non-resultant Kootastha state. The imperishable Supreme Being is the real image of the soul, and thousands of other images which are reflected out of this are the perishable beings, this imperishable one is similar to the Purushottam which is the imperishable. The perishable being is also called purush because when the reflection of the imperishable conscience falls on the perishable, it also appears to be conscious. This perishable purush has a sight which is always focused on outward (worldly) objects, this is why the being is ignorant about his real self. ' One Ãtmã is being perceived in many forms, those who cannot understand this and see various different forms, their destruction is certain; i.e. they never get liberated from the cycle of birth and rebirth. This only is known as destruction in the genuine sense.

It is said in the first chapter of Bhãgvat —

Tad-idam Bhagvãn Rājanneka Ãtmātmanām Svadrik,
Antaro'taro Bhāti Pasyatam Māyayorudhā. (Bh.sk.–1)

— This whole world is the manifestation of the Supreme Lord who enlightens this world, this world is nothing apart from God. He is one, not many, He is the one who experiences everything and He is the one who is seated inside as well as outside of all things. Only due to Mãyã He is seen in various forms.

The one non-resultant eternal thing which dwells in all resultant things and beings, which cannot be seen by these eyes, which can only be seen through Divine sight (Divya Drishti), which is situated in the third eye, which is sought after by the yogis on the path of yoga, cannot be understood by all. This is the eternal absolute truth, this is the imperishable Kootastha.

There is yet another Supreme Purush, Superior than this *imperishable Kootastha. By fixing our sight in the Kootastha* for a long time we can eventually see that Supreme Purush also. He only is told as the Supreme Lord (Paramātmā) in the holy texts. *He is omnipresent — pervading universally all* over — heaven, earth and hell. He is the doer, He only is God and He is also the Supreme Lord, Purushottam, or Supreme *Brahm. The never ending non-resultant state* of this Purush is also the resultant and in various forms. All animate and inanimate beings and the world emerge from Him in lawful *regulation and then again, merge in Him.*

When the perishable and imperishable are both His states, then how can He be beyond the perishable ? The perishable state also cannot exist without Him Animate and inanimate whatever exists contains the power of the Lord, still He is known to be beyond the perishable, because that state of the Lord which has been manifested in the bodily form, by worshipping that, in other words by getting attached to the worldly pleasures no one can retain the state of the Lord which is beyond delusion Not being able to retain that state, due to the worldly attached sight is faced repeated destruction (births and deaths).

It is written in the Kenopanishad — while living in this world or in this body if one is able to realize God then his life

is successful. The attainment of this success only is an accomplished life On the other hand if one is not able to realize the eternal, absolute Brahm state of the Lord, then it is (repeated) death

The Supreme Man or Purushottam is one, unique and eternal. He is manifesting himself within all matter (animate and inanimate) even then He is not resultant or changing. He is God the doer of everything, everywhere, in the form of the living being But this form is not everlasting, it is bound to get destroyed. One who is there in all forms, He, only is seated in the minutest, all pervading, formless Brahm state; this is the everlasting imperishable state, where there is no desire, hence nothing is left to be done. This imperishable state is omnipresent, it is beyond the awake, the dream and the deep sleep state· this is called Turiyavasthā i.e. a stage where the individual self is united with the universal self. This state is imperceptible by the mind and speech, hence there is no worldly behaviour in it. It is calm and is far from delusion, thus it is without any relationship with this world, it is the— "Shiva State" of absolute(sole) peace without duality. Only when the conscience is obstructed from the outside— can one enter this awareness of Brahm

Yet again when that soundless, untouchable, formless Brahm presents *himself in the Māyā mixed form (together* with illusion), then He is thought of as the Supreme Spirit, Doer and God. At such a time He is both formless and with *form Thus he is mixed up with material things, but even* then, matter cannot touch him.

On the other hand, during the night of annihilation everything lies dormant in the Godly-property. At that time no created element exists Prior to the commotion of qualities

or (gunas), the unmanifested Brahm is graciously seated, He is formless, beyond qualities and without delusion, there is no sign of any name or form in Him

Then again at the dawn of creation —

Sa eva bhuyo nijaveeryachoditām
Svajeeva māyām prakritim sisriksateem,
anāmarupātmani rupnāmnee
vidhitsamāno'nusasār sāstrakrit.

The same God, with the desire to create, attributes name and form to the nameless and formless soul for the beings' varied experience; and motivated by his own time-power, persues the action-desire-oriented worldly creative nature to attract the fragments of its own elements as per the beings, and thereby also creates religious and spiritual texts like the Vedas for regulating their actions

Sa eka eeso jagadātmleelayā
Srijyatya-vatyatti na tatra sajjate

One unparalleled God creates, protects and destroys this world by manifesting Himself in various forms; even then He is not attached to any of these actions due to His detached state. At this time He is the all pervading creator and the Supreme Being.

Although He is Himself free of Nature yet He conducts nature; (nature is in His control), that is why He is known as the creator, protector and destroyer of all matter all time, yet He is always detached while performing all these actions.

It is written in the Vedānta Sutra - " Janmādyasya Yatah"

Creation, existence and destruction is all caused by Him. Nothing would remain if He was not there. At the start of all

these actions there is no underlying resolve made by Him, because nothing is unobtainable for Him, even then this world arises out of His desireless desire; gets existence by Him, and then again gets extinct in Him All this is the influence of His strange 'happening and non-happening' Māyā-shakti (power of nature), this endless strange world appears out of Him like sparks from fire.

It is surprising how even the different emotions seem to be flowering within Him in a unique way.

By this it is known that although in a non-resultant way, yet He is involved in the play of the world. If there was no loving emotion in Him then we beings, who are a reflection of Him only, could also never love anyone at anytime. Being attracted by emotional aspect only, we are bound together in love; the emotional union of one with another arises in the form of a great force or a great bliss in the sky, heaven and earth. This force of mutual union among us intimates the hope of the great union of the Ātmā (soul) with the Paramātmā (Supreme Soul).

All worldly relationships are projected in Him. He alone is our father, mother, husband, son or any other loved one, separated from His (caitanya) consciousness — nothing can be dear These emotions of love, if projected in Him, are reflected in the deepest appealing form.

Being fascinated by this beautiful, pure emotional state only, the subjects (people) of Dwarkā emptied their hearts' content in front of Lord Krishna and said :

' O'Lord, we bow down in devotion at those lotus feet of Yours, where even time— the sovereign of all is powerless. Those feet which are served by Brahmā and Sanak etc. and

worshipped by all demi-Gods — O'Lord of the world! give us prosperity. You alone are our father, mother, brother Guru and Supreme deity, we are being gratified by following the path of Your command! How the kindly disposition of such a humane God can be got is explained in the following text —

Sa vã ayam yat padmatra soorayo
jitendriyã nirjitamãtarisvanah,
pasyanti bhakta yutkalitãmalãtmnã
nanvesa sattvam parimãrstamarhati.

— In this work-field(earth) whilst the yogis (the yoga practitioners) who have conquered their sense-organs, detain their inner breath through Prãnãnyãm by keen intensity of the mind through devotion are able to know the Lord's manifested form only in the purest stage of the intellect; that same Lord Krishna is always present before us.

God is seated in everyone's heart in the form of the Supreme Spirit. But He cannot be realized without purification of the mind. The mind cannot be purified without detaining the inherent-breath, and without purification of the mind, chaste love for the Lord in the absolute form cannot be nurtured.

There is yet another state beyond all states, over and above this prime, glorious state, the only one that exists is — 'Him' nothing else; there is neither creation nor destruction there, neither action nor reason. This highest-most Supreme, absolute liberated Brahm state has been narrated by the commencing wise thinkers (like Shankarãachãrya) as the Supreme reality. The persevering yogis attain self-realization within themselves by situating constantly in the highest state of Kriyã through the practice of Kriyã and thereby attain salvation. All vedas and holy texts have analysed this fact. All the Vedas refer to His Brahm state as that 'to be obtained'

and for the attainment of this Supreme state, penance and work-assemblies are organized, and to gain this only, wise men undertake vows of celibacy etc.

He is contemplated in various forms, such as, with form and without form, with attributes and without-attributes. Although there is no end to mutual arguments regarding this, yet for those who have had the good fortune of experiencing or viewing the Lord in His omnipresent Supreme form, such doubts cease to exist. They know that one Supreme Purush only, manifests Himself in all forms and in all things, either with or without form and with or without attributes. By His existence only, there is heat in fire, coolness in water, and through Him only, all the essence and energy is rising — illuminated within the Sun and Moon. He is there in the form of food, as well as in the form of one who is going to enjoy the food. He is unknowingly seated in the internal attitude of every being. Accomplished Sãdhaks (Kriyã Practitioners) know that One Supreme Being is always enlightened in all places — with or without form and with or without attributes. But one only knows as much as he deserves to know. Only those who have attained the competence of experiencing Him in the Supreme form, realize His existence in all things and worship Him in all forms. God can therefore be realized by following any of the following three paths —

YOGA — through the practice of Kriyã and meditation

SÃNKHYA — one of the philosophical systems

BHAKTI — through eternal devotion.

One can acquire knowledge and be graced by the blissful spirit of God through devotion and Yogic power. Knowledge arises out of constant wisdom. Through this thought process,

when all delusions are proved to be untrue, then one comes face to face with the Supreme Truth. (Yet) Knowledge cannot be gained only by verbal preachings.

Eternal knowledge arises out of complete situation in the exalted state of Kriyã, and as a result of the everlasting peace which arises out of this, the mind does not wander in transient objects; because all the wordly elements are mere fragments of the mind's imagination. They arise and diminish with the provocation and dissolution of the mind. It is not possible for anyone to gain peace as long as the mind is alive. The worldly matters which are mere fabrications of the mind, appear in various forms while one is awake, dreaming or in deep sleep While one is awake these imaginations are there on a conscious level; the same existence is there in the dream-state also, although in a sub-conscious form. In the deep sleep state it is there in a formless state, whereas in the state where the self unites with the Universal Self (Turiyãvasthã) it reaches beyond all. This universal self or Turiya Brahm is with and without form in different stages. This Turiya stage is the stage beyond creation, situation and destruction. It is always the same. Yet it is the seat of all forms of brightness and power Deep sleep is also merely a natural stage. Although all conscious and visible forms are underneath a cover in the deep sleep state, yet the seed of all form is radiant therein

Hence the attainment of a natural form alone is not liberation; liberation is different from this, it lies in the exalted form of nature. Awake – dream – and deep sleep – in all these three stages internal awareness is there in the same degree Awareness is not distorted at any stage Only the mental level is changed. Body, sense-organs and mind are all subordinates to intellect, therefore with a change in the mental level these also undergo changes. But even when the mental level is

distorted, a being is not distorted with it. A being is Ãtmã Rãm in all stages; that is, his Ãtmã is always united with the Supreme being. On realizing this only, his worldly attachments cease to exist. The Self manifested God separated from life form(body) is visible only to the pure conscience. In the Samãdhi Yoga (in the highest exalted stage of Kriyã) when one is graced by the vision of the Lord's form beyond Mãyã, only then the illusion of the being's existence apart from God is destroyed. After this the being does not consider himself bound by bodily attributes — This is liberation, whereas ignorance is the being's binding attitude. Due to the presence of the radiance of the Kootastha, which is like the sun's rays within the body, the body appears to be bright and aware. This bright energy is the form of Brahm. He illuminates and energises the body by staying within it, the whole space is full of this energy. Like the sun's rays cannot be seen in the sky, but when they fall on an object on descending, then the lighted form of energy becomes visible; in the same way the energy of Brahm cannot be known though it is there in the body. At that time its corresponding name and body form is prominent. This physical form with a name is the perishable state of a being, and the spiritual energy or space within the body is the imperishable one. The Supreme Sky (space) is there in a minute form in the interior of the Sky, within this there are unlimited Supreme atoms; then again a cosmos (Brahmãnd) is situated within each atom. When the surpreme energy precipitates in the sun, moon, fire and all other such things, then only the Supreme knowledge (Brahmgyãn) blossoms. This kind of an experience is only possible in the Parãvasthã of Kriyã, and can be felt within the heart of a kriyã practioner. Knowledge on all these subjects can only be obtained by locating oneself in the Paravasthã state of. Kriyã. One does

not feel the need to know any more after reaching this exalted stage.

This is the end of all knowledge or Vedānt This is the (Supreme) state. It has been stated earlier, that everything apart from Ātmā is perishable, and thus subordinated to life and death. The imperishable Kootasth is the imperishable everlasting Purush. Those whose sight is not fixed in the Kootash are attracted by wordly objects and have to obtain various bodily forms again and again.

Those who are fixed in the Kootasth at all times, they themselves become the imperishable Kootasth. The Lord who is above this perishable and imperishable is the Supreme Being or Purshottam. Both the perishable and imperishable are His forms only. They are both his energies; the only difference is, that one is resultant while the other is non-resultant. In the Gitā, this is known as the Parā (transcendental) and Aparā (materialistic) Prakriti (Nature). In the restless inhaling and exhaling of the breath— the resultant form is prominently evident. While the constancy of the breath is the steady Kootasth form, the restless emotion is also flowing only because of its dependence on the constant state. For this reason only : Purushottam (Lord) is without attitudes, inactive and forever liberated on one hand, and on the other hand He only is the doer, receiver and destroyer. This world and life-form are both His name and form, but He himself is void of any name and form.

