108 Verses of The Gita, Exact Verses with English Translation and Spiritual Commentaries by Sri Sri Lahiri Mahasaya

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Dedicated at the lotus feet of my Gurudeva

Sri Sri Paramhansa Yogananda Giriji Maharaj

**The Greatness of the Gita**

*Devakinandanah Krishno gita pathen tushyati*

*Yath na vedairdane yajnatirtha bratadivih*

Sri Krishna, the son of Devaki is not as pleased by the reading of the Vedas, by charity, yajna, pilgrimage or by observing various rites as he is pleased by the recitation of the Gita

*Yatra Gita vicharasya pathanan paathhanan srutam*

*Tatraham nishcitam Paartha! Nivasami sadaiva hi*

O Son of Pritha, I surely reside at the place where people recite, read, discuss and listen to the Gita

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1. Who is Vasudeva Krishna? What are his glories?
2. Procedures relating to action, wisdom and devotion
3. Unification with Lord Krishna

SALUTATION TO THE BHAGAVAD GITA

Om Parthaya prati bodhitham bhagawataam naaraayanena swayam, Vyasaena grathitaam Puraana muninaam madhye Mahabaratam

Advaitamruta varshineem bhagavateem ashta dashaa dhyayineem, Ambaa twaam anusandadhaami bhagavad geete bhava dweshineem.

Translation: Om! O Bhagavad Gita with which Partha was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient Muni Vyasa, O divine mother, the Destroyer of rebirth, showering down the nectar of Advaita, and consisting of eighteen chapters-upon Thee, O Bhagavad Gita! O Affectionate Mother, I meditate.

*Sarvopanishado gaavo dogdha gopalnandanah*

*Partho vatsah sudhirbhokta dugdham gitamritam mahat*

All the Upanishads are the cows, the Son of the cowherd is the milker, Partha is the calf, men of purified intellect are who drink the supreme nectar Gita is the milk

Sri Sri Mahavatar Babaji: Immortal Yogi

Guru of Sri Sri Lahiri Mahasaya

The deathless great avatar who revealed the lost science of Kriya Yoga to Sri Lahiri Mahasaya in 1861 and authorized him to initiate householders also in this path. His mission has been to assist saints in carrying out their special dispensations.

Sri Sri Lahiri Mahasaya (1828-1895)

A Yogavatar “Incarnation of Yoga”, Disciple of Mahavatar Babaji Maharaj; Guru of Sri Sri Swami Yukteshwar Giri

Disciple of Mahavatar Sri Sri Babaji Maharaj and guru of Sri Yukteshwar Giriji. He was a family man with miraculous powers. His mission was to make Kriya Yoga known to the modern man for striking a balance between his worldly duties and spiritual meditation.

Sri Sri Swami Sri Yukteshwar Giri (1855-1936)

A Jnanavatar, “Incarnation of Wisdom”, Disciple of Sri Sri Lahiri Mahashaya, Guru of Yoganandji

Jnanavatar “incarnation of wisdom”, guru of Sri Sri Paramhansa Yogananda Giriji. At the behest of Mahavatar Babaji, he wrote “The Holy Science” a treatise on the underlying unity of Christianity and Hinduism

Sri Sri Paramhansa Yoganandji (1893-1952)

A premavatar, “Incarnation of Love”, Disciple of Swami Sri Yukteshwar Giri; Guru of Swami Bidyananda Giri

An incarnation of Love and Bliss who was trained by Sri Yukteshwarji for dissemination of Kriya throughout the word. His much acclaimed autobiography, “Autobiography of a Yogi” and other books like “God Talks with Arjuna” (The Bhagavad-Gita) and “Wine of Mystic” have introduced millions of readers to the global traditions.

**Invocation to Lord Krishna**

**Tvam adidevah purusha puranah tvam**

**Asya vishvasya param nidhanam**

**Vettasi vedyam ca param ca dhaama**

**Tvaya tatam vishvam anantarupa**

**Vayur yamo’gnir varunah sashankah**

**Prajapatih tvam prapitamaha cha**

**Namo namaste ‘stu sahasrakritvah punah cha bhuyo ‘pi namo namah te (11/38-39)**

You are the Primal Deva, the Ancient Purusha; You are the Supreme Refuge of this universe.

You are the Knower, and the One Thing to be known; You are the Supreme Goal. By You is the universe pervaded, O boundless Form.

You are Vayu, Yama, Agni, Varuna, the Moon; Prajapati and the Great-grandfather. Salutation, salutation to You, a thousand times and again and again salutation, salutation to You!

**Om Guru**

*avināśhi tu tadviddhi yena sarvam idaṁ tatam  
vināśham avyayasyāsya na kaśhchit kartum arhati*

Translation- yena (by whom) idam (this) sarvam (complete world) tatam (pervaded) tat (that) avinasi (imperishable) vinasam (destruction) kartum (to do) na kaschit (no one) arhati (is able)

That which pervades the entire body should be known to be indestructible. None can destroy the imperishable soul.

Spiritual commentary: Tat means Kutastha. He is eternal. None can destroy him because he is omnipresent. As everything of this world is from Him, who will kill whom?

**Na jaayate mriyate va kadacit nayam**

**Bhutva bhavita va na bhuyah**

**Ajo nityah shashvato’ yam purano na**

**Hanyate hanyamaane sharire**. 2 (2/20)

**Translation**

Ayam (this soul) kadachit (at any time) na (never) jayate (takes birth) va (either) na (never) mriyate (dies) va (or) bhutva (born) bhuyah (again) bhavita (will come to be) ayam( this) ajah (unborn) nityah (eternal changeless one form) sasvatah (permanent) puranah (the oldest) sarire (body) hanymane (being killed) na (not) hanyate (is killed)

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being and will not come into being. He is unborn, eternal, ever existing and primeval. He is not slain when body is slain.

**Spiritual commentary-** He is without birth as He is eternal and omnipresent. Where is the space for Him to be born and how can there be death for that which is eternal?

Everything is Brahma. Then how could there be change from one thing to another? This is not possible. That which is seen is nothing but visual delusion. All that is manifested is false and will be dissolved in the Brahma.

The existence and dissolution of the manifested are all same. That being so, where is the scope for further existence? He is not born from anything because He is self-caused (svayambhu) eternal Being. He never kills because by which instrument will he kill? The instrument by which He will kill is Brahma and the king He will kill is also Brahma? This body is always decaying. How can the decaying instrument kill the deathless, the eternal existence?

**Nainam chindanti shastrani nainam dahati pavakah**

**Na chainam kledayantyapo na shosyati maarutah 3 (2/23)**

Translation- shastrani(weapons) enam (this soul) na (never) chindanti (can cut to pieces) pavakah (fire) enam (this soul) na (never) dahati (burns) apah (water) cha (also) enam (this soul) na (never) kledayanti (moisten) maarutah (wind) na (never) shosayati (dries)

The soul can never be cut to pieces by any weapon, nor burned by fire, nor moisten by water, or dried by wind.

**Spiritual commentary-** No weapon can cut Kutastha. Sword cannot cut that void which come out of Him. Similarly, when the air is tranquil in the body how then could it be cut to pieces? Kutastha is not burned by fire, nor drenched by water. It cannot be dried by air also. What exactly Kutastha is, one can know clearly only if one receives Kriya initiation and advice from the Guru and practices accordingly.

**Acchedyo’yam adahyo’yam akledyo’sosya eva ca**

**Nitya sarvagatah sthanur achalo’yam sanaatanah 4 (2/2)**

**Translation-** ayam (this soul) acchedyah (unbreakable) ayam (this soul) adahyah (unable to be burned) akledyah (can not be wetted) ashosyah (not able to be dried) eva (certainly) cha (and) ayam (this soul) nitya (ever lasting) sarvagatah (all pervading) sthanuh (unchangeable) achalah (immovable) sanaatanah (eternal)

This soul is unbreakable and cannot be wetted and can neither be burned nor dried. He is everlasting, omnipresent, unchangeable, immovable and eternal.

**Spiritual commentary:** Kutastha cannot be cut, burned, wetted or dried as He is eternally present, ever stationed and eternal.

**Avyakto’yam achinto’yam avikaryo’yam uchyate**

**Tasmaad evam viditvainam nanusochitum arhasi 5 (2/25)**

**Translation-** ayam (this soul), avyaktah (invisible) ayam (this soul) achintyah (inconceivable) ayam (this soul) avikaryah (unchangeable) uchyate (is said) tasmaat (therefore) enam (this soul) evam (like this) viditva (knowing it) anusochitam (lament) na (do not) arhasi (deserve)

It is said that this soul is invisible, inconceivable and immutable. Knowing this, you should not grieve for the body.

**Spiritual commentary:** You cannot express Him through the mouth, but can only realise Him. You cannot think of Him for then there will be two. It is not possible to change Him because He is in everything. Realising this fully well, there is no necessity to think or grieve for anything.

**Indriyaani paranyahuh indriyebhyah param manah**

**Manasas tu para buddhih yo buddheh paratas tu sah 6- (3/42)**

**Translation:** indriyaani (senses) parani (superior) ahuh (are said), indriyebhyah (more than the sense) param manah, manah (the mind) tu (also) para (superior) buddhih , yo buddheh (intelligence) para astu (superior) sah (He).

The working senses are superior to dull matter, mind is higher than the senses, intelligence is higher than the mind and the soul is even higher than the intelligence.

**Spiritual commentary:** The mind is under the control of the senses. When it becomes tranquil it succeeds in making the intellect calm at the after effect poise of Kriya.

**Ajo’pi sannavyayatma bhutanam ishvaro’pi san**

**Prakritim svam adhisthaya sambhavamatmamaya 7 (4/6)**

**Translation :** atma (I) ajah (unborn) avyaya (without deterioration) san (being so) api (although) bhutanam (of all those who are born) Isvarah (the Supreme Lord) api (although) san (being so) svayam (of myself) prakritim (in the transcendental form) adhisthaya (being so situated) atmamayaya (by my internal energy) sambhvami (I do incarnate).

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in My transcendental form by My internal energy.

**Spiritual commentary:** I have no birth, no decay and I am the God of all beings. I am born with the help of nature.

**Yadayada hi dharmasya glanir bhavati bharata**

**Abhyuthaanam adharmasya tadatmanam srujamyaham 8 (4/7)**

**Translation:**  bharatah (descendent of Bharata) yadayada (whenever and wherever) dharmasaya (of religion) glanih (discrepancies) adharmasya (of irreligion) abhyutthanam (predominance) bhavati (become manifest) tada (at that time) hi (certainly) aham (I) atmanam (self) srijami (manifest)

Whenever and wherever there is a decline in religious practice, O descendent of Bharata, and a predominant rise of irreligion, at that time I descend Myself.

**Spiritual commentary:** Whenever Kriya is lost I create (myself) out of Myself

**Paritraanaya sadhunaam vinashaya ca duskrutaam**

**Dharmasansthaapanarthaya sambhavaami yuge yuge 9 (4/8)**

**Translation:** sadhunaam (of the devotees) paritranaaya (for the deliverance) cha (and) dushkritam (of the miscreants) vinashaya (for the annihilation) dharma (religious principles) sansthapanaarthaya (to re-stablish) yuge yuge (millennium after millennium) sambhavaami (I do appear)

To deliver the pious and to annihilate the miscreants as well as to re-establish the religious principles, I Myself appear millennium after millennium.

**Spiritual commentary:** In order to save the sages and to destroy those who think something other than the Brahma, I incarnate from time to time.

**Mattah parataram nanyat kinchid asti dhananjaya**

**Mayi sarvam idam protam sutre manigana iva 10 (7/7)**

**Translation:** dhananjaya (conquerer of wealth) mattah (beyond me) parataram (beyond me) anyat kinchit (anything else) na (not) asti (there is) sutre (on a thread) mani ganah (pearls) iva (like) mayi (in me) idam (which we see) sarvam (all that be ) protam (is strung)

O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me as pearls are strung on a thread.

**Spiritual commentary:** There is nothing except Me. I am the subtle form of the Ultimate Self like the subtle thread of the stem of the lotus. I am in all beings like the thread in the garland of pearls.

**Raso’ham apsu kaunteya prabha’smi shashi suryayoh**

**Pranavah sarva vedeshu shabdah khe paurusham nrusu 11 (7/8)**

**Translation:** Kaunteya (O, so of Kunti) aham (I) apsu ( in water) rasah (taste) shashi suryayoh (of the moon and the sun) prabha (the light) sarva (in all) vedeshu (the vedas) pranavah (om) khe (in the ether) shabdah (sound) nrusu (in men) paurusham (ability) asmi (I am)

O son of Kunti, I am the taste of water , the light of the sun and the moon, the syllable Om in the vedas. I am the sound in ether and ability in men.

**Spiritual commentary:** I am present in Nature just as liquid is present in water and the rays are present in the sun and the moon. I am honesty among honest and dishonesty among dishonest. The light of the sun are clearly visible on water; only a vague light is seen. Fire is purer than water. The clearest manifestation is seen purer in air than in fire. Then ether is void and is tranquil. Here the Kutastha is seen. Hence water , the sun and the rays of the moon are My forms.

**Punyo gandhah prithivyam cha tejaschasmi vibhavasau jivanam sarvabhuteshu tapaschasmi tapasvishu 12 (7/9)**

**Translation:** prithivyam (in the earth) punyah (original) gandhah (fragrance) vibhavasau (in the fire) tejah (heat) cha (also) asmi (I am) sarva (in all) bhuteshu (living entities) jivanam (life) cha (also) tapasvishu (in those who practice penance) tapah (penance).

I am the original fragrance of the earth, and I am the heat in the fire. I am the life of all that lives and I am the penances of all ascetics.

**Spiritual commentary:** The fragrance of the flowers on the earth has no form. When it comes in contact with nature, it gets smelling. That also is My form. The rays of the sun come through the sky but are seen only when they fall on the earth. Similarly the formless Ultimate Self is invisible but His energy is manifested in the lumbar centre through conversation. No body sees “life” i.e the great Lord Mahadeva who is the “Subject” and is known from the words of the guru. It is His movements or actions which are manifested in the life of all beings. Holding on to the Tapoloka i.e Kutastha (the area between the eyebrows) the yogi sees all. That which is not known by the ignorant is in the entire creation. I am that Brahma and all are My forms.

**Bijam maam sarvabhutanam viddhi partha sanatanam**

**Buddhirbuddhimataam asmi tejastejasvinam aham. 13 (7/10)**

**Translation:** partha (O, son of Pritha) mam (Me) sarva-bhutanam (of all living entities) sanatanam (original) bijam (the seed) viddhi (try to understand) aham (I am) buddhimatam (of the intelligent) buddhih (intelligence) tejasvinam (of the powerful) tejah (prowess) asmi (I am)

O son of Partha, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

**Spiritual commentary:** All beings are born out of Brahma. The real intelligence of the intelligent manifests in the after effect poise of Kriya. Kutastha is the energy of all energies. All energies come only from Him.

**Adhibhutam ksharo bhavah purushaschadhidaivatam**

**Adhiyajno’ham evatra dehe dehabhrutaam vara 14 (8/4)**

**Translation-** dehabrutaam (of the embodied) kshara (constantly changing) bhavah (nature) adhibhutam (the physical manifestation) purusha (universal form including all demigods) adhidaivatam (called adhidaiva) cha (and) atra (in this) dehe (body) aham (I) eva (certainly) adhiyajnah (supersoul)

O, best of embodied beings, the physical nature which is constantly changing, is called adhibhuta (the material manifestation). The universal form of the Lord which includes all the demigods, like those of the sun and the moon, is called adhidaiva. And I, the supreme Lord represented as the supersoul in the heart of every embodied being, am called adhiyajna (the lord of sacrifice).

**Spiritual commentary:** On keeping the mind fixed on the elements, Kutastha is attained. When the mind becomes still it is called adhibhuta. Then the supreme person is realised. He is formless like the sky. To fix the mind on the intelligence is called adhidaiva. Brahma, the Supreme Being has put on this physical body as a dress and is all pervading and doing everything. This knowledge comes only by the grace of the guru. He is doing all works. To fix the mind on Him and perform actions is called adhiyajna.

**Aham kratur aham yajnah svadhaham aham aushadham**

**Mantro’ham aham evajyam aham agnirahamutam 15 (9/16)**

**Translation:** aham (I) kratuh (vedic ritual) aham (I) svadha (oblation) aham (I) aushadham (healing herb) aham (I ) eva (certainly) agnih (fire) aham (I ) hutam (offering)

But it is I who am the ritual, I the sacrifice, the offering to the anscestors, the healing herb, the transcendental chant, I am the clarified butter and the fire and the offering.

**Spiritual commentary:** I am the subject. I am the performer of yajna and the instrument of the yajna as well. I am yajna and the instrument of the yajna as well. I am yajna itself. I am the after effect poise of Kriya. I am also the medicine as Brahma is inherent in it. No medicine is better than the contemplation of the Brahma. I am the mantra. When one remains absorbed within oneself, he finds his mind attuned with the prana-the source. The process can be learnt from the guru. I am the clarified butter used for oblation in yajna. I am the fire of the yajna and the offering is done to Me only.

**Pitaham asya jagato mata dhatapitamahah**

**Vedyam pavitram omkarah ruk saama yajur eva cha 16 (9/17)**

**Translation:** aham (I) eva (certainly) asya (of this) jagatah (universe) pita (father) mata (mother) dhata (supporter) Pitamah (father of father i.e. God) vedyam (what is to be known) pavitram (that which purifies ) omkarah (om) ruk (the Rigveda) saama (Sama veda) Yajuh (the Yajur veda)

I am the father of this universe, the mother, the support and the grandfather, I am the object of knowledge, the purifier and the syllable Om, I am also the Rig, the Sam and the Yajur Vedas.