The perplexity of fusion or destruction is the impurity of the mind. Through the practice of Yoga when the deflection of annihilation is destroyed, only then the conscience becomes pure. There is no expectation of any kind of fruit or results from any action in a pure conscience. Such a mind is always

inclined towards God: therefore all action is always surrendered to the Lord. When this surrender to the Lord is of a totality, then the conscience remains pure forever; this brings about renunciation from all deeds The world is but a manifestation of the being's passions. Intense passion creates a web of home, spouse, son, friend, brother, enemy and jealousy etc. In case these passions are not destroyed, a being, goes to those places after his death or in his next life (birth) where his yearning befitting his passion is thoroughly satisfied As a result of intense sādhnā or meditation a being's faith in God is enhanced, depending upon the steadiness of his mind. As his faith increases the being attains supreme libertion within himself, where the world does not exist. But for attaining this state, intense devotion for the Lord is essential, otherwise the worldly desire does not get destroyed totally. Some people are of the opinion that liberation from - desire, anger, passion and greed etc. is not possible, even after substantial effort. Probably their effort is not with a detached attitude, or else there is some error in their Kriyā; otherwise there is no reason for desire or passions to linger As one gets greatly attached to the worldly desires and passions — his coming back into this world also becomes almost certain, because this world is nothing, but an experiencing ground for these passions. Those who are effortfully engaged in the practice of Kriyā, and whose minds are always fixed in the Kootasth: their passionate desires or rajas and tamas gunas get uprooted totally. The seed of desire does not get destroyed without the flow of the Prān in the Sushumnā nerve, it is therefore our duty to give up laziness and carelessness and perform Kriyā regularly One who has not been liberated from the cage of passion, can never be considered a self-realized soul. Only after passion is destroyed, desires get destroyed, and only after that, can one get situated

in the real self or get emanicipated. Liberated beings also perform actions but they do not get consciously engaged in actions with expectations (for results).

The wave of their thoughtful godly contemplation is never dis-connected by any action; hence self awareness is always there. Although consciouness is there, both in the awake and dream-state, yet it is unattached to any stage. The worldly state of a liberated being is just like that. As the limbs of a tortoise can be projected inwardly or outwardly according to its needs; in the same way the sense-organs of a liberated being remain away from desire, and being inwardly motivated attain constancy of mind.

Kriyã should be practiced with the aim of attaining Samãdhi, (intense state of meditation). But this is not an easy task. For this one has to perform Kriyã with effort, along with it, self-analysis should also be done mentally. All gross matter is a state of intense mental imagination. The vibration of Prãn is the cause of the mind's imagination. When the Prãn stops vibrating, the mind becomes a void space. This sky or sound (sound is the quality of the sky) enters a point of no-sound, and this point is the state beyond mãyã; it is the extreme door to Brahm. Hence the self-form is always detached and alone. Try and experience this emotion; through it you will be able to understand that you are not a body, bodily forms are not real, hence sorrows related to this body are also irrelevant.

Those who are engaged in strong efforts for liberation with great determination, should always remember this sermon from The Vasistha Gitã. —

Ãsaktimãhuh kartritvam akarturapi tadbhavet,
Maurkhye sthite hi manasi tasmãn maurkhye parityajet.

— If the mind is ignorant then attachment will exist with it. Therefore the first thing to be forsaken is ignorance. Attachment is the real doer Even though you do not perform any action, yet till the time there is attachment — you remain the doer, even if you are not actively engaged in any action. Bondage becomes necessary due to the aspect of the 'doer'. Hence the Lord and Sri Vasishta preach — *" Yogasthah Kurukarmãni sangam Tyaktvã Dhananjaya"*

— Perform all action with detachment and without differentiating between success and failure.

Shãnta brahm vapur bhutvã karm brahm mayam kuru
Brahmãrpan sam ãchãro brahmaiva bhavasi ksanãt

As Brahm is peaceful, you also perform all actions with a peaceful disposition by contemplating on Brahm. Like water and its waves are inseparable, in the same way action is also inseparable from Brahm. Hence when all action gets surrendered or offered to Brahm you will also become a form of Brahm Himself. If you are not able to do this, then try and visualise the Lord's sagun form (with attributes) everywhere.

Isvarãrpita sarvãrtha isvarãtmã nirãmayah
Isvarah sarva bhootãtmã bhaya bhoosita bhootalah

— After surrendering all action to God, let your mind absorb in the Lord, by this you will become pure. God is the soul of all beings, if you are able to perform all action with a surrendered conscience you will become a jewel of the world.

Sanyasta sarva sankalpah samah sãntmanã munih,
Sanyãsa-Yoga-Yuktãtmã kurvan Mukti-Matir-Bhava

— Banish all resolve and be peaceful in mind, thus you will see that you only are pervading everywhere in simil-

form. In this way, after giving up all resolutions you will be able to become the detached united soul.

Sarva sankalp sam-sãntau prasãnta ghan-vãsanam,
Na Kincid bhãvnãkãram yat tad brahm param viduh.

— When there is no resolve then all passions calm down collectively, and no emotions rise in the clear conscience of the mind, such a person should be taken as being located in the Brahm state.

The seeds of actions which are inlaid in the conscience since eternal times — become desires. Water appears to be clear even when there is mud in it; but if the water is stirred it becomes dirty. In the same way desires are inlaid in the conscience. On analysing them, resolves pertaining to them are made. When the resolves are stirred, they take the form of emotions. When resolutions, desires and emotions are erased from the conscience, then the consciousness is a feature of the liberated soul. The seat of ignorance is a worldly-conscious mind, when this consciousness is destroyed, then ignorance is also destroyed. Particular consciousness of the passionate desires is converted into action. It only, is the root of all emotional acts and by it is power.

The abode of all consciousness is Brahm. When the desire for action disappears from the mind, the mind itself is also destroyed; in this state only the Brahm-form exists, which prevails everywhere — inside and outside.

Although matter and chaitanya consciousness have to be understood with a separate precept, yet in reality there is nothing like matter. When the conscience is overshadowed by Tamas then it appears to be in the form of matter Matter is no separate entity. By true knowledge everything is but of

the one form All things are the Lords form — by such an understanding when the illusion of duality is removed; one is no longer tormented by the agony of sorrow In the Bhãgvat it is told that Arjuna attained this state.

After the return of Lord Krishna to his own abode, Arjun experienced a great vacuum in his heart Then through complete devotion and fixed meditation on Lord (Vãsudeva's) feet, with a pure conscience devoid of passion, lust and desire, he again attained that absolute knowledge which was preached by Lord Krishna at the time of Kurukshetra war; but had remained covered till now due to darkness in the form of time and action. In this way when matter is fused through knowledge of Brahm, then the knowledge of Gunas, such as Satva etc. and the ethereal body which is the cause for action related to the Gunas, does not remain. Thus the attached pride of the gross-body also disappears In this way after the dissolution of ignorance,which is the root cause of illusion and duality, Arjun became completely devoid of sorrow.

The visual form of the Lord is no doubt extremely beautiful We are used to seeing or perceiving form, hence the mention of no-form scares us. For this reason only, the formless Brahm appears to be a void to us. But in reality, it is not so Those whose conscience is immersed in the formless reach an aspect which is difficult to achieve even through form This visual state has two forms. One such form is simply a luminous pure light, which (engulfs or) unites everything All forms of the three worlds enter this light-form and merge with it Though it is attractive, yet it is very strong and immensely powerful. All other magnificient forms merge with this form and become one with it.

When Arjun got scared on seeing this mighty form of the

Lord; the Lord composed him by showing him His human form. This form although similar to a human form, is not exactly the same form. It is the embodiment of a novel, dark, cloudy form. It is an extremely attractive form, the emotional devotees are besotted by the exceptional beauty of this form. Their heart gets overwhelmed by the meritorious quality of the Lord : a total unity is craved for, and loving tears cannot be stopped.

The beings common fascination towards form and beauty gets discarded after visualizing this beautiful, divine form, as such there is no desire to see any other form. This no-form manifests itself into many beautiful forms; sometimes in a pure mother form; pervading all consciousness and sometimes as a fascinating idol form of Ram and Krishna etc., in accordance to the emotional state of the devotion—similar humanly (soulful) love and humour is observed in Him, which spreads and scatters a unique divine, brilliant grace. Brahm is the idol of Satchidānand (form of True-consciousness and bliss).

This idol is the idol of concentrated bliss. It is not a body comprised of (five) natural elements. It is the idol of divine, unnatural pure emotional form. This Godly state can be achieved by idealizing various worldly relationships. The kind of relationship we have and the kind of love we nurture for our father, mother, brother, friend, wife or son, if that same love and restlessness is motivated towards the Lord, one can spontaneously attain Him. The One who is Omnipresent, within all, yet imperceptible by the mind and sense-organs; He only, by manifesting Himself in the (illusory) visual form gratifies the devotee's ardent desire for sight and touch. He endows His blessings according to the emotional needs of the devotee's prayers. He gratifies One who prays to Him for ordinary worldly things, by fulfilling his desire for it and

encourages him for worshipping the real truth (His feet). Such is His mercy! but as long as our mind is consecrated in the outward worldly form till then we will not be able to attach ourselves to His blissful form, which makes us forget everything else. His supreme All-present blissful form is always relishing; both in the self-realized form, as well as in the illusory idol form. Because of this only, the devoted Gopis (the milkmaids) after being blessed by the vision of their beloved Lord, became free from all kinds of sorrow; and were overwhelmed by bliss.

The same Lord of Lords whose seat is imagined in the (Lotus of their) heart by the renowned Yogis; is worshipped in the assembly of Gopis, seated on the seat (āsan) of their garment. He appears magnificent in this brilliant form, which is like the Splendour of the three worlds.

When the Gopis were crying with distressed conscience, grieved by the ardent desire of seeing Lord Krishna, at that time the Lord manifested before them in the smiling Madan Mohan form (the form of Love and enchantment). Lord Krishna is that dense idol of bliss; the uncovered form of supreme eternal bliss. He only enchants the world by His illusory form devoid of gunas (attributes). All the senses are gratified by this form, even then there is not a trace of lust in it This Godly form is not matter. It is the most evident form of pure consciousness. There is no flower here, yet there is the scent and beauty of a flower. There is no matter, yet there is sweetness, there is no physical body, yet there is form.

The amorous sport is performed through body and matter. This is only an illusory state, but That beauty, That love, and That smile is not illusory; because of this only the Lord is Madan Mohan (the enchanting lover). This only is the form

of no-form There is yet another form of the Lord This is not in any hue or form, it is only a no-form It does not contain any emotion It is solely a pure sovereignty. It is not easily understood It is one's own-self; our esteemed Gurudev calls it the exalted state of Kriyã (Parãvasthã of Kriyã) The first form is called the common illusory form, and the last form is His Supreme form; which is an everlasting form with no beginning or end; beyond all Mãyã or illusion The first form attracts the prãn (soul) of a devotee When the devotee gets fully absorbed by continuously seeing or remembering this form, then his conscience is purified. In that pure conscience only, the Supreme form is alighted This cannot be experienced by an impure conscience Hence when the conscience becomes clear of the dirt of fusion and deflection through constant Yogic practice then through the pure Satva we can realize that Supreme form which is the limitless embodiment of all knowledge.

Lord Krishna introduced this Supreme form to Arjun by saying — O Sinless, Know my two forms — Common and Supreme. The body form with hands and legs etc. with conch, shell, wheel and club is my common form. My Supreme form is without any beginning or end, it is limitless. It is designated by names such as Brahm and Paramãtmã etc

Till the time you are not enlightened through self-realization: worship Me in My common form dear to you In this way, by worshipping My exterior form continously, when you attain enlightenment, then only you will be able to realize My Supreme form without a beginning or end. After realizing this, one does not have to get re-born.

Pratibimb-esvivãdarsasamam saksivad-ãsthitam,
Nasyatsu na vinas-yantam yah pasyati sa pasyati.

— I am present by way of testimony. People view the world in Me, like a reflection in the mirror. I am only a witness of that which is reflected in My illusory(Mãyã's) mirror. As soon as the Mãyã-mirror gets withdrawn, the reflection cannot be seen again. Yet even after the reflection is absent the Ãtmã is always present. One who knows this, is the one who rightly knows.

Na kuryãd bhogsantyãgam na kuryãd bhogbhãvanam,
Sthãtavyam susamenaivam yathã-prãpt-ãnuvarttinã.

— That which is necessary for keeping or maintaining the body, need not be sacrificed, yet many desirous thoughts should not be entertained (either). By the equanimity of the mind, always act as per your duty according to the given circumstances.

Nãnãtva-malmutsrijya paramãtmaiktãm gatah,
Kurvan Kãryamkaryan ca naiva kartã tvam Arjuna.

— O Arjun! discard various impure (material) aspects and attain the Godly One. Saturating the chitta (mind and inner heart) in the Brahm sentiment (through Godly contemplation) is reached a situation in the Param-ãtmã or Super soul. In such a state you are not the doer of your deeds (good or otherwise).

Means of attaining Self-realization

Disciplining and ruling the mind, practice of yoga and prãnãyãm (yogic method of breath control).

The ãtmã itself is pure and blemishless. No impurity of matter can touch it. Mãyã is totally incapable of spreading its magic in the (abode) presence of the Lord. The Godly(situation) abode of the Lord is very pure, understanding

this by (the) intelligence is the fruit of deep analysis of knowledge and wisdom. The ãtmã after entering the body experiences the natural bodily happiness and sorrow as its own. Through this imaginary experience the ãtmã gets bound to the body. In this way by experiencing the happiness and sorrows again and again it seems as if the ãtmã itself has attained the bodily form. At this stage, two states of one ãtmã are alighted. One is known as jeevãtmã (the being) and the other as Paramãtmã (The Supreme Being). The jeevãtmã is in reality an integral part of the Paramãtmã, (the Supreme Being). But when it merges with matter, and proudly performs all actions of nature, considering them as his own, then he is given the name of a being or jeev. The Paramãtmã (God) is beyond life-death-happiness-sorrow etc. whereas the jeev is almost always unconscious (of the truth) due to sorrow and ignorance and is forever subordinated to life and death. Nevertheless the jeev can still acquire his right of becoming one with Paramãtmã. In the Shruti it is preached —

Jeev (The being) and God always stay on the same bodily-tree, personified as two birds, attached to one-another and basically similar in nature. One of the two, the Jeev tastes the variegated (delicious) fruits of actions, while the other always liberated, (Omni-present God) never experiences anything. He is merely a spectator. Although a jeev is perched on the same tree as God Himself yet due to his ignorance and forgetfulness of the true(Godly) self : he experiences sensuous pleasures and suffers from grief due to separation from loved ones, and misery through financial losses, etc. When that same misled jeev gets initiated for sãdhan by a virtuous Guru after many births, and attains the highest knowledge, then through it he is graced by the (self) image of the Lord and thereafter attains the same dignity as Him. Thus he realizes

that whatever exists, both inside and outside, is lit up by Him only, and nothing exists without Him. After such a thorough accomplishment, with a concentrated conscience the jeev or being also attains the state which is beyond sorrow (Mundak - *third*)

In the Mahãbhãrata it is written that " The Lord is my best friend, by following Him or taking shelter with Him, I can obtain His form and become identical with Him. I am not lesser than Him by any degree. I am as pure and imperceptible as Him; there is no doubt in this. Due to ignorance, I have been overpowered by matter and hence I have acquired this miserable state. Although I am Nirgun (without name and form) still I have wasted so much time in close proximity with the Sagun (with name and form) matter, who can be as ignorant as me?