**Spiritual commentary:** I am the grandfather (Brahma) of the world, I protect the movable things of the world which have been created by Me. I Myself am the grandfather of all. The secret of all this can be known from the guru. I am the object of knowledge. Nothing in this world is purer than Me. This body is the form of Om and I am in it. Rig, Sama, Yajur-these three when united, make Atharva. All the four sides are My form.

**Gatir bharta prabhuh saakshi nivasah sharanam suhrut**

**Prabhavah pralayah sthanam nidhanam bijam avyayam 17 (9/18)**

**Translation:** gatih (goal) bharta (sustainer) prabhuh (Lord) sakshi (witness) nivasah (abode) sharanam (refuse) suhrut (most intimate friend) prabhavah (creation) pralayah (dissolution) sthanam (ground) nidhanam (resting place) avyayam (imperishable) bijam (seed)

I am the goal, the sutainer, the master, the witness, the abode and the most dear friend. I am the creation and the annhilation, the basis of everything, the resting and the eternal seed.

**Spiritual commentary:** I am the goal. I am the person who sustains. I Myself have created Me. All are in Me. I am the only object to be remembered. So everybody should worship Me. I am manifested I the beautiful human body. All beings are produced from My mind and are dissolved in My mind. I am the special place where all can remain established in peace. I am the source, the seed or Brahma which has no decay.

**Tapami aham aham varsham nigrhnami utsrujami cha**

**Amrutam chaiva mrtyuh cha sat asat cha aham arjuna 18(9/19)**

**Translation:** arjuna (O Arjuna) aham (I) tapami (give heat) aham (I) varsham (rain) nigrhnami (withhold) cha (and) utsrujami (send forth) aham (I) amrutam (immortality) cha eva (certainly) mrtyuh (death) cha (and) sat (spirit) asat (matter).

Arjuna, I give heat and I withhold and send forth rain. I am both spirit and matter.

**Spiritual commentary:** When one achieves the power of creating something by mere wish, the he attains the supreme state. And that is Brahma. Death is also My form. You cannot attain liberation if you do not know how to die while living. I am both good and bad.

**Samo’ham sarvabhuteshu na me dveshyoasti na priyah ye bhajanti tu mam bhaktya mayi te teshu cha api aham 19 (9/29)**

**Translation:** aham (I) sarva bhutesu (to all beings) samo (the same) me (to me) na (not) dveshyo (hateful) na (not) priyah (dear) asti (is) ye (those) tu (but) mam (me) bhaktya (with devotion) bhajanti (worship) te mayi (in me) ca (and) aham (I) api (too) teshu (in them).

I am the same to all beings, to Me there is none hateful or dear. But those who worship Me with devotion, are in Me, and I too am in them.

**Spiritual commentary:** I am equally present in all beings as the thread is present in a garland. I hate none, nor do I love any body. I love those most who worship Me with exclusive devotion and practices kriya sincerely. Staying in them, I, the inner self, practice kriya.

**Aham atma gudakesha sarvabhutashayasthitah**

**Aham adih cha madhyam cha bhutanaam anta eva cha 20 (10/20)**

**Translation:** gudakesha (O gudakesha, conqueror of sleep) sarva bhuta asaya sthitah (existent in the heart of all beings) adih (the beginning) cha (and) madhyam (middle)cha (and) bhutanam (of the creatures) anta (end) aham (I) eva (also)

I am the self, O gudakesa, conqueror of sleep, existent in the heart of all beings, am the beginning, the middle and also the end of all beings.

**Spiritual commentary:** I am the breath. All beings are sustained by it. The soul is in the beginning, that is, in the father, then in the middle during the course of life till death, and also in rebirth; the breath continues.

**Kalo’smi lokakshayakrut pravruddho lokaan samahartum iha pravruttah**

**Rite’pi tvah na bhavishyanti sarve ye’vasthitah pratyanikeshu yodhah 21 (11/32)**

**Translation:** loka (of the worlds) kshaya krut (the destroyer) pravruddhah (mighty) kalah (time) samahartum (to destroy) iha (in this world) pravrittah (engaged) tvam (you) na (never) rite (without) api (even) pratyanikesu (on the opposite side) ye (who) yodhah (the soldiers) avasthitah (situated) sarve (all) na (never) bhavishyanti (will be).

The Supreme personality of God head said -Time I am, the great destroyer of the worlds and I have come here to destroy all people. With exception of you the pandavas, all the soldiers here on the hostile army will be slain.

**Spiritual commentary:** Realization through the Kutastha-I am the embodiment of Time. I am engaged in the destruction of all the beings. 21,600 times of breath are taken during the course of one day and night. By controlling the breath, the yogi enters in small samadhi and then into great samadhi and suspends time. Then in that state of inner tranquillity he transcends Time. In other words, there remains nothings except tranquillity. So engage yourself in kriya practice. No warriors who are here except you will survive.

**Avibhaktam cha bhuteshu vibhaktam iva cha sthitam**

**Bhutabhrartru cha taj jneyam grasishnu prabhavishnu cha 22 (13/16)**

**Translation:** bhutesu (in all living beings) cha (and) avibhaktam (without division) vibhaktam (dividied) cha (also) iva (as if) sthitam (situated) bhuta-bhartru (the maintainer of all living entities) cha (also) grasishnu (devouring) prabhavishnu (as a generating) cha (also) tat (that) jneyam (to be known).

Although super soul appears to be divided among all beings. He is never divided. He is to be known as sustaining beings and the devouring as well as generating them.

**Spiritual commentary:** The same one Brahma is within all beings and things. He is without them also. He is the maintainer, the destroyer, as well as the creator of all beings.

**Purushah prakritistho hi bhunkte prakritijan gunan**

**Kaaranam gunasango’sya sadasadyonijanmasu 23(13/21)**

**Translation:** Hi (indeed) purusha (supreme being) prakritistho (seated in cosmic nature) prakritijan (born of prakriti) gunan (the three Gunas i.e sattva, rajas and tamas) bhunkte (experiences) asya (its) sadasadyonijanmasu (of birth in good and evil wombs) gunasango (attachment to the gunas) Kaaranam (the reason).

Purusa, the Supreme Being seated in Prakriti, the cosmic nature experiences the Gunas born out of Prakriti, the reason of his birth in good and evil wombs is his attachment to the gunas.

**Spiritual commentary :** Purusa is seated in Prakriti and the three gunas i.e ida, pingala and susumna, the three nad produced out of Prakriti. With the help of these gunas, he is enjoying the external world with attachment. Those gunas are making all beings work with desire and force them to enjoy by being born in good or bad wombs.

**Yaavat sanjaayate kinchit sattvam sthaavara jangamam**

**Kshetra kshetrajna samyogaat tad viddhi bharatarshabha 24 (13/26)**

**Translation:** bharatsabha (O Chief of Bharata) yavat (whatever) kinchit (anything) sthavara (not moving) jangam (moving) sattvam (existence) sanjaayete (comes into being) by the union between) kshetra (field of activity) and kshetranja (knower of the field)

O, chief of Bharatas, know that whatever you see in existence, both the moving and unmoving is only a combination of the field of activities and the knower of the field.

**Spiritual commentary:** Whatever is created-both movable and immovable, the Ultimate Self is present in all those things. All manifested forms are the fields known as Prakriti. And the all pervading supreme Person is present in the individual self as the knower of the field. Therefore, if your realize that one Supreme Being and remain absorbed in Him, you attain the one and the only one Brahma. Thereafter nothing remains to be known or attained.

**Brahmano hi pratisthaham amrutasya avyayasya cha**

**Shashvatasya cha dharmasya sukhasyaikantikasya cha 25 (14/27)**

**Translation:** hi (for) aham (I) brahmano (of Brahma) pratistha (the abode) avyayasya (the immutable) amrutasya (the immortal) cha (and) shashvatasya (everlasting) dharmasya (of Dharma) aikantikasya (Absolute) sukhasya (of Bliss) cha (and)

For I am the abode of Brahman, the Immortal and Immutable, of everlasting Dharma and of Absolute Bliss.

**Spiritual Commentary:** By continuous practice of kriya one is permanently established in Brahma and attains the state of immortality-i.e one becomes one with the Brahma. He is then immutable and indestructible. When everything becomes Brahma, that which is destroyed turns into Brahma as well. How can there be destruction when there when there is nothing but one object only? If one remains in the state of Bliss throughout day and night, then he certainly becomes one with Brahma. This is called Dharma-that is to remain established in the Self shunning attachment towards external objects is known as Dharma. To practice kriya without desire for any result is Dharma which is to be learnt from the guru. When one remains always fixed in this state, extreme Bliss is experienced. Such bliss is also experienced in greater or lesser degree in the after-poise state of kriya by those who practice kriya regularly. For the sake of attaining happiness, people are madly flattering “great” (!) men and becoming their slaves. But real great men are rare as observed by Ashtavakra, the great sage. But he who, by the power of his will and divine insight is always established in the Kutastha, is a real great man. But whatever is given by such great man, even that will give you happiness for sometime only. But the peace and happiness which is endless is seldom desired by ordinary people. People will have to develop longing for the ever lasting happiness.

**Yat adityagatam tejo jagad bhasayate akhilam**

**Yat chandramasi yat chagnau tat tejo viddhi maamakam . 26 (15/12)**

**Translation:** Aditya gatam (in the sunshine) yat (that which) tejah (splendour) akhilam (entire) jagad (world) bhasayate (illuminates) chandramasi (in the moon) cha (also) yat (that) agnau (in fire) cha (also) yat (that which) tat (that) tejo (splendours) maamakam (Mine) viddhi (understand)

The splendour of the sun, which dissipates the darkness of this world, comes from Me and the splendour of the moon and the splendour of the fire are also from Me.

**Spiritual commentary:** As the manifested world is illuminated by the rays of the sun so the energy (light) is revealed because of the light of the kutastha i.e. the energy (light) of the Ultimate Self which has come from the sky (akasha).

In the sky one can see nothing, but in the sky of consciousness the Ultimate Self is present in the most minute atom there exists many worlds.

Among these worlds you are one. You do not really know how tiny and unimportant you are. There is no limit to your ego. Yet you explain who you are.

Thus in the atoms of energy in the fire and the moon is manifested My from. When the seeker realizes these aspects, he attains the knowledge of the Brahma.

Only by practicing kriya one can attain such realization or absolute knowledge. Mere words of wisdom are of no value.

This is realized only in the after effect poise of kriya.

**Gaam avisya cha bhutani dharayami aham ojasa**

**Pushnami chaushadhih sarvah somo bhutva rasatmakah 27 (15/13)**

**Translation :** aham (I) cha (also) gaam (the planets) aavishya (entering) ojasa (by my energy) bhutani (the living entities) dharayami (sustain) cha (and) rasatmakah (supplying the juice) somo (the moon) bhutva (becoming) sarva (all) cha (and) aushadhih (vegetables) pushnami (am nourishing)

I enter into each planet and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

**Spiritual commentary:** Through the rays of the moon I supply juice in the plants and trees of the earth and make them useful as medicine.

When a yogi draws that juice forcibly with attachment and enters into the qualities of a manifested thing then his kriya practice is not proper. The Ultimate Self is Infinite and so are His qualities. Brahma is infinite infinitum. The individual entity of the sadhak gets lost in that affinity.

**Aham vaishvanaro bhutva praninaam deham ashritah**

**Pranaapaana samayuktah pachami annam chaturvidham 28 (15/14)**

**Translation:** aham (I)vaishnvanarah (my plenary portion as digestive fire) bhutva (becoming) praninaam (of all living entities) deham (in bodies) ashritah (situated) praanapaana samayuktah (keeping in balance prana and apana) chaturvidham (before kinds) annam (food stuff) pachami (digest)

I am the (digestive) fire in the bodies of all living entities and I , joined with the air of life, outgoing and incoming , digest the four kinds of food stuff.

**Spiritual commentary:** I digest the four kinds of food by breaking, chewing, licking and drinking through the energy (fire) generated from the equilibrium of prana and apana. So long as that energy (fire) present in the physical body, the individual being remains alive. When that energy (fire) is gone, life is gone. People say that the body has become cold. The fire is tangible proof of life in the physical body yet people are not interested in kriya. When the presence of such fire or energy cannot make them interested for kriya, then let them do what they want.

**Sarvasya chaham hridi samnivistho mattah smrtih jnanam apohanam cha**

**Vedaih cha sarvaihi aham eva vedyo vedantakrid vedavit eva chaham 29 (15/15)**

**Translation:** aham cha (I only) sarvasya (of all beings) hridi (in the heart) smrtih (remembering) jnanam (knowledge) cha (and) apohanam cha (forgetfulness also) aham eva (I only) sarvarih (all) vadais cha (by the vedas) vedyo (knowable) Vedanta krid (the compiler of the Vedanta) veda vit (the knower of the vedas) aham eva (I am also)

I am seated in every one’s heart and from Me come remembrance, knowledge and forgetfulness. By all the Vedas I am to be known. I indeed am the compiler of Vedanta and I am the knower of the Vedas.

**Spiritual commentary:** That which is firmly established in the hearts of all and is experienced by the practice of Yonimudra which is to be learnt from the guru. But people hold amulet and make propaganda everywhere by beating drums and giving lectures. The after-effect poise of kriya is experienced in the heart. That state is also called pure knowledge. If you want to have total knowledge the remain in the after-effect poise of kriya. Because in that state there exists no desire for material things, no desire for knowledge even and no other object remains except yourself. When everything culminates into One and you have yourself become that One, then everything is reduced to that One. Therefore, everything becomes known.

People are mad for knowledge but the knowledge which is worth knowing can be known only if you remain in the after-effect poise of kriya. There cannot be any knowledge without two- the knower and the known. In the after-effect poise of kriya everything becomes One, the second ceases to exist. Therefore, in the absence of two, there comes to an end to knowledge. So, the state which is to be realized through the study of Vedanta, can be attained in the twinkling of an eye and it can put an end to all superficial knowledge.

Om is the object of knowledge, it ought to be known. In the after-effect poise of kriya that too becomes known spontaneously. The word Veda comes from the root Vid i.e to know. You can have that Veda (knowledge) by the grace of guru. That is, if you are kind to yourself, you will be able to know immediately. People remain indifferent to the most excellent thing which is Om.

**Dvau imau purushau loke ksharah chaksara eva ca**

**Ksharah sarvani bhutani kutastho’ kshara uchyate 30 (15/16)**

**Translation:** kshara (fallible) cha (and) akshara (infalliable) eva (also) imau (this) dvau (two) purushau (living entities) loke (in the world) sarvani bhutani (all living entities) kshara (fallible) kutastha (in oneness, soul) akshara (infallible) uchyate (is said)

There are two classes of beings, the fallible and the infallible. In the material world every living being is fallible and in the spiritual world soul in the kutastha is infallible.

**Spiritual commentary:** There are two purushas- one is kshara (the perishable or the individual) and the other is kutastha (the eternal being or the inner self). He who has attachment is kshara or transitory being and he who keeps his attention inward on the kutastha is akshara i.e. the Eternal Being. Therefore, all beings are transitory i.e. kshara. Only those realized person who hold on to kutastha are immortal. They attain tranquillity but nobody can recognize them. Kutastha is realized only by following the words of the guru. If guru does not show kutastha then you cannot see.

**Uttamah purushah tu anyah paramatma iti udahrutah**

**Yo lokatrayam avishya bibharti avyayah Ishvarah 31 (15/17)**

**Translation:** anyah tu (but another) uttamah (the best) purushah (personality) paramatma (supreme soul) udahrutah (is said) yah (who) avyaya (inexhaustible) Isvarah (the Lord) lokatrayam (three divisions of the universe) avishya (entering) bibharti (is maintaining).

Besides these two (ksara and aksara), there is the greatest personality, the Supreme Soul, the imperishable Lord Himself who has entered the three worlds and is maintaining them.

**Spiritual commentary:** By regular concentration at the point between the eyebrows the seeker sees the Supreme Person (uttama purushah) in the kutastha. The Supreme Person is described in the scriptures as the Supreme Self (Paramatma) who is in all the three worlds (heaven, earth and patal)

These three worlds are in this physical body. In the area between toes to the navel are seven spheres of the patal. From the navel to the throat are seven spheres of the earth, and from the throat to the aperture at the crown of the head (Brahmarandhara) are seven spheres of heaven. Entering into this body of skin and bones the Supreme Self is maintaining Himself.

He is Immutable (avyaya), Indestructable (Avinashi) as He is present in and around everything in subtle form. There is nothing except Him and so, there is no scope for any change. When everything is that One, then how can there be any decay? He is God, the doer, doing everything and at the same time as Brahma doing nothing at all. All activities pertain to the gross body which is transitory.