The holy texts preach about the liberation from this miserable state — ' O Sinless! Ãtmã is separate from Nature or matter; always ponder over this. In the Gitã also the Lord has agreed with this point of view.(See Ch. 13/22 and ch. 14/19) It is thus analysed by Shridhar Swãmi — Born from the illusive understanding created by Mãyã's nature is this world of man, actually it is not the world of Man.

Even after being situated in the physical workplace of nature (i.e. the body) Man is separate from matter. He is not attached to the qualities or Gunas of nature, because He is only a witness to the acts of nature. He is the independant onlooker who obliges due to close proximity; He accepts with a detached attitude, He is the maintainer — by Him the physical sense organs are alive In His absence the sense organs, mind and intellect, none is nourished He is the bearer by Whom are accomplished the mental attitudes of happiness and sorrow;

He is the root of all creation; therefore He only is Paramātmā or The Supreme soul The 'Purush' situated within this body is also this Supreme Purush; Who is the most Superior As the reflection of the one moon(only) falls in water kept in different pots: in the same way the beings are just reflections of the One Truth Brahm, in different bodies After describing the world (which is caused by nature, matter and its attached Gunas) abundantly, the means of attaining salvation from it are told. The natural attitudes or instincts, in the form of intellect etc. initiate all action The Ātmā — apart from Gunas, always exists in witness form, one who is able to realize this, attains My State of Brahm.

It is not known, how the being forgot his real self, even then it is necessary for him to get acquainted with his original form. There is a way of realizing one's own self; the Lord has explained it, at several places in the Gitā

Says the Lord —

Idam jñānam upāsritya mam sādharmyam āgatāh,
Sarge'pi nopajāyante pralaye na vyathanti ca.

Those who become like Me through this knowledge, i.e attain the stage beyond the three Gunas; do not get re-born even at the time of creation and neither are they destroyed at the time of annihilation.

Thus it is clear that the being's existence is only for suffering the pain of life and death. Now how can we get rid of this form of existence (or life and death) ?

Getting overshadowed by Māyā — the being forgets his true-self (the soul) and establishes himself as the body only This makes him restless, and he aimlessly wanders in his pitiable state, in search of refuge: the sages have explained

the path of Sādhnā, only for this strayed traveller. Till the time a being remains in this infatuated, ignorant state, his aim in life is not high and he leads an animal-like life—eating, sleeping, fear and sex — are the most ordinary attributes of such a being.

All life forms are ordinarily governed by these attributes, but the human body is superior to all bodily forms, by obtaining this body only, can a being make efforts for climbing the ladder of liberation. This is a special quality attributed only to man. It provides the real knowledge. By controlling the animal instincts within himself man can manifest his divine state through this knowledge which leads him to salvation. Who else can be a bigger sinner or more unfortunate than one who does not make any effort for salvation even after getting the staircase to salvation in the form of this unattainable human-body—

Sopān-bhootam moksasya mānusyam prāpya durlabham
Yastārayati nātmānam tasmāt pāpataro'tra kah.

(Kulārnava-tantra)

The reverend sages have laid down three methods for restraining the animal instincts in man. These are designated as Action (through yoga by practicing Kriyā), Devotion (at the feet of the Lord) and Knowledge (Jnān): Prān, mind and intellect are the three mediums for attaining this restraint through Yoga, devotion and knowledge respectively Man can re-enter his original (Godly) abode through this three-fold path. A being is naturally inclined to follow the natural instincts of his prān, mind and intellect But through the help of his discriminative knowledge a being can uplift his thought process, and resist the subsequent surrender to his sense organs. Through the constant practice of Yoga, devotion and

knowledge a being can steer all his power in the right direction and eventually reach that accomplished stage where he can finally attain the Godly state. For this kind of devotional practice, sins have to be destroyed, otherwise the yearning for the attainment of God is not aroused in a being. Only those whose sins have deceased can completely be devoted to God with a determined attitude. In The Gitã the Lord says-

Yesãm tvantgatam pãpam janãnãm punyakarmnãm,
Te dvandva-moha-nirmuktã bhajante mãm dridhvravratãh.

Ordinary human beings are not able to worship God with a determined and forceful attitude; because they are not free from the duality of illusion. The animal instincts of a man are his main obstacles. As a being is not able to rise above this animal state, the extra-ordinary powers which lie dormant within him cannot sprout. For this reason only, the Lord has warned Arjun by saying —

Kãm esa krodha esa rajogunsamudbhavah
mahãsano mahã-pãpmã viddhyenamiha vairinam
(Gitã 3/37)

Consider the unworthy unending and fierce desires of passion and anger, arising out of the Rajo-Guna as major enemies in the path of salvation.

More is said —

Ãvritam jnãnam-etena jnãnino nitya-vairinã,
Kãmarupena Kaunteya duspurenãna lena ca.
indriyãni mano-buddhirasyãdhisthãnam-ucyate,
etair-vimoha-yatyesa jnãnam-ãvritya dehinam
tasmãt tvam-indriyãnyãdau niyamya bhart-arsabhah.
pãpmãnam prajahi hyenam
jnãn-vijnãn - nãsanam

O Kaunteya (Arjun), knowledge is covered by the unfulfilled fire of desire, which is like an immortal enemy of man. The sense-organs, mind and intellect are the seats of this desire. Therefore O 'Best of Bhãrat (Arjun) destroy this sinful desire which overshadows knowledge, through the control of your sense - organs.

Till the time these animal-instincts are not restrained; man can have no union with the supernatural powers within his Prãn, mind and intellect. The Sages have explained ways for developing this super-natural power many a times in the holy texts. Only after methodically and spiritually directing the Prãn, mind and intellect, can we attain righteousness, devotion and knowledge. One becomes more and more inclined towards God as his Prãn, mind and intellect are uplifted through the practice of Yoga, devotion and constant search of knowledge. On reaching the greatest peak of knowledge only, one is liberated from life itself. Let us first analyse the Prãn-Shakti (power of Breath). If the Prãn-Shakti is not directed towards God, this only, becomes the biggest and foremost obstruction in the path of Yogic union with the Lord. The natural work of Prãn is pulsation. On Being vibrated by the Prãn-Shakti—the sense-organs, body and mind are forever running after material things. As the motion of the Prãn goes on like a non-stop current, so the craving of the sense-organs for acquiring material things also becomes more and more powerful. Therefore the Prãn Shakti should not be allowed to pulsate in its own desired way. Hence it is the prime-duty of a sãdhak to make efforts for the movement of his Prãn towards God. The Knowledge or expertise by which the prãn can be inspired to flow towards God is known as Yoga-Vidyã by the sages. The prime component of this knowledge is Prãnãyãm.

A clean or pure Prãn does not pulsate with an extra-fast

speed. The mind works through the Prān-Shakti, that is why when the Prān vibrates with lesser frequency the mind also becomes steadier accordingly and the materialistic cravings of the mind also reduce in that ratio. Thus being less exerted, gradually the mind becomes steady and pure Impurity of the mind is due to resolutions and disillusions When the mind is purified the intellect also becomes pure and targeted, and thus the concentration power of the mind is also increased As this concentration increases, a being's love and devotion for his aimed subject also increases.

As the concentration gets better established, so the being's love for His aim (God) naturally increases further In this way (sādhak's) when one is completely in Love with his Goal (God); when even the slightest vibration of the mind is not there, then arises the (obstructed) 'controlled' state. This controlled or restrained state only - is the Godly form The play of Māyā ends here and the body, sense-organs, mind, prān etc., all the natural machinery stops performing its action there Māyā gets unarmed at the abode of the Lord forever. For reaching the Ātmā or the abode of the Lord, one has to control the palyful moves of the prān This is possible only through Prānāyām. Without withholding the movement of Prān the rightful worship or meditation cannot be achieved For this reason only, there is provision for prānāyām and purification of the self through it, before performing any kind of worship or offering any prayers etc. to the Lord. The being is not purified without Prānāyam, and without the purification of the self, desired results are not achieved through worship or prayer Thus it is writen in the Upnishads —

Eso'nurātmā chetasā veditavyo
Yasmin prānah panchadhā samvivesa (mundak)

— The Ātmā is situated in a very very subtle form in the same body, where the five-fold prān also exists; this Ātmā has to be realized through knowledge.

Prāno Hyesah yah sarva-bhutaivibhāti.

— The One Who is the Omnipresent God, He only is alighted in the form of Prān

Oordhvam prānam-unnayatyapānam pratyagasyati,
Madhye vāmanam-āseenam visve-deva upāsate

(Katho Upnishad)

The one who protects the vital breath in the upward direction while inhaling and downward while exhaling; i.e. when the inward breath of a yogi stays in and the outward breath stays out, when the motion of inhalation and exhalation of the vital breath becomes naturally steady then in that stage of constancy the dwarf-lord Vaman Dev appears who pierces or rides over all calamities (Vāman Dev is that incarnation of Lord Vishnu when He took the form of a Vāman or (dwarf).

Till the time the motion of the breath is directed outwards, the outward wordly attraction is not destroyed. There is no greater distress for the being than the transmigration of the soul from body to body. This calamity can only be overcome when the prān gets introvert and remains constantly so. This is the state of 'Shivam Sunderam' (eternal well being and divine bliss) One who attains this state can realize, how the demi-gods of sense organs such as eye, ears, etc., stay by him, leaving aside their own attitudes. This (only) is the state of Supreme peace

Kascid-Dheerah pratyag-ātmānam-aiksat
āvritta-caksurmritatvamicchan.

— Only few wise beings are able to withdraw their sense organs, such as eyes etc. from the external objects and perceive the ātmā manifested within the physical body.

When the sense organs get enticed by external objects, then as a result they get covered by impurities. The vision of the Lord or emancipation cannot be attained unless this dirt is removed. This dirt of material cravings, which covers the senses can only be removed through restrain of the Prān.

Manu says —

Dahyante Dhyāyamānānām dhātunām hi yathā malāh,
Tathendriyānām dahyante dosāh prānasya nigrahāt.

— Like the dust and dirt from metals is reduced to ashes by putting them in fire, in the same way blemishes of the sense-organs are destroyed through restraining the Prān.

The Yogi Yāgyavalka praises Prānāyām by saying —

Prānāyam ādrite nānyat tārakam narakādiva
Sansārārnav-magnānām tārakam prān-sanyamah

— There is no method other than Prānāyām for uplifting oneself from hell. Restrain of breath or Prānāyām is the sole up-lifter or liberator from bondage for those immersed in the worldly-sea.

In the Yogadarshan, the reverend sage Patanjali says —

Yogāngānusthānād-asuddhi-ksaye jnān- diptirāviveka khyāteh.

— The components of Yoga = restrain of passions, regulation, posture and seat, Prānāyām (exercising control over the process of breathing), the withdrawl of sense-organs from external objects, retention, meditation and samādhi or intense meditation by solemnization through the components of Yoga,

when all impurities are destroyed, knowledge glows brilliantly till the time one is renowned for his wisdom.

Real knowledge cannot be gained without the abandoning of desire. Desire, resolve and other such attitudes are the impurities of the mind. The mind gets deflected due to the vibration of Prān. Hence after attaining constancy of breath, the conscience can reach a stage void of mental attitudes. The concentration power of the mind increases by keeping the sight fixed at the meeting point between the two eyebrows as the target. The attainment of salvation is not possible without steady, fixed conscience. It is difficult to bring about this state of the mind without gaining victory over breath through the practice of Prānāyām. In absence of a steady mind, none can be free of desires and resolutions which tie the being in their passionate network.

It is written in the Adhyātmā Rāmāyan —

Nih-Sankalpo yathā-prapta-vyavahāraparo bhava
Ksayae sankalp-Jālasya-jeevo brahmattvam-āpnvyāt.

— After the destruction of the network of resolves a being attains the Brahm state.

Abhyāsāt hridi rurhena satya-sambodha vanhi nā
Nirdagdham vāsanā beejam na bhooyah pārarohati.

— Kindle the fire of knowledge in your heart by determined practice and burn the seed of desire upto the core, nothing will sprout after the seed is burnt out.

" Passion, anger, fear, sleep and breath(attachment) are the five flaws within the body of all beings. A being becomes capable of seeing the Lord by sacrificing his bodily pride as a result of winning over the natural attributes of passion etc. When a being sacrifices the five vices of passion, anger,

delusion, infatuation, and attachment through Yogic power — he attains liberation." (Sānti Parva, Mahābhārata)

Many beings are of the opinion that the practice of Prānāyām in Yoga is an unnatural feature to attain liberation If Prānāyām is un-natural in reality then the Lord would not have preached it in the Gitā while explaining the undertaking of religious sacrifice (Yajnā). The Lord tells us in the Gitā (4/29 + 30) about the 'Prān Yajna' (the sacrifice made through the vital breath).

— Some sacrifice the Apān-vāyu into the Prān-Vāyu and yet some others sacrifice the Prān-vāyu into the Apān-Vāyu.

In this way only a few—very regulated Yogis with dedicated practice of Prānāyām, are able to restrain the upward inhalation of breath (Prān-vāyu) and downward exhalation of breath (Apān vayu) —motion of Prān-vāyu and Apān-vāyu, through 'Kumbhak' (by stopping the breath) and sacrifice all the Prāns (breaths) into the vital Prān (breath) as an offering to the Lord.

Sarvepyete yajna-vido yajnaksapitakalmasāh
Yajnasistāmrit-bhujo yānti brahm-sanātanam. (Gitā)

— All sins of such practitioners are washed off and they become sinless by performing these sacrifices and after partaking of the Nectar out of this sacrifice they obtain the eternal Brahm.