**Yasmat ksharam atito’aham aksharat api chottamah**

**Ato’smi loke vede cha prathitah purushottamah 32 (15/18)**

**Translation:** Yasmat (because) aham (I) ksharam (fallible) atitah (transcendental) aksharat (beyond the infallible) api (also) uttamah (the best) cha (and) atah (therefore) loke (in the world) vede cha (and in vedic literature) pratitah ( celebrated as) purushottamah (Supreme Personality)

Because I am transcendental beyond both the fallible and the infallible and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

**Spiritual commentary:** Kutastha is beyond the kshara, the individual being and the Supreme Person (purushottama) is beyond the kutastha. In other words the kriyaban sees a person above in the head. If you can know this, you will be able to tell other that the Supreme Person can be seen. After realization and hearing Om-the inner sound, the wise men wrote the Vedas. **Om is that Veda.** It comes out from the omkar, and that omkar is this body. Whatever is realized in this body is called Veda. Om Om Om! Therefore, the realized yogis wrote in the scriptures about the Supreme Person. When you know from the guru, everything becomes easy. The inner self is realized through the practice of kriya which is learnt personally from the guru.

**Yo mam evam asammudho janaati purushottamam**

**Sa sarvavid bhajati mam sarva bhavena bharata 33 (15/19)**

**Translation:** Bharata (O son of Bharata) evam (thus) yo (any one) asammudho (without a doubt) mam (me) purushottamam (Supreme Personality) janati (knows) sah (he) sarvabhavena (in all respects) mam (me) bhajati (renders devotional services) sarvavid (knower of everything)

Whoever knows Me as the Supreme Personality without doubting is the knower of everything. He, therefore, engages himself in full devotional service to Me, O Son of Bharata.

**Spiritual Commentary:** He who worships Me sincerely (i.e who practices kriya as per the instructions of the guru), shunning attachment towards worldly things knows the Supreme Person. He attains perfect knowledge and knows the Supreme Person and holding on the after effect poise of kriya, wherever he turns his mind, he sees Brahma, the Supreme Person.

**Svabhavajena Kaunteya nibaddhah svena karmana**

**Kartum necchasi yat mohat karishyasi avasho’pi tat 34 (18/60)**

**Translation: K**aunteya (o son of Kunti) mohat (by illusion) yat (that which) kartum (to do) tat (that) swabhava jena (born of your own nature) svena (by your own) karmana (activities) nibaddhati (conditioned) avasho (involuntarily) karishyasi (you will do).

Under illusion you are now declining to act according to My direction. But compelled by the work born out of your nature, you will act all the same, O son of Kunti.

**Spiritual commentary:** Everybody is bound by his karmas (actions). If you concentrate on the Self, you will be one with Brahma. But if you look outward with attachment then you will remain in bondage. If you practice kriya properly abandoning expectations for results, you will get good results. But if you look outward with attachment and do not hold on to the Self, you will suffer from the sorrows of birth and death. You will, however, ultimately be compelled to practice kriya because there is no other way.

**Isvarah sarvabhutanam hriddeshe Arjuna tishthati**

**Bhramayan sarvabhutani yantrarudhani mayaya 35 (18/61)**

**Translation:** Arjuna (O Arjuna) Isvarah (the Supreme Lord) mayaya (under the spell of material energy) yantrarudhani (being placed on a machine) sarva bhutani (of all living entities) bhramayan (causing to travel) sarva bhutanam (of all living entities) hriddeshe (in the heart) tishthati (resides)

The Supreme Lord is seated in every one’s heart, O Arjuna and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy.

**Spiritual commentary:** When the kriyaban is established at the after-effect poise of kriya he realizes that Iswara resides in the heart of all beings-movable and immovable as the Ultimate Self. In ida, the left channel of energy and susumna the spinal cord, the central channel of energy He is present in all the manifested beings who are born now and will be born in. Ordinarily people consider the truth as unreal and revolve by the power of Maya (delusion)

**Tam eva sharanam gaccha sarvabhavena bharata**

**Tat prasadat param shantim sthanam prapsyasi shashvatam 36 (18/62)**

**Translation:** bharata (O Son of Bharata) sarva bhavena (in all respects) tam (into him) eva (certainly) sharanam gaccha (surrender) tat prasadat (by his grace) param (transcendental) shantim (peace) shashvatam (eternal) prapsyasi (you will get)

O son of Bharat, surrender to Him. By his grace you will attain peace and the Supreme and Eternal abode.

**Spiritual commentary:** The Self is endowed with the three Gunas. Believe in the words of guru and perform kriya and then hold on to the after-effect poise of kriya. You will experience bliss. This is the state of eternal peace which you will attain soon. You will also realize that there is no other way by which peace can be attained. This state of realization will remain with you permanently.

**Second Chapter**

**Proceedures relating to Action, Wisdom and Devotion**

**Action Oriented**

**Karmani evadhikarah te ma phaleshu kadachana**

**Ma karma phala hetuh bhuhu ma te sango’astv akarmani 1 (Gita2/4)**

**Translation:** karmani (in duties) eva (certainly) te (of you) adhikar (right) phaleshu (in the fruits) kadachana (at any time) ma (never) karma-phala (in the result of the work) hetuh (cause) ma (never) bhuh (become) akarmani (in not doing) te (of you) sango (attachment) ma (never) astu (there should be)

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

**Spiritual commentary:** Perform all your duties but do not expect results from them.

**Na karmanaam anaarambhat naishkarmyam purusho’shnute**

**Na cha samnyasanat eva siddhim samadhigacchati 2 (3/4)**

**Translation:** purusho (man) karmanaam (of prescribed duties) anaarambhat (by non-performance) naishkarmyam (freedom from action) ashnute (achieves) na (not) samnyasanat cha eva (simply renouncing also) siddhim (success) samadhigacchati (attain)

Not by merely abstaining from work can one achieve freedom from action, nor by renunciation alone can one attain perfection.

**Spiritual commentary:** Without practicing kriya first, none can attain the tranquil state and realize the Supreme Person. As a result, he cannot be free from unnecessary desires. And salvation is not possible if you are not able to get rid of desires. Therefore, when you transcendent all desires, you achieve everything and with the achievement of everything, the mind is satisfied. The mind is contented only when it is free of desires.

**Niyatam kuru karma tvam karma jyaayo hi akarmanah**

**Sharira yatrapi cha te na prasidhyet akarmanah 3 (3/8)**

**Translation:** Tvam (you) niyatam (prescribed) karma (duties) kuru (do) hi (certainly) akarmanah (than no work) karma (duties) jyayo (better) akarmanah (than no duties) te (your) sharire yatra api (even maintenance of body) na (never) prasidhyet (is affected)

Perform your prescribed duties, for doing so is better than not working. One cannot maintain even one’s physical body without work.

**Spiritual commentary:** Remain always established at the after-effect poise of kriya and perform all your actions without having any desire for result. Otherwise, even maintenance of the body will not be possible (the body is sustained by natural breathing without specific desire).

**Yajnyarthat karmano anyatra loko’yam karma-bandhanah**

**Tadartham karma kaunteya mukta sangha samachara 4 (3/9)**

**Translation:** yajnarthat (done only for the sake of yajna/God) karmanah (other than work) anyatra (otherwise) ayam (this) loko (world) karmabandhanah (bondage by work) Kaunteya (O Son of Kunti) tadartham (for this sake) muktasangah (liberated from association) karma (work) samachara (do perfectly).

Work done as a sacrifice only for His sake has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction and in that way you will always remain free from bondage.

**Spiritual commentary:** Perform all actions without the expectation of results, especially from the practice of kriya.

**Yah tu atmaratih eva syad atmatruptah cha manavah**

**Atmanyeva cha santushtah tasya karyam na vidyate 5 (3/17)**

**Translation:** tu (but) yah (one who) manavah (man) atma ratih (taking pleasure in the Self) atmani eva cha (and only in his Self) santushtah (perfectly satisfied) syad (remains) tasya (his) karyam (duty) na (does not) vidyate (exist).

But one who takes pleasure in the Self, whose human life is one of self-realization, and who is satisfied in the Self only, fully satiated, for him there is no duty.

**Spiritual commentary:** At the after-effect poise of kriya there remains no sense of duty.

**Naiva tasya kritenartho nakriteneha kashchana**

**Na chasya sarva bhteshu kashchid arthavyapashrayah 6 (3/18)**

**Translation:** tasya (of that man) iha (in this world) kritena (by action done) kritah (object) na (not) eva (surely) akriteneha (by action not done) kashchana (any) na (not) cha (and) asya (of this man) sarvabhuteshu (among all beings) kashchid (any) arthavyapashrayah (or any object) na (not).

He has no object in this world (to gain) by doing (an action), nor (does he incur any loss) by not doing an action nor has he any need of dependence on any being for anything.

**Spiritual commentary:** Even if a realized man does an unwanted work or if he does no work at all, he is in all being without performing work.

**Tasmat asaktah satatam kaaryam karma samachara**

**Asakto hi acharan karma param apnoti purushah. 7 (3/19)**

**Translation:** tasmad (therefore) asaktah (without attachment) satatam (constantly) kaaryam (as duty) samachara (perform) hi (because) purushah (man) asaktah (without attachment) karma (work) acharan (performing) param (the supreme) apnoti (achieves)

Therefore without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the supreme.

**Spiritual commentary:** The Supreme Person is attained by practicing kriya without attachments to the results of kriya practice.

**Mayi sarvani karmani sannyasyadhyatma chetasa**

**Nirashir nirmamo bhutva yudhayasva vigatajvarah 8 (3/30)**

**Translation:** adhyatma (with knowledge of the self) chetesa (by consciousness) mayi (into me) sarvani (all sorts of) karmani (activities) sannyasa (giving up completely) nirashih (without desire for profit) nirmama (without ownership) vigata jvarah (without being lethargic/sorrowful) bhutva (so being) yudhyasva (fight)

Therefore, O Arjuna, surrendering all your works into Me, with full knowledge of Me, without desires for profit, with no claim for ownership and free from lethargy and sorrow, fight.

**Spiritual commentary:** Surrender all your activities to Me and practice kriya without lethargy.

**Ye me matam idam nityam anu tishthanti manavah**

**Shraddhavanto anasuyanto muchyante te’pi karmabhih 9 (3/31)**

**Translation:** ye (those) manavah (human beings) shraddhavanto (with devotion) ana suyanto (without envy) me (my) idam (these) matam (injunctions) nityam (always as an eternal function) anutisthhanti (execute regularly) te api (even all of them) karmabhih (from the bondage of the law of fruitful actions) muchyante (become free)

Those persons who execute their duties accordingly to My injunctions and who follow this teaching faithfully, without envy and without purpose of finding fault become free from the bondage of fruitful actions.

**Spiritual commentary :** He who follows My teaching and remains established in Brahma, becomes free from all sins.

**Karmanyakarma yah pasyed akarmani ca karma yah**

**Sa buddhiman manushyeshu sa yuktah kritsna karmakrit. 10 (4/18)**

**Translation:** yah (one who) karmani (in action) akarma (inaction) cha (also) yah (one who) akarmani (in inaction) karma (finitive action) pashyet (observes) sa (he) manushyeshu (in human beings) buddhiman (is intelligent) sa (he) yuktah (is in transcendental position) kritsna karma krit (although engaged in all activities)

One who sees inaction in action and action in inaction, is intelligent among human beings and he is in the transcendental position although engaged in all sorts of activities.

**Spiritual commentary:** Action done with expectation for result is inaction. To practice kriya without expectation for results is righteous action. He who practices kriya becomes intelligent and attains tranquillity in the after effect poise of kriya. Thus he accomplishes all actions of the world.

**Yasya sarve samarambhah kama sankalpa varjitah**

**Jnanagnidagdha karmanam tam ahuh panditam budhah. 11 (4/19)**

**Translation:** yasya (one whose) sarve (all sorts of) samarambhah (attempts) kama (based on desires of sense gratification) sankalpa (determination) varjitah (are devoid of) budhah (those who know) jnana (of perfect knowledge) agnidagdha (burned by fire) tam (him) paditam (learned) ahu (declare).

One who is understood to be in full knowledge and determination is devoid of desire for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned by the fire of perfect knowledge.

**Spiritual commentary:** He who is not desirous of performing any unnecessary work and has burned away all his present as well as future actions that are done with expectations of results, is known as a learned man. But the present day pandits (learned men) are just opposite. They will advice you to recite scriptures for getting results.

**Yah tu indriyani manasa niyamayarabhate Arjuna**

**Karmendriyaih karma yogam asaktah sa vishishyate 12 (3/7)**

**Translation:** Arjuna (O Arjuna) tu (but) yah (one who) manasa (by the mind) indriyani (the senses) niyama (regulating) asaktah (without attachment) karmendriyaih (by the active organs) karma yogam (action related) arabhate (begins) sa (he) vishishyate (is by far superior)

But if a person tries to control the sense by the mind and begins karma yoga by active organs without attachment, he is by far superior.

**Spiritual commentary:** He who has controlled his sense organs and performs all actions remaining established in the after effect poise of kriya is a wise man. His organs of actions are active but he has no attachments towards any action.

**Yoga-sannyasta karmanam jnana-sancchinna samshayam**

**Atmavantam na karmani nibadhnanti Dhananjaya 13 (4/41)**

**Translation:** Dhananjaya (conqueror of riches) yoga sannyasta karmanam (by devotional service one who has renounced) jnana sancchinna samshayam (by knowledge all doubts removed) atmavantam (situated in Self) karmani (works) na nibadhnanti (do not bind)

One who acts in devotional service, renouncing the fruits of his actions and whose doubts have been destroyed by transcendental knowledge is situated factually in the self. Thus, he is not bound by the reactions of work. O conqueror of riches.

**Spiritual commentary:** He who stays at the after-effect poise of kriya is not bound by any action.

**Brahmani aadhaya karmani sangam tyaktva karoti yah**

**Lipyate na sa papena padma patram ivambhasa 14 (5/10)**

**Translation:** yah (who) brahmani (Supreme Lord) aadhaya (resigning) sangam (attachment) tyaktva (giving up) karmani (all works) karoti yah (performs) sa (he) ambhasa (by the water) padma patram iva (like lotus leaf) papena (by sin) na lipyate (not affected).

One who performs his duty without attachment, surrendering the results onto the Supreme Lord, is unaffected by sinful actions as lotus leaf is untouched by water.

**Spiritual commentary:** A yogi meditates on the Self and performs all his duties without expectations for results. So he is not affected by sin. As the atom of the Self is very subtle, so is the atom of the lotus leaf. The atom of water is like that of worldly matters. As a drop of water floats on the surface of a lotus leaf and can not touch it, similarly all actions of a realized soul float on the atom of his self (Brahma), but cannot affect him.

**Wisdom Oriented**

**Na hi jnanena sadrisham pavitram iha vidyate**

**Tat svayam yoga sansiddhah kalenatmani vindati 15 (4/38)**

**Translation:** iha (in this world) jnanena (with knowledge of Self) sadrisham (in comparison) pavitram (sanctified) na (nothing) hi (surely) vidyate (exists) kalena (in the course of time) yogasansiddhah (he who is mature in yoga of devotion) svayam (himself) atamani (in the Soul) tat (that knowledge) vindati (enjoys)

In this world there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all knowledge. And one who has accomplished in the practice of devotional service enjoys this knowledge within himself in due course of time.

**Spiritual commentary:** Absorbed in the after effect poise of kriya, eventually one becomes pure and realizes the Self.

Shraddhavan labhate jnanam tat parah samyatendriyah

Jnanam labdhva paraam shantim achirena adhigacchati 16 (4/39)

**Translation:** shradhavan (devoted person) tatparah (immediately without laziness) samyatendriya (controlled senses) labdhva (having achieved) achirena (very soon) param (transcendental) shantim (peace) adhigacchati (attains)

A devoted person who is dedicated to transcendental knowledge without laziness and who subdues his senses is eligible to achieve such knowledge and having achieved it he quickly attains the supreme peace.

**Spiritual commentary:** When one practices kriya with devotion and has control over his senses, he attains the after effect poise of kriya and come to realize quickly that “I am nothing and I have nothing also.”

**Amaanitvam adambhitvam ahimsa kshantir aarjavam**

**Acharyopasanam shaucham sthairyam atma vinigrahah 17 (13/8)**

**Translation:** amaanitvam (humility which means absence of ego, self praise and full of attributes of reality/ truth) adambhitvam (lack of pride) ahimsa (nonviolence) kshantir (tolerance) aarjavam (simplicity) acharyopasanam (service of spiritual master) shaucham (cleanliness) sthairyam (steadfastness) atmavinigrahah (self-control)

Humility, lack of pride, nonviolence, tolerance, simplicity, service to spiritual master, cleanliness, steadfastness and self control are many aspects of knowledge.

**Spiritual commentary :** Absorbed in the after effect poise of kriya one becomes free from ego and gets rid of pride and feeling of importance. He should practice nonviolence, simplicity and loyalty to attain tranquillity through practice of kriya.

**Idriyartheshu vairagyam anahamkaram eva cha**

**Janmamrityu jaravyadhi duhkha doshanudarshanam. 18 (13/9)**

**Translation:** indriyartheshu (in the matter of senses) vairagyam (renunciation) anahankarah (being without egoism) eva (certainly) cha (also) janma (of birth) mrityu (death) jara (old age) vyadhi (and disease) duhkha (of the distress) dosha (the fault) anudarsanam (observing).

Observe renunciation in the matter of senses, remain without egoism and also perceive the evils of birth, death, old age, disease and distress.

**Spiritual commentary:** Do not desire for anything just for the gratification of the senses: do not feel egoism, rather make self-enquiry and observe the pain involved in birth, death, decay, disease and sorrow.