Shri-dhar-swamy also says " All of the Prān become one in the Kumbhak. When this Kumbhak, is fully restrained and becomes absolutely still then the Yogi merges his senses into that very mysterious vital Prān(breath)" [Shankar - Bhāsya]

In the fifth chapter of the Gitā the Lord again says –

Sparsān kritvā bahir bāhyāms
caksus caivāntare bhruvoh
prānāpānau samau kritvā
nāsābhyāntara cārinau (5/27) Gitā
yatendriya mano buddhir
munir moksa parāyanah
vigatecchā bhaya-krodho
yah sadā mukta eva sah. (5/28) Gitā

Shridhar-swāmi analyses this as —

" Athedānim dhyānyogam samyag darsanasya
antarang vistarena vaksyāmi.
iti tasya sutra-sthāniyān slokān upadisatisma"

It has already been stated that one who performs Yogic acts of sacrifice attains salvation This same Yoga is again summarized and explained in short in these two texts. Beauty and liking etc. enter our conscience through thoughtful contemplation of any subject. We should therefore give up these thoughts and keep our eyes focused in-between the two eyebrows and perform Kumbhak, by restraining the upward inhalation of breath (Prān-vāyu) and downward exhalation of breath (Apān-vāyu) moving within the nostrils. Only those whose sense-organs, mind and intellect have been regulated in this way, are devoted to salvation The Saints who are devoid of desire, fear and anger are liberated souls although in the body form

In the Salvation section of Yog-Vasishtha (a holy text) the great Saint Bhusundi has preached thus " Although Prān-vāyu and Apān-Vāyu are of a restless nature, even then through regular practice they become steady" A being who realizes the existence of these (Prān-vāyu and Apān-vāyu) within himself and engages himself mentally in the practice of this,

has no pride of a doer or the fruit-bearer-reciever Those who are engaged in the contemplation of the Prān, their conscience is not inclined towards materialistic things. Many a saintly beings have attained this 'worth attaining state' through the contemplation of Prān. When this goal is kept under constant watch at all times, such as while-stationary, while-moving, while-awake and while-dreaming, then one is released from bondage. Only the (truly) aware beings follow the Prān and Apān.

The present movement of Prān that is flowing in the form of breath is not its own-natural course of flow, on the contrary this is the opposite path. By methodically restraining the Prān, when the Nāri-chakras (points) are purified then the vital breath (Prān-Vāyu) leaves the path of the Irā and Pinglā nerves and enters the Sushumnā-nerve, (the most superior nerve that plays an important part in the attainment of Supreme bliss)

As a result of this —

Susumnā-vāhini prāne sunye visati mānase,
Tathā sarvāni karmāni nirmoolayati yogavit.

— When the Prān-vāyu flows in the Sushumnā the mind enters the great void. Then all the acts of a Yogi get uprooted

In the 'Bodhsār Granth' is said —

"Prānāyāme manah sthairyam
Sa tu kasya na sammatam"

— since the mind achieves a steady state by prānāyām — thus it has the approval of all.

Sushumnā is the nerve in which knowledge flows There are one hundred and one nerves in the heart (centre) Out of these the Sushumnā nerve progresses towards the

'Brahmarandhra' (the top of the skull). At the time of death a being goes to the upper (Godly) regions through the help of this divine nerve and gains immortality; in other words attains the state beyond life and death. The other hundred nerves grant other different movements; at the time of death if a being is worldly focused then he attains his destiny in other different forms through these nerves. There, he again experiences happiness and sorrow etc. and is subordinated to life and death.

Satancaikā cā hridayasa nadyastāsām
moordhānambhinih sritaikāh
tayordhvamāyannamritatvameti visvanganyā
utkrimane bhavanti.

(Kathopanisad)

For the upliftment of the soul through this nerve the Yogic exercise of Prānāyām etc. is essentially necessary. The following preaching has been given by the 'Shwetāshwar Upnishad' for the practice of Sādhnā —

Prānān prapeedyeha samyukta-cestah,
Kseene prāne nāsikayocchvāseet;
dustāsvayuktamiva vāhamenam
Vidvān mano dharayetāpramattah.

Learned men engaged in the yogic rites should practice Prānāyām carefully with concentrated effort; as a charioteer controls the unruly horses of a chariot in the same way the prān should be controlled, and the mind be fixed on the goal. One whose mind's impurities get destroyed through Prānāyām, attains steady position in the Brahm.

In this way we see that all the religious texts, especially the Tantra Shāstra lays stress on practicing Prānāyām prior to all other forms of worship or prayer. Self realization is not

possible without the purification of the (inner) self, and prānāyām(Act of Yoga) is the best means for this purification.

The Yogi Goraksanāth announces boldly —

' Till the time the vital breath does not enter the path of the Sushumnā, and the (spiritual) point does not get steady through restrain of the Prān, and till the time the true essence is not seen face to face through meditation; till then all wise talk related to knowledge is conceit and meaningless gossip'

The highly Reverend Saint Sukdeva has also stated the necessity of Yogic Practice for the attainment of knowledge and Godly devotion.

It is said in Bhāgvat Skandh – 2

Ittham munistooparamed vyavasthito
vijnāndrigveerya-surandhitāsayah,
svapārsninapeedya gudam tato'nilam
sthānesu-sat-soonnamayej-jitklamah

— 'The saints whose desires are ended by the knowledge derived through Holy texts — (may) become unworldly. Thereafter they (should) press the moolādhār(root-cakra) by their foot and uplift the vital breath(by the yogic act) to the sixth upper cakra or point (within the spinal cord)'

On reading (this and) the nineteenth, twentieth, twenty-first and twenty-second texts of the 2nd chapter of Shrimad Bhāgvat the importance of the practice of yoga is known, further in the 23rd text it is said —

Yogesvarānam gatimāhurantarvahistri lokyāh
pavanātmnātmnām,
na karmabhistām gatimāpnuvanti
vidyātapoyoga-samādhi-bhājām.

The great yogis whose ethereal body (ling-sareer which accompanies the soul after death) resides in the space, do not scatter like other action-oriented beings, rather these yogis can freely move in and out of the three worlds The blissful destiny which is obtained by education worship, penance and the eight-fold knowledge of the Yogic acts through its practice of meditation and samādhi etc., cannot be gained by any other work or act.

na hyato'nyah sivah panthāvisatah sansritāvih
vāsudeve bhagvati baktiyogo yato bhavet.

— That path of yogic-practice through which develops absolute devotion for the Lord — is the best way to salvation for the beings of the world

Om Shānti : Shānti · Shānti ·

Peace be to All

May the Lord bless Deepika Sanghi for the help she provided in this particular article.

APPENDIX

The (yogic) spiritual explanations given herein by the great Masters is not just big-talk or hi-fi imagination. To show its authenticity are given some texts from the "Gitāsār" of the Garuda-Purān — Speaks the Lord

गीतासारं प्रवक्ष्यामि अर्जुनायोदितं पुरा ।
अष्टाङ्गयोगं मुक्त्यर्थं सर्व वेदान्तसारगम् ॥
Gitāsaram pravaksyāmi arjunāyoditam purā
astānga-yoga muktyartham sarva-vedāntasāragam.

Said the Lord — I shall describe the essence of the Gitā, which I had told to Arjuna previously. The eight-fold-astānga-yoga is the essence derived from total Vedic scriptures and it is the essence of the Gitā too.

आत्मलाभः परो नान्यः आत्मा देहादिवर्जितः ।
रूपादिमान् हि देहोऽतः करणत्वादि लोचनम ॥
ātmalābhah paro nānyah ātmā dehādivarjitah
roopādimān hi deho'tah karanatvādi lochanam.

— Self realization is the greatest achievement, nothing better than it, can be gained. Ātmā is beyond the body. Body's qualities are limited to beauty etc. and its organs eyes etc. are simply instruments.

The body, mind, ego of the self and prān — none are the ātmā " *vidhooma iva deeptārchirāditya iva deeptimān*". Atmā is like a smokeless fire (flame) and it is lighted as the sun

सर्वज्ञः सर्वदर्शी च क्षेत्रज्ञस्तानि पश्यति ।
रवानान्तु मनसा रश्मीन यदा सम्यड् नियच्छति ॥
तदा प्रकाशते ह्यात्मा घटे दीपो ज्वलन्निव ।
ज्ञानमुत्पद्यते पुंसां क्षयात् पापस्य कर्मणः ॥

Sarvajnah sarva-darsi ca ksetrajnastāni pasyati
Khānāntu manasā rasmeen yadā samyanga niyacchati.
tadā prakāsate hyātmā ghate deepo jvalanniva
jnānam-utpadyate punsām ksayāt pāpasya karmanah.

The omniscient, omnipresent 'Ksetrajna' witnesses all the indriyas (or the senses and acts of the body). The way in which the sun's rays come in contact of the body, so the energy of the indriyas comes in contact with its subjects. When the indriya-power is well governed and guided by the mind then like a lighted candle-flame, lights up the ātmā within the body. This light of knowledge appears when the being's sinful acts decline.

यथा दर्शतलप्रख्ये पश्यत्यात्मानमात्मनि ।
इन्द्रियाणीन्द्रियार्थाश्च महाभूतादि पञ्च च ॥
मनोबुद्धिमहङ्कारमव्यक्तं पुरूषं तथा ।
प्रसंख्यान परावासौ विमुक्तो बन्धनैर्भवेद् ॥
yatha darsatalaprakhye pasyātmānamātmani.
indriyānindriyarthāns ca mahābhutādi panca ca.
manobuddhimahankāram-vyaktam pursusam tathā
prasankhyān parā-vaptau vimukto bandhanair-bhavet

Similar to seeing the form of the self in the mirror, the being can see the indriyas(with) their subjects, the five basic elements, mind, intelligence, egotism, nature and man in his purified mind by his true intelligence. Then by his discriminative knowledge, determining the ātmā to be other than the body, gets released from material bondage and attains the Supreme.

अहं ब्रह्म परं ज्योति प्रसंख्याय विमुच्यते ।
द्विद्वादशेभ्यः ख्यातो यः पुरूषः पञ्चविंशकः ॥
विवेकात् केवलीभूतः षडविंशमनुपश्यति ॥
aham brahm param jyoti prasankhyā ya vimucyate,
dvidvādasebhyah khyāto yah purusah panchavinsakah.
vivekāt kevalibhutah khadavinsamanupasyati.

— Thus the being gets delivered from the world by realizing or "experiencing himself as the light of Brahm" Separating from the 24 elements, the known Man who establishes Himself by 25 modes, detaches the self from Nature by his power of thoughtful discrimination and attains liberation thus gaining final beatitude and visualizing the Brahm as the Absolute with A form of 26 elements.

नवद्वारमिदं गेहं त्रिस्थूणं पञ्चसाक्षिकम् ।
क्षेत्रज्ञाधिष्ठितं विद्वान् यो वेद स वरः कविः ॥
navadvāramidam geham tri-sthunam panch-sāksikam
ksetrajnādhisthitam vidvān yo veda sa varah kavih.

— wise is the one who knows this body (to be) of the 5 basic elements with the three gunas-sattva, raja and tama— lived in by the ksetrajna who abides in this body of the nine gateways — the eyes, ears etc. He is the truly knowledgeable.

Speaks the Lord—

यमाश्च नियमाः पार्थ आसनं प्राणसंयमः ।
प्रत्याहारस्तथा ध्यानं धारणार्जुन सप्तमी ।
समाधिरयमष्टाङ्गो योग उक्त विमुक्तये ॥
yamāsca niyamāh pārtha āsanam prāna-sanyamah
pratyāhāras-tathā dhyānam dhāranārjuna saptami
samādhiryamastāngo yoga ukta vimuktaye.

Said the Lord — O Pārtha (Arjuna)! The eight -fold yoga-

yam, niyam, āsan, prānāyām, pratyāhār, dhyān, dhāranā and samādhi are told as steps to 'mukti'.

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा ।
सर्वत्र मैथुनत्यागं ब्रह्मचर्य प्रचक्षते ॥
मनश्चेन्द्रियाणाञ्च ऐकाग्रयं परमं तपः ।
शरीरशोषणं वापि कृच्छ्रचान्द्रायणादिभिः ॥
वेदान्तशतरूद्रीय-प्रणवादिजपं बुधाः ।
सत्त्वशुद्धिकरं पुंसां स्वाध्यायं परिचक्षते ॥
स्तुतिस्मरणपूजादिवाङ्मनः कायकर्मभिः ।
सुनिश्चला हरौ भक्तिरेतदशिवर चिन्तनम् ॥
karmanā manasā vācā sarvāvasthāsu sarvadā,
sarvatra maithuntyāgam brahmacarya pracaksate.
manascendriyānānca ekāgryam paramam tapah,
Sareera-sosanam vāpi kricchacāndrāyanādibih.
vedāntā-sat-rudreeya-pranvādi-japam budhāh,
Sattva-suddhi-karam punsām svādhyāyam paricaksate.
Stuti-smarana-poojādi-vanganah kāya-karmabhih,
suniscalā harau bhaktir-etadisvara-cintanam.

— Abstinence from all sorts of passionate union, by mind, word and act in all conditions, is called 'Brahmcarya'. The best of penance is consolidation of the mind and indriyas. Bodily penance is also performed by fasting etc. under particular religious rites such as 'Chāndrāyan vrata' or others. Reading or study of holy texts is termed as self-education, it purifies the internal self. Worship of the Lord in other ways— by mind, word and body, through thought, prayers, chanting of Godly names and hymns etc. develops true devotion and spiritual consciousness

मूर्तामुर्तब्रह्मरूपचिन्तनं ध्यानमुच्यते ।
योगारम्भे मूर्तहरिममूर्तमय चिन्तयेत् ॥
moortãmoort Brahm-rupa-chintanam dhyãnam ucyate,
yogãrambhe moorta-harim-moorta-maya chintayet.

Meditating on the form or on the formless Brahm is called meditation. It is proper to concentrate on a form in the beginning and on the formless later on.