**Asaktih anabhishvangah putra-dara-grihadishu**

**Nityam cha sama chittatvam ishtanishtopapattishu 19 (13/10)**

**Translation:** putra dara grhadishu (for son, wife, home etc.) asaktih (being without attachment) anabhishvangah (being without association) ishtanishtopapattishu (having obtained the desirable and undesirable) cha (also) nityam (constant) samachittatvam (equilibrium)

Remain detached and free from entanglement with children, wife, home and the rest always mentally balanced in pleasant and unpleasant events.

**Spiritual commentary :** He is detached internally towards his wife, children and home. He treats good and bad alike.

**Mayi chanaya yogena bhaktih avyabhicharini**

**Vivikta-desha-sevitvam aratih jana samsadi 20 (13/11)**

**Translation:** mayi (unto me) cha (also) ananya yogena (by analloyed devotional service) avyabhicharini (unswerving) bhakti (devotion) vivikta desha sevitam (staying in a solitary place) jana samsadi (general mass of people) aratih (being without attachment)

Constant and unalloyed devotion to Me, aspiring to live in a solitary place, detachment from general mass of people.

**Spiritual commentary:** Everything will come of its own if you remain in the after-effect poise of kriya. Do not look outward with attachment. Those who do not hold on to the self and are diverted outward with attachment are all without real character. Those who always hold on to the Self, spontaneously think, analyse and attain the knowledge of the Self. Among naked people if only one person is dressed up, he is ignored. Real solitude is found only when you do not look outward with attachment to anything and to any person.

**Adhyatma jnana nityatvam tattva jnanartha darshanam**

**Etat jnanam iti proktam ajnanam yad ato’nyatha. 21 (13/12)**

**Translation:** adhyatma (pertaining to Self) jnana (in knowledge) nityam (constantly) tattva jnana (knowledge of the truth) artha (for the object) darshanam (philosophy) etat (all this) jnanam (knowledge) yat atah anyatha (other) ajnanam (ignorance)

Accepting the importance of self-realization and philosophical search for the absolute truth-all these, I declare to be knowledge and besides this whatever there may be is ignorance.

**Spiritual commentary:** Having received kriya from the guru and by regular practice one realizes the kutastha and the essence of consciousness. This is called knowledge. To look outward with attachment is ignorance.

**Asakta buddhih sarvatra jitatma vigata sprihah**

**Naishkarmya siddhim paramaam sannyasena adhigacchati. 22 (18/49)**

**Translation:** Sarvatra (everywhere) asakta buddhih (being unattached) jitatma (having control of mind) vigata sprihah (without material desire) sannyasena (by renounced order of life) paramaam (supreme) naishkarmya siddhim (the perfection of non reaction) adhi gacchati (attains)

One who is self-controlled and unattached and who disregards all material enjoyment can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.

**Spiritual commentary:** Do not look at anything with attachment. In the present circumstances also fight by practising kriya and hold on to the after poise of kriya and overcome the lower self by the higher self.

At the after-effect poise of kriya the seeker attains a state where there are no desires for the results of actions, even of kriya practice.

In the state of desirelessness, which also implies fulfilment of all desires, the seeker attains the state of fulfilment. This is called Siddhi or attainment of success. In other words, the seeker becomes one with the Ultimate Self. He becomes a non doer yet the doer. Such desireless state is also called sannyas. In other words, in the present state of his mind he does not perform unwanted state at the after-effect poise of kriya.

**Buddhya vishuddhaya yukto dhrityatmanam niyamya cha**

**Shabdadin vishayan tyaktva raga dveshau vyudasya cha**

**23 (18/51)**

**Translation:** vishuddha (fully purified) buddhya (with the intelligence) yukto (engaged) dhritya (with determination and patience) atmanam (the self) niyamya (regulating) cha (also) shabdadin (such as sound) vishayan (sense objects) tyaktva (giving up) ragadveshau (attachment and hatred) cha (also) vyudasya (laying aside)

Being purified by his intelligence controlling the mind with determination, giving up the objects of sense gratification, he also remains free from attachment and hatred.

**Spiritual commentary :** Having attained the tranquil state at the after effect poise of kriya and holding on to the Ultimate Self, the kriyaban remains absorbed by means of concentration, meditation and samadhi ignoring sounds, desires and violence which naturally go away at the after effect poise of kriya.

**Viviktva sevi laghvashi yata vak kaya manasah**

**Dhyana yogaparo nityam vairagyam samupashritah. 24 (18/52)**

**Translation:**  Viviktasevi (living in a secluded place) laghashi (eating a small quantity ) yata-vak-kaya manasah (having controlled speech and body and mind) nityam (always) Dhyana yoga paro (absorbed in trance) vairagyam (detatchment) samupashritah (having taken shelter of)

One who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, is certainly elevated to the position of self-realization.

**Spiritual commentary:** A sincere kriyaban stays within himself, he eats less, speaks as little as possible. He considers himself as insignificant and without allowing the mind to waver, practices kriya. He practices pranayama 1,728 times daily and occasionally 21,736 times. In fact he practices pranayama day and night and always enjoys the everlasting peace. This state is achieved automatically by kriya practice. When he holds onto the self always , his mind cannot have desires except for the Ultimate Self (Brahma). This is called vairagya (renunciation). He who attains this state is truly a vairagi.

**Devotion oriented**

**Patram pushpam phalam toyam yo me bhaktya prayacchati**

**Tad aham bhaktyupahritam ashnami prayatatmanah**

**25 (9/26)**

**Translation:** yah (whoever) me (unto me) patram (a leaf) pushpam (a flower) phalam (a fruit) toyam (water) prayacchati (offers) aham (I) prayatatmanah (from one with pure consciousness) bhakyupahritam (offered in devotion) ashnami (accept)

If one with pure consciousness and with devotion offers Me a leaf, a flower, a fruit or water, I accept them.

**Spiritual commentary :** Having sincere belief in the words of his guru, when someone offers Me a leaf, a flower, a fruit or water with real devotion, I accept them all. As some rituals, though false, are accepted as true and followed in sincere belief, in the same way a true seeker, though knows the worldly activities to be unreal, performs them by accepting them as true.

**Yat karoshi yad ashnasi yaj juhoshi dadasi yat**

**Yat tapasyasi Kaunteya tat kurushva mad arpanam**

26 (9/27)

**Translation :** Kaunteya (O son of Kunti) yat (whatever) karoshi (you do) yat asnani (whatever you eat) yat juhoshi (whatever you offer) yat dadasi (whatever you give away) yat tapasyasi (whatever austerity you perform) tat (that) madarpanam (and offering unto me) kurushva (you do)

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform; do that, O son of Kunti, as an offering to Me.

**Spiritual commentary:** Whatever you are eating, and offering and whenever you are practicing kriyas, you should offer them all to Me.

The Ultimate Self is doing the works of the Ultimate Self and nothing is done by me. Ultimate Self and nothing is done by me. This is called real surrender. Without practice of kriya, one does not come to the realization that he is one with the Brahma and therefore cannot surrender properly. When one becomes one with Brahma all surrender ceases because then who will surrender to whom?

**Manmana bhava madbhakto madyaji maam namaskuru**

**Maam eva eshyasi yuktvaivam atmanam mat parayanah.**

**27 (9/34)**

**Translation:** Man-mana (always thinking of me) mad-bhaktah (my devotee) madyaji (my worshipper) bhava (become) maam (unto me) namaskuru (offer obeisances) eva (completely) matparayanah (devoted to me) atmanam (your soul) yukta (being absorbed) mam (up to me) evam (thus) esyasi (you will come to)

Engage your mind always thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me surely you will come to Me.

**Spiritual commentary:** Believing in the words of Guru practice omkar kriya-remain established in the tranquil state. If you practice kriya, you will know Me.

**Bhaktya tvananyaya shakya aham evam vidho Arjuna**

**Jnatum drashtum cha tattvena praveshtum cha parantapa**

**28 (11/54)**

**Translation:** parantapa (O mighty armed) Arjun (O Arjun) tu (but) ananyaya (single minded) bhaktya (by devotion) evam vidho (like this) aham (I) jnatum (to be known) tattvena (in fact) drashtum cha (and to be seen) praveshtum cha (also to be entered into) shakya (possible)

O mighty armed one, Arjuna, only by single minded devotion can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

**Spiritual commentary:** Believing in the words of guru, whoever holds onto the self with exclusive devotion, realizes the mysteries of the five elements. This realization comes in deep tranquillity by proper practice of kriya.

**Yasman nodvijate loko lokanodvijate cha yah**

**Harshamarsha bhayodvegaihi mukto yah sa cha me priyah**

**29 (12/15)**

**Translation:** yasman (from whom) lokah (people) na (not) udvijate (is agitated) yah (who) cha (and) harsha (happiness) amarsha (distress) bhaya (fear) udvegaihi (and anxiety) muktah (freed) sah (any one) cha (also) me (to me) priyah (very dear)

He by whom no one is put into difficulty and who is not disturbed by any one, who is equipoised in happiness and distress, fear and anxiety, is very dear to Me.