जाग्रतस्वप्नसुषुप्तीनां साक्षी जीवः स च स्मृतः ।
जाग्रतस्वप्नसुषुप्त्यारव्यैर्व्यातिरिक्तश्च निर्गुणः ॥
निर्गतावयवोत्सर्गो नित्यशुद्धस्वभावकः ।
परमात्मैव सज्जाग्रत स्वप्नादौ सन्निधानतः ॥
अन्तःकरण रागैश्च अन्तः करणसंस्थितः ।
जाग्रतस्वप्नसुषुप्तीश्च पश्यत्यविकृतः सदा ॥
jãgrat-svapna-susuptinãm sãksi jeevah sa ca smritah
jãgrat-svapna-susuptyã khyair vyatiriktas ca nirgunah
nirgatã vayavotsargo nitya-suddha svabhãvakah,
parmãtmaiva sajjãgrata svapnãdau samnidhãnatah,
antah-karana rãgaisca antah-karana-sansthitah,
jãgrat-svapna-susuptisca pasyaty-avikritah sadã

— The (immortal) aware consciousness is the witness of the awoken, the dreaming and the sleeping conditions. When this living being surpasses the abovesaid three states, then he becomes the formless 'nirguna'. Even the parts of the eternally Superior pure one cannot be destroyed under any condition He is the Super soul, the ever existing truth-Paramãtmã Though situated in the heart, He is not defected by the desires etc. of the heart He is the eye-witness of the three positions of waking, dreaming or sleeping.

The greatness of Gitã (conversation between Lord Krishna and Arjuna) is told elaborately by worthy saints. Reading it and acting according to it — releases mankind from all sorrows and liberates him from the world.

Let us bow to the Lord and to His devotees.

A Few Words

(By a designated Guru of Kriyã-yoga)

॥ Om Shree Gurawe Namah॥

At the outset, I prostrate myself at the lotus feet of my revered Gurudeva (Master-Lord) Shree Shree Jwala Prasad Tewaryjee Maharaja, by whose benevolent and magnanimous blessings only could I turn my mind toward the blissful planes of spiritual consciousness. The Hindi version of this invaluable discourse, duly edited by Him only, has inspired, goaded and guided innumerable followers of Kriya-Yoga of Brahma-Vidya.

Shreemadbhagavad geeta is a universally acclaimed Gospel, the chanting of which is expedient for all, from hermits to heretics Lord Krishna Himself says herein— *'vadah pravadatamaham'*—Geeta 10/32— (reference *'nirmatsarvoha guruhishvayo paarasparikо vicharah-vadah)* and thus, Geeta being a mutual dialogue between

the supreme Master and an ideal disciple is, in fact, the Lord Himself. The gloss to the text herein is provided by the Lord's august incarnation, my Paraatpar Gurudeva (Master of my Master's Master) Yogiraj Shree Shree Shyamacharan Lahiri Mahashaya and which again has been lucidly elucidated further by my beloved and revered Param Gurudeva (Master's Master) Shree Shree Bhupendranath Sanyal Mahashaya, who often mercifully showers His divine love and blessings on me even today. Now, as per the 'Shashtras' (scriptures)—*'gurorwaakyam sada satyam'*—hence for me, these sagacious elucidations coming from my Masters' mouth are nothing but the Truth, and the Truth is God and God alone. Thus summarily, there is nothing whatsoever for me to add or to say about this Gospel, as any superlative that I may use would fall far short of it's stature.

The backdrop to these epoch-making three volumes of yogic insight of the Geeta also has been duly and amply illuminated by my illustrious elder Guru-brother, respected Dr. Shree Indranath Chakraborty, in his 'Introduction' (see Volume I). He was himself one of the most advanced disciples of my Master and was duly authorized by Him to initiate Kriya-Yoga-aspirants. He, unfortunately, left for his heavenly abode early this year itself. He deserves our respectful tribute and homage

Retracting back to the subject-matter, however, this opportunity may be availed to remind ourselves of the forecasts made about this 'Kaliyuga' (the present modern age) by ancient seers and sages (reference : Shreemadbhaagawat-12/2-3, Ramcharitmanas-Uttarkand-97-102, etc.) For example, Goswami Tulsidas says

" *brahmgyan binu naarinara kahahi na dusrihaat ॥*
kauri lagi lobh basa karahi vipra guru ghaat ॥"

(i.e All men and women will be discussing - debating-talking about nothing but 'Brahmagyan'—knowledge of Brahma'— but will not hesitate to inflict murderous attacks on the wise brahmins and even on the Guru (Master) for trifles, like a penny or two.)

Accordingly, indeed, spiritualism today has unfortunately become a matter of fashion and is confined just to drawing-room-discussions. My Master, therefore, used to quote—*'shashtranyadheetyapy bhawanti moorkhaah'*— (even after repeated readings, renderings, chantings and even teaching of holy scriptures, we remain as foolish as ever) and also used to add that—'yastu kriyawaan purusaha sa vidwaan'—(the wise and learned are only those who imbibe and are imbued with the teachings of the holy scriptures and translate them into their lives and actions), because without 'kriya' (action), nothing can be achieved. Unless we instigate ourselves to act and work on ourselves as per the instructions of our Masters and the scriptures, we would not be able to assemble our own realizations and acquisitions of spiritual wisdom. Simply parroting and intoning the grand eloquent flow of the mammoth scriptures would prove completely futile It has very aptly been described by some wise saint as under —

"yasya naasti nijaprāgyan kewalam tu bahushrutam
na sa jaanaati shashtrartham darwi sooprasam yatha"

(i.e He, who has no self-realization and has only gone through various scriptures and the preachings of great saints, does not understand the intricacies of the scriptures just as a ladle, which although moving around vigorously in the cooked material, does not know its taste at all.)

We should therefore strive somehow to seek our 'self'

by relentlessly and diligently practicing Kriya-yoga'sadhana' (meditation), which actually is the 'param dharma' (supreme spiritualism) for the entire humanity—*'ayatu paramo dharamah vad yogenaatmadarshnam'*

'Kriya-yoga' is also known as 'abhayas-yoga' (practice-yoga). By regular practice of 'kriya' (action) as instructed by our Masters only, could we elevate ourselves to self-realization, which is the ultimate goal of all spiritual aspirations. Even if nothing is achieved for quite some time, one should not get despondent or despaired and should go on with one's practice tirelessly without any sluggishness. That is the instruction of the Supreme Master Lord Krishna too—*'sa nischayena yoktavyo yogo nirvinnachetesa'*—6/22 (refer also 6/35, 8/8, 18/36, etc of Geeta).

Our ancient sages also acknowledge and establish the importance and the glory of this gospel with the following exquisite words—

" *geeta sugeeta kartavya*
kimanyaiha shashtra vistaraiha ।

ya swayam padmanavasya
mukhpadmadwinihsrita ॥"
— *Geeta Maahaatmya* ॥ *1* ॥

Geeta is 'sugeeta' — wonderfully melodious — to chant and recite the Geeta is 'kartavya'— to do, to perform, to put into action, to practice Kriya regularly as a duty. Geeta in itself is sufficient for a spiritual seeker, saving one from the onerous task of scanning through the vastitude of various scriptures as it has emanated, flown-out or trickled forth spontaneously from the lotus-mouth of 'Jagadguru' (Master of the Universe) Lord Krishna Himself I am quite sanguine, therefore, that it would not

be presumptuous on my part to say—let us all stop self-aggrandizement by useless chat, talk and discussion about Geeta and rather keep on performing-practicing Kriya with unflinching faith in Lord Krishna, who has graciously made Himself available to us in human-form as our Masters Jai Guru !

The sudden request from Smt. Chandra Kanta Agarwala for a few words from me on this English translation of the Gospel made me miserably self-conscious and humbled me to the limits, as it clearly exposed the dwarf in me. A need for this English version, however, was being increasingly felt of late and this noble endeavour of Smt. Agarwala is indeed commendable. This will undoubtedly be of immense value and benefit for English speaking devotees all over the world. I herewith tender my affectionate 'sadhuwaad' for the same.

It is sweet-tickling coincidence that I have been asked to write these few words for this third volume, which contains my favourite chapter (18). This chapter is endowed with the following 'shloka' (couplet)—the most favourite of my revered Gurudeva (Master-Lord), my respected father, late Hari Nandan Thakur (a retired officer of the Indian Administrative Service and a well known disciple of revered Sanyal Mahashaya), as well as mine too —

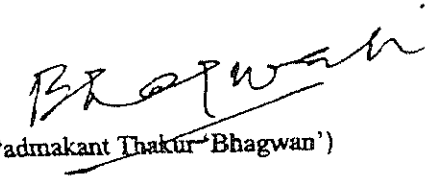
"sarva dharmaan parityajya mamekam sharanam vraja,
aham twa sarvapapebhyo mokshyishyami ma suchaha"
(18/66)

The chapter also concludes the Geeta with the following reassuring pronouncement —

"yatra yogeshwaraha krishno yatra partho dhanurdharaha,
tatra shreervijayo bhutirdhruwa neetirmaturmama"
(18/78)

(For elucidations, please refer to the chapter inside)

Unending Hosanna !



(Padmakant Thakur 'Bhagwan')

'Mahalaya'—27th September, 2000

Shyamacharan Sangh
'Guru-Aashraya'
231/B Pathputra Colony
Patna - 800013
Ph. (0612) (260454)

Yogiraj Shyama Charan Lahiri Mahasaya

A Short Life Sketch

Text: Shree Shree Bhupendra Nath Sanyal

Transcribed by : Gopi Krishna Tibarewala

The versatile genius, Bankim Chandra Chatterjee (a great writer) has observed, " Even in depression, Bengal produces Gems". Without counting the poets, writers and others, if we consider only the religious people, even then the above observation is true. Even during the darkest period in her history India has been glowing in the brilliant light of her spiritual heroes! When apparently there was no religious and pious activities and people were indulgent, materialistics, pompous self-gratifiers, full of vices of all sorts and the sky of religion was totally dark, even then India was not lacking in peace-seeking philosophers, God-loving theosophers, devotees and Yogis. This is the speciality of the soil of India.

By the mere touch of their lotus-feet, the earth itself gets purified and regenerated, such great — Souls and great men have appeared and born in the last(19th) Century. With their spiritual brilliance they have illuminated the world and have glorified the spiritualism of India. Among them the name of Yogiraj Shyama Charan Lahiri is of no less fame. During the last 19th Century few renouned religious great men received fame and public recognition But there were still many more who lived in seclusion because of their total lack of materialistic

desires, renouncement of worldly pleasures and peace-loving nature Among this category the most reverend Yogiraj Shyama Charan Lahiri of Kashi (Varanasi) is a most ideal person. In this materialsitic and atheist society of man, the appearance of a truthful, reposeful and incessant Yogi is in itself a great wonder.

We have been able to publish the present version of spiritual Gita by grace of this great Yogi among Yogis. About half a century earlier, this Gita first appeared in print, with very limited copies and was available to only a few practicing Yogis. Now this edition is almost extinct. The present edition is aimded to help the present Yogis and seekers of True knowledge, I feel it my duty to introduce the Great Yogi to the devotional readers of this edition, as such a short life sketch of the Great Yogi has been penned.

The correct birth date, year or time of Yogiraj is not known His few life sketches which have been published in the past, though contain his birth-date etc but I can not rely on them The reason is that in one of his own manuscripts and notations, contained in several note-books, written in his own hand is " Birth date exactly not known". Therefore I am unable to vouchsafe the accuracy of his birth-date etc The two grandsons of Yogiraj, Shree Abhaya Charan Lahiri and Shree Anand Mohon Lahiri, both have fixed his birth-date, as 30th September 1828 A D. (being Tuesday the 16th of Aswin 1750 Shaka Era and 1235 of Bengali Era or San) It does not matter even if I disagrees with this date, because I am not writing a biography of the Great Yogi Raj and as such will not indulge in lengthy debate based on logic and reason Besides it is not

required also My only purpose is to intoduce him to the readers of Gita. As such a difference of 2 or 4 year of birth makes no significant change.

Nabdweep in Bengal (West) is famous for religion and learning since ancient times. Nadia district of Bengal(West) is very old and is the birth place of many brilliant persons. Many highly knowledgeable persons were born here. Near the town of Krishnanagar, of this district and at the bank of river Jalangi or Kharia in the village of GHURNI in the home of a Barendra Brahmin — Yogiraj was born. His grandfather Shivcharan Sarkar and his father Gour Mohan Sarkar were rich and established citizens of Ghurni. Gour Mohan's 2nd wife Mukta Keshi Devi was the mother of Shyama Charan Lahiri(Sarkar). This family was famous for their charities, religious activivies, learning etc. Due to high-flooding of river Kharia the ancestral home and Lord Shiva's temple of the Sarkar family were submerged. Today the ruins can be seen at the river bank

Childhood : Shyama Charan spent 1st five years of his life in Ghurni Village. He was not play full like the kids of his age. Even at this tender age he used to be alone in the temple and sat in Padmãsan (Lotus posture of sitting in Yoga) His natural instincts and innate impulses aquired over several births and re-births, amply indicated the future course of his life. From time to time Shyama Charan's grandfather and father used to travel by boat to Kashi (Varanasi) and used to stay there for some time Later on, his father Gour Mohan decided to settle permanently at Kashi, and as such he, with his family (and child Shyama Charan) set sail for Kashi He purchased a

house in the neighbourhood of Madanpura of Kashi and settled there. From quite a long time Kashi was famous as a good place for Bengali settlers. From the early days of British Raj many Bengalis settled and used to live at this pious place. Shyama Charan's father was among a few Bengali house-holds who permanently settled there. Although there is a sizeable population of Bengalis, in present days. Shyama Charan lost his mother during his childhood, but it is not known whether she expired at Kashi or not.

Studies : During Shyama Charan's chidlhood his family lost all their land and properties. Considering the future, his father Gour Mohan decided to impart knowledge of English to him. Gour Mohan was proficient in Sanskrit, Arabic, Pharsee and his mother tongue, keeping in tune with the tradition of Brahmins of those days; but he insisted that his son should study English. As such, Shyama Charan was admitted in a English School which was founded by Raja Joinarayan Ghosal. Latter on, perhaps, he was admitted to the English School under the Govt. Sanskrit College. It is not known as to how long and upto what standard he studied English But there are many proofs that he acquired higher education In his life time he taught many students. This indicates his own high education. Apart from English, Hindi and Urdu he studied Sanskrit under a very famous scholar, Nag Bhatta Under him he studied the scriptures

Marriage & Wife : In those days, among the Bengali settlers of Kashi one Pt Dev Naram Vachaspati became very famous Among the Brahmin scholars he commanded good respect His daughter aged about 8 or 9 years, named

Kashimani Devi was married to Shyama Charan Grandson Shree Abhoy charan Lahiri has written " Kashimani Devi remained very pious, peaceful and understanding woman all her life. In the days of family-fueds in her husband's family and consequent financial difficulties she managed the household with peaceful determination and courage. She was an excellent house-wife. It was due to her wisdom and skill that inspite of her husband's small income the family could have their own house and other belongings. Even in her old age we have never seen her spending time lazily. Early morning she used to give alms to the very first beggar, by her own hands. Thereafter other members of the household used to give alms to other beggars. She firmly believed that beggars do not visit households which have been deserted by Lakshmi (Goddess of Wealth). Such was her conviction that she used to worry whenever a beggar delayed in calling! Because of limited income she performed all her house-hold chores all by herself without any help. Everyday many guests and visitors used to come and dine. She used to cook herself and feed everyone. As such she had no time to spare. She used to be busy till late in the night and only after 10 p.m. she used to medicate and practice Yoga for 3 or 4 hrs. This pious lady spent all her long life on the teachings of her religion and did Yoga paractice (Sadhana) as per her husband's way. At the ripe age of 94 or 96 yrs. she breathed her last on the 11th day of Chaitra 1331 (Bengali San)."

Career : Writing about Yogiraj, his grandson Anand Mohan Lahiri has written – " Approximately at the age of 23 yrs he joined Government service at Gajipur. Thereafter he

was transferred to many places and served at Mirzapur, Buxar, Katuwa, Gorakhpur, Danapur, Ranikhet and Kashi (Benaras or Varanasi). He was employed by the then Public Works Department & Military Engineering Works To keep the supplies of rations and other stores to the Army and to make roads etc. for them, was the main charge of this Military Department. At that time a Royal Engineer was appointed and was stationed at Danapur. Yogiraj Shyama Charan Lahiri was transferred here to work as a 2nd clerk. These days this office is known as the office of the Deputy Director, Military Works. During his last days of service he become the Barrack Master. (These days the post is called Sub-Divisional Officer).

Death of Father : While he was serving at Gazipur his salary was very meagre He used to teach Hindi and Urdu to English Officers of the army and as such earned some additional income. With these incomes he used to maintain himself and his family at Kashi. In 1852 this office was transferred to Kashi(Benaras) and with it Shyama Charan Lahiri also came. In this year on 31st May his father expired. In 1853 he had to face family-fued. Due to the turmoil in the family he was compelled to get out of his paternal house. He rented a house, close by, moved there with his family In 1863 his eldest son Tinkori Lahiri was born. In 1864 he purchased a house and started living there. In 1865 his second son Dokori Lahiri was born in this house. He spent his entire life in this house His wife and 1st son also died in this house

Yogiraj was very enthusiastic in works of social-welfare. He was a ardent worker for the establishment of a school With the active support of respectable persons, like Sub judge

Ramkali Choudhuri, Hon'ble Girish Chandra Dey and Shree Kashinath etc he was able to found and run the 'Bangali Tola High School' After serving the whole day in his office of employment, fulfilling the work of a private tutor and taking care of the house-hold affairs and with a tired body he still had enthsiasm to rush for the cause of social welfare. He worked tirelessly. This proves the labour, he put-in everyday. Such was the strength of his character This strength of character and strong determination helped him greatly in future-life of Yoga. The tremendous labour of Yoga practice could not deter him in achieving SIDHI the final point of Yoga-Meditation (SADHANA). Unshakable determination of mind and untiring efforts and labour of KRIYA are positively the reason of his success. Scriptures say (in Sanskrit) " Naymatma balahinen labhyah"— only people of strength and courage can achieve Self-enlightenment and not the weaklings. This has been amply proved by Yogiraj's life.

Guru Darshan & Initiation : The most astonishing and outstanding event of Lahiri Mahashay's life is meeting with Guru and initiation thereafter. Now, I will discuss this. But before this few more points should be clarified One of my highly respected Guru-brothers (Disciples of the same Guru are Guru-brothers/sisters to each other) talked about Lahiri Mahashaya's initiation I am writing it the way he narrated to me There are enough reasons to believe and rely upon-the narration of this gentleman. He was very close to Lahiri Mahashay, so much that he used to take his meals with him. Used to take dictation from him and scribed answers to his letters. This Guru brother' name is Amar Babu. He was an

ardent devotee of his Guru, and a man of amiable nature. He had the pleasing courage of narrating the events of his life without any reservation or malice. Latter, he was known as Amar Nath Brahmachari. He also wrote a novel " Amiya" in which he has written many useful and knowledge points about Yoga-practice (SADHANA) and the practitioner (SADHAK) and also a vivid description of the Himalayas

In all probability, at this point of time Lahiri Mahashay, was working as a clerk at the Royal Engineers Office and was stationed at Danapur. He was unexpectedly transferred to Ranikhet near Nainital situated in the Himalayas. As such he travelled to this area. The month was either October or November. From his place, he was to travel more than 500 miles, amongst the far flung mountainous region of the Himalayas, to reach his destination. In those days there were no railway and as such he travelled by various modes of transport. He was totally ignorant of what was in store for him. The all important event which will entirely alter the course of his life was beyond his imagination. In order to keep his job he left his wife, sons relatives and friends behind and kept moving towards the snow-clad ice-cold mountains of Himalayas, the northern citadel of India. In the life-sketch of Yogiraj, published by Shree Anand Mohan Lahiri, the year of his travel to Ranikhet in 1867 and hence his age was 39 yrs. But in an another life-sketch written by Shree Abhay Charan Lahiri, Yogiraj received his transfer orders in the last Week of November, 1868 and hence he was nearly 40 yrs. old. I can not say which year of the above two, is correct Because I am unable to recollect my Guru-brother Brahmachari Mahasay, ever mentioned it.

At that time either Nainital or Ranikhet were not like the modern day cities. Ranikhet was still a dense forest. There were not anything having the slightest resemblace of the opulence of modern day, all around within 15/20 miles of Ranikhet. It was not even a proper village. A few dilapidated huts tucked on ridges and slopes of the mountain were the only sign of human settlement 3 or 4 very small hidden huts and caves, sheltered the monks and hermits (SADHU) this was all. Today things have changed Runikhet has all the amenities and opulence of a city. It has now a fully operational Army Cantonment of the British and number of Bunglows & shops owned by both Europeans and Indians. Now not a single sadhu is living there. They have all deserted the place many yerars ago and moved to higher secluded places fearing disturbance in mediation due to the proximity of a city. The valley and ridges are no longer purified by the dust of the lotus feet of the Sadhakas.

An Army cantonment was to established here. Therefore the men of the Govt.'s Engineering department were busy here and were cutting the jungle and leveling the ground, to make room for the settlement of the army. Lahiri Mahasay came here for this work. The work-load was not very heavy. Supervision of the ongoing work and writing a few letters was his part of the work. Away from his-people, all alone by himself in this secluded place it was very difficult to pass time. Time seemed to stand still! A thought corssed his mind. He, asked his local peon – " Are there any Sadhu or Mahatma living around here ?" The peon gladly replied – " yes, sure, there are "

Lahiri Mahashay again asked – " Can you take me to them?" The peon replied – " Yes, I can They live on the top of the hill on which our village is situated They help us in many ways. They provide us herbal medicines and also food grains during our need " Hearing this Lahiri Mahashay grasped him and said – " You must take me to them" So, a day was fixed. After completing the days work at the office and with enough time in hand they started out on the mountain path. Later, when they came close to a hill, rising staright up and high the peon pointed to the top of the mountain and said – " Sadhus live on the top of this hill." Thereafter the peon took the lower path and vanished. Now Shyamacharan started walking alone on the path going up hill. He was getting tried. Many thoughts criss-crossed his mind. Such as – why I am going up to see or meet a Sadhu and to what results or benefit etc. – but he kept climbing the hill, like an intoxicated person. He was not willing to go further but as if under the influence of some impulsive intoxication he kept on and finally arrived on the top of the hill. These days, this hill top is almost clean of trees, shrubs and creapers etc. but in those days it was fully covered with dense trees, etc. Although it not very high, but the path leading to it was tedious. He reached there alright, but both his mind and body were tired. He was worried. And was thinking about the descending darkness, " Soon the mountain-path will be covered with inky darkness of the night, I will not be able to find it and then how I will return to my place." However, soon he saw a Sadhu in a waiting mode Thinking that it was not a good decision to come this far, he did not talk with the Sadhu. On the contrary the Sadhu was in a very pleasant mood and was smiling sweetly He offered

him some refreshing water after drinking which Lahiri Mahashay felt better and offered his greetings to the Sadhu, and asked him as to how he could return home. The young Sadhu casted a surprised look on him and asked, " Won't you meet the Sadhu-Maharaj of this place?" Shyamacharan replied, " I have met you – it is enough – now I have to return." The Sadhu said – " You have come here to see the Sadju-Maharaj. How come ! You can return without seeing him? Wait ! he will come soon." The sky was getting darker and darker and the first of the stars were showing. Shyamacharan became helpless. He waited for the Sadhu Maharaj in a trance like state. Soon he saw a middle-aged, strong and well built Sadhu with very bright eyes and smile on his lips – approaching. Shyamacharan hurriedly stood up and offered his salutations. Smilingly the Sadhu said – " So, Shyamacharan you could come. Are you all right?" What he will answer to the Sadhu! His words created a lot of worry and anxiety in his mind He was worrying – how the Sadhu could know his name? No body know his name in this part of the world. Though he receives a occasional letter, or two, in the mail addressed to him by name - but there is no possibility that this Sadhu can know it. So, is he a cheat or a robber? Or is he a charltan? He was further stunned when he heard the name of his late father, uttered by the Sadhu. But still, his mind was not ready to accept the Sadhu – a real one. Contradictory thoughts, racing in his mind made him apprehensive.

Sensing this the Sadhu said, " Shyamacharan you are not recognising me. Have you completely forgotten me ?"

Shyamacharan replied – " No I cannot remember at all, I have ever seen you." At this the Sadhu, very slowly touched him The effect of the touch was spontaneous. An electrical wave ran through all his body and he remembered the events of his last life (previous birth). His mind and body was filled with joy and pleasure. Overwhelmed, he threw himself at the feet of the Sadhu. His mind was dancing with joy! After a long long time he again met with his loving guru I do not remember correctly, but he perhaps was initiated this very day. Many people are initiated in this way but his initiation has an inherent speciality in it. Today not only Shyamacharan was initiated but with him the destiny of his future disciples was also brightened. Countless persons of the world will be given the path of Sadhana, many Sadhaks of the past will stand before him to receive further guidance, again Gita will be read in every home of India, the knowledge of Gita will spread, the rarely found, Rishi-practised (as practised and protected by Yogis of very high order) ancient discipline of Yoga meditation will be easily available to the people of the world – all these issues and further events were embed in the initiation of Shyamacharan ! As such this day is very auspicious The fate of very many people is connected with his initation as the gate to Sadhana has been thrown open.

Sadhana(Meditation) : Now, Shymacharan put all his mind and efforts on the path of Sadhana, as taught and preached by his Guru In few days only he was able to advane to very high stage of Sadhana. Many un-known and hardly-understood subjects became easily understandable. He was fully submerged in Sadhana and guru-devotion His mind

was fixed in Sadhana, as if it has tasted some unknown hitherto untested thing and remained in this unknown element of exhilaration from whence it refused to dis-lodge itself. Duty bound he used to quickly finish his official work and rush to his guru. In very few days of Sadhana he was so elated that even he forgot himself! And finally he submerged in a very novel state of mind. One day his Guru (whome we know as Babaji) informed him that soon he will have to return to his place, and he also told him the ingeniousness employed to bring him there. Actually another clerk was to come here. But under the influence of Babaji's strong will-power, the authorities sent Shymacharan The purpose for which he was brought here was fulfilled, so he will have to return. But he was not willing to return. Then the guru explained, " You are destined to perform many useful tasks. Many people are waiting for you, hence you must return." Finally, unwillingly he agreed to return Then the Guru re-assured him, " You have nothing to fear. Do not worry or be apprehensive. I will visit you from time to time, moreover, whenever you would desire to see me, I will be there with you."

During this period many supra-natural events happened, many remarkable scenes became visible, and he met with many extraordinary sadhakas and many other such happenings occured. For want of space, I am not narrating them Shree Abhoycharan Lahiri has written – " He started his return journey on 15th January 1869 – worked at Mirzapore office for some time and then finally came to his Kashi(Benaras) office on 1st June, 1869. In 1872 he was again transferred to Danapur

Initiating disciples : We have heard that immediately after his own initiation Babaji introduced him to a few persons and ordered him to initiate than and said, " I have kept them waiting for you to get initiated. They have been waiting for long." Shyamacharan, smiling countered, " Why you have kept them waiting for me ? When you are yourself present, why should I initiate them ?" Smilingly Babaji replied, " " I have no give or take relationship with these people. They are connected to you and as such you are to initiate them " It appears that they were, then initiated by Lahiri Mahashay. Before his departure, he prayed to his Guru to allow him to propagate this system of Sadhana and to initiate desirous people. We have heard that in the beginning Babaji was not at all agreebale But later, after his intense pleading and prayers Babaji agreed and imposed certain rules and conditions. Shyamacharan, initiated people strictly according to these rules and conditions throughout his life and never did anything contrary to it From now on, he started initiating people. I do not know for sure, where he gave his first initiation, but the first disciple at Kashi (Benaras) was a gardener. (The initiation given by him, in presence of Babaji, is not the matter of discussion here) The gardener used to sell flowers and floral garlands at the gate of Lord Shiva's temple. Latter many people approached him for receiving initiation. He obliged many of them. People in groups, belonging to all communities, came to him for knowing the real knowledge and hovered around him in the manner of bees horvering around Lotus flowers collecting nector. Brahmins, Kshatriyas, lower castes, including untouchables Hindus, Muslims, the English, Princes the rich, poor and beggars all came to him and none was ever

refused. He took retirement from service during 1880 A.D. and started living in his own house at Kashi. During this time he initiated the Raja of Kashi H.H.Ishwari Narain Singh and his son Prince Prabhu Narain, while he was employed as a private tutor to the prince.

Scriptures : He has written explanations and meaning of 22 scriptures, comprising of a number of Upanishads of 6-fold philosophy, Manu, Charak and Gita. Although these are incomprehensible to general people but are very useful to the Sadhakas. Anybody before him has explained all these scriptures and particularly Shree-Mad-Bhagawat Gita, in the manner he has, is not known. His explanation containing the secrets of Sadhana are novel and unique.

Almost, for 15 yrs. (1880 to 1895 A.D.) he propagated and taught Yoga Meditation, and removed doubts about it. During Shree Shree Sharad Durga Puja (Durga Worshipping Week) on the junction time of Maha Asthami (junction of 8th & 9th Lunar day) the 10th of Aswin 1320 (Bengali Era) Thursday, corresponding to 26th September 1895 A.D. he left his mortal-body. His two sons, disciples and devotees anointed his sacred body with paste of sandalwood and adorned with flowers and put it in Padmasana (Lotus Seat of Yoga) on the hearse, and took to Manikarnika Ghat (on the bank of the Ganges) Before assigning his mortal body to the funeral pyre it was given the customary last bath. During the bath people were stunned as they felt, he is still living.

After retirement most of the 15 yrs. of his mortal life - he spent in DHYANA condition (Sitting still in deep meditation). During the last days of his life talking became difficult for

him. He was so merged in Dhyana that while talking, he often lost the topic and have to be erged and reminded again and again. There are no words which can describe this 'sub-merged' condition of his mind

Sign portend : He never cared for his name or fame, therefore few people could meet him on personal levels. Many, have not even heard about him. But a Rajyogi of the highest order, equal to him; is hard to find not only in the present times, but also in the long long past. The portends, signs, symbols, indications of a Yogi and a Bhakta, as described and explained in Gita, were all present in him, and were fully visible to all. I do not know if at all these signs have been seen elsewhere. There was no 'show or pomp' of anykind in his dress, speech, dealings or manners and behaviour He was not even a SANYASI (person who renounces the world). With a wife and sons and employment, he lived a ordinary householder's life , inspite of this, he lived like a flower of lotus, in water but without any attachment or inclination towards the worldly-life. No pain, suffering, sorrow, fear or danger of any kind could touch his mind's deeps stillness The eternal joy and ecstasy generated by self-realisation, always kept his face, sweet ever-smiling even glowing with the internal radiation of peace and fulfilment. Poet Goldsmith's observation, "Eternal Sunshine over the Mind" has thoroughly proved on him. The trials and turbulations of material-life present all around him could never darken his light of true knowledge and as such his face was always shining in the moon-light of peace

There was not even the slightest hint of pride or self -

glorification in him. On the contrary he used to talk in a very humble and simple manner that people could never guess about his greatness and unprecedented Yoga achievement . He always preached to each of his disciples, " Consider your self smallest of small". He talked less and was a miser of words. He seldom talked beyond the topic of Sadhana. And even on Sadhana he used to wrap up the discussion in few sentences. These gems of words show the depth of his internal knowledge. The learned and the celebrated gentlemen became spell-bound before his penetrating reasoning and unprecedented knowledge of Sadhana. Even the expert logicians become speechless after getting a very accurate and correct answer to most difficult question and that too, in few words. Knowing fully well that he is a house-holder but attracted by his immense Yoga-faculty and sadhana many Dandi, Paramhansa and Brahmachari Sanyasis (All are Sanyasis or renunciators of wordly interests—of different categories and normally do not take a house holder as Guru.) presented themselves before him and received initiation and felt obliged. Even while he was in active service many people attracted by his Sadhana, came to him for initiation and were blessed and started Yoga-mediation. He amply demonstrated that even under the evil influence of Kaliyaga (most materialistic period, devoid of higher values of life) one can perform Sadhana and thus gaining Sidhi (Final achievement of Sadhana) is possible.

His affection towards the fellow humans was extra-ordinary Seeing all the Jeevas (Jeev = one, who has been born) suffering ceaselessly under the fires of Tritapa (Three

kind of sufferings viz Physical, Mental & Spiritual), he became highly compassionate, and to relieve them, he opened the gates of Sadhana for all and sundry Anybody, high or low, pure or impure received his blessings in equal measure

He taught and explained that religion as preached and practiced by Rishis, founded on Yoga-Sadhana and it is impossible to understand the depth and meaning of it and scriptures, without the practice of Yoga-meditation. As such, he wished that everyone should practice Yoga, more or less Purpose of Vairagya (Asceticism) was liked by him, but he never was a supporter of acute Variagya. He observed, " In these times it is not possible for everyone to accquire natural Vairagya and to get into Vairagya without porper training and authority will only create pretence and fradulence " He always despised fradulence. He used to say, " Without indulgence and with self-control keep practicing yoga daily and regularly as much as possible by you. One day, you are sure to reach the right place."

After his retirement the propagation of Yoga speeded up. But for this he never delivered lectures or speeches in public meetings or gatherings or used Newspapers for his programmes, or publicity. Those who have seen him during his last stages of life have all agreed that publicity or propagation was not possible with the state of mind he had Those fortunate people who have seen this image of pacific content and stillness, glowing with eternal joy, can never forget it. As such, attracted like nector-seeking bees hundreds and thousands of house-holders and renouncers (ascetics) came for his blessings and felt very obliged. In this way his system

of Sadhana propagated everywhere and for everyone. Now a days it is being propagated in Europe & USA. In modern times, he is the principal guiding spirit behind the propagation of Gita's great importance. No doubt, the path of Yoga is very difficult. It is also a fact that everyone is not entitled to enter this path But still, without this path understanding and solving the secrets of scriptures are totally impossible. The science of Yoga is very large and complex and is divided into many schools. He found a way out of this immense complexity so that everyone is able to practice Yoga with little effort and with gradual practice can master the secrets of the universe and attain eternal peace and bliss. He made it commensurative to the ability and effort of the practioner, and among the various types of Sadhana he specially selected those which would be more useful in present times. He incorporated them in his system of teaching. This system can be practiced by all, beginners and also by people having week minds. Though his system and techniques are simple but they produce marvellous results. Even the lowest class of Sadhakas can acheive higher fruits by doing regular practice. Because of these qualities and nice arrangement inherent in his system, nobody ever lost hope With ordinary will and little effort one can start Sadhana. It is not known if any Acharya (teacher) of Yoga before him has ever tried to decipher the scriptures for the benefit of all Of course, without some self-control, effort and regularity Yogic success is beyond reach.

This magnamus character of the great teacher who is endowed with self-realisation true knowledge abundance of Yoga and is desire-less, could not attract the attention of most

Indians and particularly of Bengalis specially when he was a Bengali himself, is a matter great regret It is their misfortune

During his life time the numbers of his disciples was no less. Many of his disciples became very famous. They are well known among their disciples (2nd generation of disciples) spread over Bengal, Bihar, Orissa, North-East and in Punjab and other places. But alas! many of them do not know the real Sun under whos borrowed light they (the Disciple-gurus) are shining.

It has been noticed that these days people have become more conscious to know the secrets and inner meaning of Dharma, all over the world including our country and are actively trying for it. These days the importance of the character, teachings and system of the Great Guru have become appropiate for discussions The path he has shown and elaborated is the path of the Rishis. Any easier path to know Dharma is yet to be found

Nearly half a century has elapsed since the end of his mortal body, but still services are conducted in his memory, at very many places Monuments and temples have been erected at many places like Puri, Kashi, Haridwar, Ranchi, Vishnupur, Deoghar, etc. His disciples and devotees daily offer their prayers and have kept his sacred memory alive

---

Original given in Bengali Gita 1934
English Transcription 2000

WORD - INDEX

Volume III

Ãdyã - Sakti — The foremost totality of steady prãn
Ãmnãya — Sacred doctrine
Anãdi — eternal
Animã — Super human power of becoming as small as an atom
Aum (Om) or ॐ — told as 'prãnava' the sacred syllable
Bhoga-Deha — Body for bearing the fruits of acts
Brahm-nãri — very, very subtle (spiritual) nerve — within the subtle susumnã.
Brahm-vidyã — spiritual education and knowledge by yoga etc
Breath (its Godly aspect) — 2 feet of the Lord inhaling and exhaling – prãn
Chitta — A reasoning faculty of the mind and heart
Death — is of the manifested
Dharma — (steady) moral aspect or duty
Isvara -Eesvar — God
Japa — Repitition of sacred words.
Jagad-dhãtri — holder of the universe (personified as Goddess)
Karm-work ksetra — field (of the body-herein)
Meru-dand — spinal column.
Nãrãyana — the Supreme person (God)
Nirdvandva — Doubtless - Calmed
Parã-prakriti — Godly high aspect of nature - prãn-connects body and soul.
Param-pada— Highest of positions

Saligram-stone — depicts Lord Visnu - is inlaid with a natural gold-line
Satyalok — true abode
Siva or Shiva — High form of spiritual deity
So'Ham — I am that
Tantra — particular religious treatise for super-human powers Tri-3
Tureeya or Turyāvasthā — the fourth and final state of the soul in which it becomes one with the Lord or Brahm.
Udān-vāyu— breathing upwards. One of the 5 vital life-airs which rises up the throat and enters the head; the other four being prān apān, samān and vyān
Vaisvānar — an epithet of fire of digestion (in the stomach) general consciousness— the Supreme being.

SUBJECT INDEX

Although a subject-index is given herein yet subjects cannot be pinpointed as they are inter-related.

Volume I

Subject — Chapter/Text No.

'A'
Accomplishment — 3/33
Acts — their ego & ties 3/28 + 4/15, 4/16, 4/17
Acts — their binding circle 3/13, 3/9, 3/10
Acts and their aspects 4/13, 4/14 + 4/15
Acts 4/7, 4/18 + 4/19, 4/20
Action in inaction — 4/19
Actionlessness for the new sādhak — 2/34 + 2/35
Ākāsa or air of 5 kinds 1/15, 1/16
Ānand — Why is it spoken of as the Lord's form 1/15
Ancient yoga — 4/3
Ātmā — its friend and enemy 6/5 + 6/6
Ātma-sanstha (ātmā is all in all) how to develop this aspect — 6/25 + 6/26
Ātmā's realization is impossible without the practice of yoga ch 6/1
Ātmā — how it is not the doer 4/12 + 4/13
Ātmā or Brahm's 3 forms — ch 4/7
Ātmā — its relation with the body — ch 2/27
Ātmā — above all qualities ch 2/45
Attachment to fruits — 2/49

'B'
Balanced aspect — 2/37
Balanced mind (Samādhi) 4/24, 6/8+6/9+6/10
Battle of Kuruksetra - Why? ch 1/12

Bhrāmarī-guha — Deluding nature 3/34, 3/40
Birth & Death — Cause of their repitition and way to stop them — 2/24+2/25, 2/26, 2/27
Birth of the Lord is different from others — 4/7, 4/8+4/9
Blessed or benedicted 3/38
Body is needed for the dutiful acts of natural religion — 1/1, 3/34
Bodiless life other than the body — 2/28
Brahm-jnān (Spiritual knowledge) 1/1, 4/12, 4/39, 5/10
Brahajna (who is knower of the Brahm?) 5/14 + 5/15
Brahm-womb-kootasth (or the mental sky) 5/14+ 5/15
Brāhmī-sthiti (the high Godly state) 2/68 + 2/69, 3/42
Breath is the sacred (code) word given to the being as prān 2/41, 3/10
Breath or prān vāyu (organs) 4/27

'C'
Calming the self — 5/29
Chitta — (The impure and) ways to purify it Ch.3/4, 3/7
Citta — is the binding aspect and ways of its release 3/7
Citta — Purification of it — 5/2
Citta's attitudes of 5 kinds — Ch 5/27+5/28
Classes of beings as per classes of work 4/13
Class — whose? it is not imagined by the self -- 4/13
Consoling words — how they are presented by the wise 2/27+2/28
Concentrating on different points or chakras 1/4, 1/5, 1/6

'D'
Deliverance of the being — 2/14, 2/30, 2/36 + 2/37,2/52, 2/68 + 2/69, 4/13, 5/13+5/14, 5/22+5/23, 6/28
Doubtful nature — 6/33 + 6/34
Doubts — remove by yogic knowledge 4/42
Doer — who is it ? 3/30
Duty— religion of the self (kriya's final stage) parāvasthā 2/31

Dutiful acts are a form of the Lord — 3/8, 2/47

'E'
Egoistic—4/2
Egotism of 2 kinds — 1/1
Established yogi (sthita prajna) — 2/55

'F'
Family or family tree — 1/37, 1/42 + 1/43
Family — tradition and auspiciousness — 1/41
Field-Army — (body) 1/1
Freedom from fruitive acts — 2/50
Fruitive acts — their fruits (3 types) — 4/37

'G'
Giving up — Surrender — 1/6
Godly mode — 5/10
Godly surrender — what it is 6/23
Godly dependence — 5/1

'I'
Indriyas — the main way to conquer them 3/33 to 3/39

'K'
Kriyā-yoga (unfruitive acts) for the Lord 5/1
Kriyā of Omkār, Kumbhak — 4/29
Kriyā is the worship of all — 3/9
Kriyā's parāvasthā 6/2 and Godly position 6/15
Kriyā's parāvasthā — reason for not attaining it — 6/2
Kriyā's parāvasthā — experienced by sanctified knowledge 6/2
Knowledge— (reflections) 4/28+4/29
Kootasth — 1/14+1/15

'L'
Lahiri Mahasaya's analysis of Karma 4/17
Liberation — how ? 4/41+4/42
Liberated wise 5/27 + 28 + 29

Living — as the Lotus leaf 5/10

'M'
Manu's internal aspect — 4/1
Master-the One — 2/45 + 2/46
Manonātha — 6/23
Mind — 2/13, 4/1,.4/29, 6/26

'N'
Nature — turning it towards the ātmā 3/29+3/30
Nature and acts — 3/29, 3/30, 5/10
Natural gradation of sentiments — from common human to the Godly — 5/10+5/11
Natural Sanyāsi — how to become one 5/6

'O'
Outward presentation of the internal-yoga 4/1

'P'
Passion — ways to conquer it – 3/38, 3/42, 6/2
Passion — why it is told as the enemy? 3/38
Position — High and natural 6/29
Position — that is uneasy, disturbed 1/42+1/43; 2/24; 2/30
Posture — 6/13
Prān is Godly power-concentrating on it avoids delusion and pretence 3/6
Prān — the base of life its main vāyus(air) or prān 4/27
Prān — the eternal parent — 3/5
Prān-karm is Brahm karm or God's work for God — 4/24
Prānāyām — its fruit — liberation — 5/23; 6/15
Prānāyām — why is it the main way to God realisation — 4/27 + 4/28 + 4/29

'R'
Real Knowledge — 6/23
Renunciation — 5/2, 5/26+ 5/27+ 5/28
Results of wishful thoughts — 3/9

'S'
Sādhak — types 3/31
Samādhi-sampragyāt, savikalp asampragyāt (nirvikalp)—6/15
Sāmādhi — 6/21
Samādhi — 4 ways to asamprajnāt samādhi 6/27, 6/28
Sanyāsi or yogi in reality — 6/1
Sanctification — 3/9, 3/37
Seat or āsan of the yogi 6/11
Situating in (yogic) Bhāva samādhi — 6/9+ 6/10
Silently renounced — 6/2
Sinners too can get liberated — 4/36
Skies — elemental substances, prāns— 1/15, 1/16
Soul the Amazing — 2/29
Soul and its understanding — 2/28
Spiritual ascent — 4/12
Spiritual heights — 2/52
Strong bases of yoga — 2/52
Steps for yogic perfection+Samadhi's obstructions 6/23
Sthitaprajna & Sthitadhi's difference 2/54
Steady-position(beyond gunas)2/45 Spiritual heights 3/3,2/52
Superior gain — 6/22+6/23
Supreme Power of the Lord enlightens all — 4/1
Superior Godly Acts? — 2/44, 2/49, 2/50, 3/41, 4/16, 6/32
Superior Godly Position — 6/32
Supreme Science — 4/2

'T'
Thoughts of a clear mind — 2/52
Transcending all acts — 4/33
Transcendental consciousness — 2/55
True reasoning — 3/42

'U'
United State — What is it? — 5/8+5/9, 5/10, 5/19, 6/2+6/3, 6/8, 6/13

'W'
Wishful binding acts — 2/41
Work & Yoga — 3/23, 3/24, 3/25; 5/4, 6/23
Work— without being wishful of fruits — 2/49
Worship of prãn for true knowledge — 4/29

'Y'
Yoga? What and how — 2/48, 2/50, 4/1, 6/35
Yogi — 6/9+6/10, 6/30, 6/35
Yoga as the main gateway to knowledge — 2/39, 6/23, 6/24
Yoga's fruits — self realization and purification of the citta — 5/2, 6/1, 6/15
Yogãroorha – state — 5/29, 6/2+6/3
Yogãroorh (established in yoga) 6/2
Yogãroorh — 6/4
Yogic rules and restrictions — 6/16 + 6/17
Yogi — who is renunciated 5/7

Volume II

Index-relating to few subjects

'A'
Act of elevation from the body — 8/10, 8/24
Adhibhoot, adhidaiva and adhiyajna — 8/4
Adhidaiva(powerful) over all demi Gods — the Lord 7/30, 8/4
Adhibhoot(natural) State of the being 8/4
Adhiyajna Purusa — The Supreme Man 8/4
Ahorãtravid — knowers of day and night 8/17
Ajapã — 8/17
Art of love, art of prayer and art of fulfilment 10/9
Atma's knowledge and ways to obtain it — 7/3, 9/2 + 9/3
Atma's (Self) realization and situating in the form of the true self 7/12, 8/7, 9/15
Atmã's two aspects — natural and beyond nature 8/3

'B'
Basic nature — 7/4
Being's nature of worship — 7/21
Bhotasuddhi — Being's purification — 10/7 + 10/9
Birth of the I (अहं शब्द वाच्य) 7/5
Blessed beatitude 7/4, 8/8, 11/55, 12/6
Body-form — (Om) ॐ, bindu(dot) and Brahm 7/3+7/4
Braid-'Yukta-beni', Mukta beni - 'open braid' — 10/9
Brahm — the eternal Supreme Person — the origin and His power 7/6
Brahm-sutra (Godly thread or string) 7/5
Brahm 'the Lord' and the world — 10/39
Brahmarandhra — (passing through it) 8/10
Brahm-nãri (nerve) and the cakras or points in it — 10/9
Breath or prãn is told as 'ãtmã' why ?— 10/20

'C'
Cakras — 10/9
Cidākāsa (mental-sky) 12/3 + 12/4
Colours etc. of the Godly — 11/5
Concepts of work — 8/7
Creation-essentials — 7/4

'D'
Death-genuine or of the body 9/31
Devotees of 4 kinds 7/16
Devoted-Bhakta — 11/55, 7/16 + 7/17
Devotion according to desires — 7/20

'E'
Energy (power) of Māyā — 7/14
Essence of religion — 9/2, 9/31

'F'
Fame — its discrimination — 11/33
Fearless disposition — 11/34
Final Emancipation (wishless State) 8/12+8/13, 8/16
Final refuge — 7/2
Five prāns — 10/20
Five elements — Their ways of absorbing in each other — 7/4
Five creators of sorrow — 10/38
Five Pāndavas — 10/37

'G'
Godly aspect — 8/4
Granthi — Brahm, Visnu and Siva or Rudra granthi - 10/9
Grateful Lord — 9/26, 10/10 + 10/11
Gunāteet — beyond modes of nature — 9/9

'H'
Highest position — Kriya's parāvastha — 8/28, 12/6, 12/10

'K'
Karm or acts (spiritual) 8/3 + 8/4
Kootasth (or worship of the undescribed kootasth) — 7/7, 8/3, 12/1+ 12/3
Kootasth — visualisation 11/48
Kootasth — the beings ātmā — 8/20
Kriyā and its parāvastha (or later advanced stage) — 7/5, 8/4 8/8, 8/10, 9/34, 10/9+10/10+10/11+10/12; 12/1, 12/6+12/7
Krisna-worship — 12/1

'L'
Liberation — Videh Mukti, Kram-mukti, jeevan-mukta — 8/23
Lighted aspect (its development) 9/15, 12/10
Lord's three forms (as seen) — 11/51

'M'
Mahākās — Superior nature of Brahm — 7/5
Mahamāyā (playful prān) — 7/14, 10/4+10/5
Mahātmā — 9/13, 7/19
Mahāvidya — Knowledge of the actual truth (steady prān) 10/4+10/5
Mahesvar — Steady prān — 10/9
Mantra-Sikhā-high-lighted sacred spot — 10/9
Marks of a successful yogi — Shāmbhavi Mudrā 10/16
Māyā — Cause of creation and annihilation — 9/7
Mind's peaceful state is by the Lord — 11/44
Mukti-Liberation (Sālokya, Sārupya and sāyujyā) 8/26+8/28

'N'
Nature — parā and aparā — 7/4

'O'
Omkār form of the body — 8/13, 9/20

'P'
Parā (Higher)-nature (Kundalini-power) — 8/12

Parāvasthā's stage — 7/3
Perfection of wantlessness — 12/11
Pervasive unity — 9/6
Pious men — 4 types of pious men — 7/16
Power of Māyā — 7/14
Practice and thought of Brahm 8/8 + 8/9, 12/9
Pran-power's awareness unites with the prān-giver — 12/7
Pran's different positions and tureeyāvastha (the supreme) — 11/55
Prān 7/5, 9/13, 11/38, 11/55, 12/1, 12/7
Prānāyām — 9/19
Prān-power — 12/7
Purification of the mind — 8/7, 8/9, 9/3, 12/11

'R'
Realized state beyond kriyā — 7/3

'S'
Sacrifice of fruits of acts — 12/11
Sādhu— the knowing devotee 12/6
Samāpatti etc. (Stages of samādhi) — 12/3 + 12/4
Samādhi (perfected) — 8/15
Sāmbhavi mudrā — 10/16, 10/41
Self-less souls — 7/18
Shades of the five elements or cakras 7/4
Signs of the wise — 7/29
Sins forgiven — 9/30
Situating in the self by unfruitive acts and their resultant fruits— 9/28
Spiritual kootasth — 8/3
Spiritual education — 9/2, 11/55
Spiritual acts and their practice 8/3+8/4, 11/3 + 11/4
State of knowing the self-by the self — 9/15
Sukla poojā (worship) — 11/55
Supreme person — 9/13

Supreme's form and state (Shāmbhavi Mudrā) 11/53, 10/16
Supreme person's — connection with nature 7/4
Surrendered in totality are preserved + served by Me — 9/22, 12/14
Susumnā — 8/12, 9/15

'T'
Tantra— higher form of nature — 10/9
Transcendental Stage of parāvasthā — 8/10
True devotion — 8/14
Total Devotion (undeviated) its state of being — 8/23, 11/54+11/55
Total surrendered position — 11/55

'U'
Unentangled position — 9/8
Unsurrendered — 9/12

'V'
Vaisvānara agni (the epithel of fire) the ātmā and teacher — 11/17
Visayavati — Visoka or jyotismati— Enlightened attitude— 9/15

'W'
Will of God — 11/6
Wisdom of the 'I' 9/16
Wise devotee — is liberated 7/17
Worship 9/15, 12/14
Womb (the sound and point) of Brahm-living and lifeless nature — 7/6
Worship by the prān — 11/43
Worship of the form and the formless — 12/2
Why do beings stay worldly? 9/3

'Y'
Yoga —sacred word and its perfected beatitude — 8/12, 10/9, 12/4

Yoga's 7 blessed bases — 11/33
Yogi's 9 obstacles — 9/21
Yogi's death — 8/10 + 8/13
Yoni-mudra (jnān-mudrā) — 8/12, 12/12

Volume III

'A'
Aspect of the Supreme Person— 15/17 + 18
Ātmā-ways of returning to it and staying by it — 18/62

'B'
Being liberated — essence of 14th chapter.
Bhutātmā (individual soul) 13/34, 14/23, 15/16
Body as the field — why? 13/1
Brahm's form and characteristic marks — 13/4
Brahm's form and formless aspects with their acts and causes— 14/5
Brahm's Gāyatri - Stage of higher kriyā — 13/21+ 22
Brahm's Seven stages — 13/7
Brahm's 2 aspects — 14/3

'C'
Cakras — particular points (āmnāyas) 'Om'(ॐ) form — 14/3

'D'
Doer ? — 18/16

'E'
Egoless, unattached situates in the ātmā — 18/17
Essence of true knowledge in regard to yoga— 14/2
Experiencing the Supreme in parāvasthā of kriyā — 13/34

'F'
False concept — 13/26
Five elements — Colour — 16/24
Five great yajnas — 16/1
Four kinds of creation — 13/34, 14/3
Four classes — Nature is the cause of it — 18/41
Food effects the yogi — 17/10
Fruits of perfected acts of sādhan— 13/7
Fruits of yogic sādhan — 13/34

'G'
Godly aspect of nature — 13/34
Godly (life) 'Caitanya' reflected in Māyā 13/34
God-offered 'citta' — 18/11
Guna-Sanga (association with nature) 13/21
Guru (Vyās) and Krisna — 18/74

'I'
Inferior and superior forms of nature — 13/1+2+34

'K'
Khecari mudrā (perfection) 18/33
Kootasth — 13/5 + 23 + 34
Kootasth's inlaid power at navel — 13/2
Kriyā, Kriyā-yoga — 13/2 + 34 + 18/45
Kriya's well advanced stage — 13/24+34, 15/4
Ksetrjna and Ksetra — 13/34
Ksetrrjna — Person - Kootasth — 14/23
Kriyā of return — 14/3, 18/55

'L'
Lord in the natural form and beyond it — 13/29
Lord's tri-form energy ` (Om) form (body) — 14/3, 15/18, 17/23

'M'
Mahā-nirvāna-pada — the great liberating state — 15/18
Mayā's form — 18/61
Mayā — the illusive nature — 13/29
Master who enlightens (kootasth's description) — 13/17
Mukti (liberation) — 18/55

'N'
Natural signs of the sacrificing— 18/2

'O'
Obstructed form — 13/27

Offering acts of the self to the Lord — 13/24
OM = pranava = ॐ — 17/23

'P'
Paramātmā(the super soul)5 steps that unite with Him—15/17
Parāvasthā's advanced stage — 13/10 + 13 + 15, 14/23, 15/20 + the essence.
Perfection of the undesiring (naiskarmya siddhi) — 18/49
Prānayām — 13/7
Prān (breath) Brahm's designation — 13/16 + 23
Pran's indispensable quality — 13/34
Prān-karm — (the only unfruitive act) — 13/34
Prescribed duties — 18/47
Presentation of the formless in form, through body by — Lord's enlivened energy 13/34
Process of creation, parts of Om (`) and knowledge of āmnāyas — 14/3

'R'
Rightful claimant to spiritual virtues — 16/1+2+3
Religion of the self (its determination) 13/24
Renunciation and sacrifice — 18/1+2

'S'
Sacred-string (yajnopaveet) — 13/30
Sādhnā and its aim — 15/16, 16/6, 18/62
Sānkhya-yoga — 13/24
Sanyas-vividisā and vidvat (renunciation) 8/1+ 12
Scriptures — 16/23
Self-realization (ways to the Lord's feet) 13/24, 15/27, 18/1+2
Signs of the liberated wise — 13/15
Signs of the purified self — 14/6
Situating in the body or ksetra — 13/2 + 3+6
Situating in the true-form of the self — 13/6+7
Spiritual education by the kriyā of prān or breath — 16/23
Splendour of His atom — 15/12 + 16

Supreme person — 15/17 + 18
Surrender - stages 18/56 + 57+58
Sutrãtmã (subtle thread of ãtmã) — 13/34, 15/16
Svakarm - performance of kriyã without wishful thoughts - 18/46
'T'
Three types of worship — 17/4
Trai knowledge (the three steps of Gãyatri) 13/4
'U'
Uniting the diversified — 13/15
Unity in diversity — 13/13
Unmani aspect — high spiritual stage (Godly sentiment) 13/7+12
'V'
Veils or covers of ãtmã and prãn's light — 13/34
'W'
Wise who transcend the modes of nature — 14/24
Womb of Brahm — 14/3 + 4 + 5 and essence of 14th chapter
Worship of ãtmã (Guru) 13/7