**Spiritual commentary:** He who does not cause anxiety to others and by whose actions people are not worried or disgusted with and to whom pleasure and pain, fear and agony are alike, enjoys bliss. Such bliss can never be experienced by those who are addicted to intoxication. A liberated yogi while living in the body remains in himself and enjoys bliss in the after-effect poise of kriya and he is dear to himself.

**Anapekshah suchir dakshah udasino gatavyathah**

**Sarvarambha parityagi yo mad bhaktah sa me priyah**

**30 (12/16)**

**Translation:** anapekshah (neutral) suchir (pure) daksha (expert) udasina (unconcerned) gatavyathah (freed from all desires) sarvarambha parityagi (renouncer of all endevours) yo madbhaktah (my that devotee) sa (he) me priyah (very dear to Me)

My devotee who is not dependent on the ordinary course of activities, who is pure, expert, unconcerned, free from all pains and not striving for some result, is very dear to Me.

**Spiritual commentary:** He does not look outward. He does not expect or desire for anything. He is always absorbed in Brahma in the after-effect poise of kriya. He is expert in all types of work. He holds his attention on the head centre and remains at ease. As his attention is at the kutastha, the idea of doing unnecessary work is automatically renounced. He knows that all are transitory enjoyment. He rather enjoys unparalleled eternal bliss in the after-effect poise of kriya. He who has received such bliss by the grace of guru, is naturally dear to his own self.

**Yo na hrishyati na dveshti na shochati na kankshati**

**Shubhashubha parityagi bhaktiman yah sa me priyah**

**31 (12/17)**

**Translation:** yo (one who) na (never) hrishyati (takes pleasure) na (never) dveshti (grieves) na shochati (never laments) na kankshati (never desires) yah (one who) shubha ashubha (of the auspicious and inauspicious) bhaktinan (devotee) sa (he) me (to me) priyah (very dear)

One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things, such a devotee is very dear to Me.

**Spiritual commentary:** He who remains in the after effect poise of kriya is not attached to anything. He does not hate anyone. He renounces both good and bad. He is addicted to eternal bliss. Receiving kriya from his guru he becomes dear to himself by realizing himself.

**Samah Shatrau cha mitre cha tatha manapamanayoh**

**Shitoshna-sukha-duhkheshu samah sangavivarjitah**

**32 (12/18)**

**Translation :** shatrau (to an enemy) mitra cha (also to a friend) tatha manapamanayoh (so in honour and dishonour) samah (equal) shitoshna-sukha-duhkheshu (in cold and heat, in happiness and distress) samah (equipoised) sanga vivarjitah (free from all association).

One who is equal to friends and enemies, who is equipoised in honour and dishonour, heat and cold, happiness and distress, fame and infamy, is always free from contaminating association.

**Spiritual commentary:** Absorbed in after effect poise of kriya he just like a drunkard person, treats friend or foe, honour and dishonour, cold and warm, pain and pleasure all alike. He entertains no desire for anything whatsoever.

**Tulya-ninda-stutih mauni santushto yena kenachit**

**Aniketah sthira-matih bhaktiman me priyo narah.**

**33 (12/19)**

**Translation:** tulya-ninda-stutir (equal in defamation and repute) mauni (silent) yena kenachit (with anything) santushto (satisfied) aniketah (having no residence) sthira-matir (fixed determination) bhaktiman (engaged in devotion) narah (a man) me (to Me) priyo (dear)

One who is always silent and satisfied with anything, who does not care for any residence, who is fixed in knowledge and who is engaged in devotion, such a person is very dear to Me.

**Spiritual commentary:** Praise and criticism do not come to you unless you have desires. But a yogi remains indifferent to both of them treating them as nothing and keeps silence. He is happy with whatever he receives. He does not live in a house, rather he prefers to stay in Brahma. In the after-effect poise of kriya his intellect becomes automatically steady. Having received kriya from the Guru, he thus attains tranquillity and becomes dear to the Brahma. In the after effect poise of kriya his intellect becomes automatically steady. Having received kriya from the Guru, he thus attains tranquillity and becomes dear to the Brahma.

**Ye tu dharmyamritam idam yathoktam paryupasate**

**Shraddhadhana matparamah bhaktah te ativa me priyah 34 (12/20)**

**Translation:** ye tu (but who) yathoktam (as said) idam (this) dharmyamritam (nectar of religion) paryupasate (completely engage) te (they) shraddhadhanah (with faith) matparamah (taking me the supreme lord) bhaktah (devotees) me (to me) ativa (very) priyah (dear)

Those who follow this path of devotion and who completely engage themselves with faith, making Me the supreme goal, are very dear to Me.

**Spiritual commentary:** Practice of Kriya without desires is true spirituality. By virtue of such practice, one attains immortality.

Whoever will practice Kriya and hold on to the transcendental state will realise that the Self is the ultimate goal. Having received kriya from the Guru, if you practice it with faith and devotion, you will be automatically absorbed in the supreme state of eternal Bliss. Therefore, whoever, wants to attain absolute knowledge of the Ultimate Self, must practice kriya.

**Brahma-bhutah prasannatma na shochati na kankshati**

**Samah sarveshu bhuteshu mad bhaktim labhate paraam**

**35 (18/54)**

**Translation :** brahma bhutah (being one with the Lord) prasannatma (fully joyful) na shochati (never laments) na (never) kankshati (desires) sarveshu (all) bhuteshu (to beings) samah (equally disposed) param (transcendental) mad bhaktim (devotion to me) labhate (attains)

One who is transcendentally situated, realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed towards every living entity. In that state he attains pure devotion to Me.

**Spiritual commentary:** When one becomes one with the Ultimate Self, he becomes spontaneously happy as he never looks outward with attachment except the Ultimate Self. With no attachment for any material thing he does not think of anything else. When one looks at a thing with attachment, he develops longing for that thing. When one desires nothing but the Ultimate Self, then he automatically loses all desire. He sees the kutastha, the inner Self, in all movable and immovable things. He realizes all automatically. Believing in the words of the Guru and holding onto the Self, he practices kriya always without the desire for results and considers attainment of the Self to be the supreme achievement.

**Bhaktya mam abhijanaati yavan yah cha asmi tattvatah**

**Tato maam tattvato jnatva vishate tadanantaram**

36 (18/55)

**Translation:** bhaktya (by devotion) yavan (as much as) yah cha asmi tattvah (in truth as much as I am) abhijanaati (one can know) tat (there after) maam (Me) tattvato (exactly as I am) jnatva (knowing) tadantaram (there after immediately) vishate (he enters).

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotion. Thereafter when one is in full consciousness of Me by such devotion, he immediately enters in My kingdom.

**Spiritual commentary:** With devotion he realizes who I am and that I am everything and all beings are My form. Through kriya practice, he realizes the essence of Me and gets dissolved in Me.

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**Third Chapter**

**Unification with Lord Krishna**

**Klaibyam ma sma gamah Partha na etat tvayi upapadyate**

**Kshudram, hridaya-daurbalyam tyaktvottishtha Parantapa**

1 (2/3)

**Translation: P**arth (O son of Pandu) klaibyam (impotence) masmagamah (do not take to) na (never) etat (this) tvayi (unto you) upapadyate (is not befitting) Parantapa (O chastiser of enemies) kshudram (petty) hridayadaurbalayam (weakness of heart) tyaktvo (giving up) uttishtha (get up)

O son of Pandu, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of enemies.

**Spiritual commentary:** Like a eunuch you are neither on this side nor on that side. You are neither totally involved in worldy affairs (even the most worldly-minded person thinks of God) nor able to hold on to the self always, as your mind frequently goes to the sense objects. Those who are low minded, who do not like to exert behaves like this. So, shake off this mentality and stay put at the kutastha centre and then you will attain eternal tranquillity.

**Matra-sparshah tu Kaunteya shitoshna-sukha duhkhadah**

**Aagmapayino anityah tan titikshava Bharata**

**2 (2/14)**

**Translation:** Kaunteya (O son of Kunti) matra sparshah (sensory perception to only) shita (winter) ushna (summer) sukha (happiness) duhkha (pain) aagama apayino (appearing and disappearing) anityah (impermanent) tan (all of them) titikshasva (just try to tolerate) Bharata (O Bharata)

O son of Kunti, the non-permanent appearance of happiness and distress and their disappearance are like appearance and disappearance of winter and summer seasons. They arise from sense perception. O scion of Bharata, one must learn to tolerate them without being disturbed.

**Spiritual commentary:** The body is made of five elements, that is, earth, water, fire, air and ether and also of muladhar, svadhishthan , manipur, anahat, vishuddha, akaar, ukaar, makaar , naad and bindu. They exist, dissolve and are experienced by air. Beyond them there is the Kutastha Brahma at ajna centre, where when the air is stilled, soundless sound, bindu, naad and the past are known. These are described in scriptures. There is a kind of joy which is known as Supreme Bliss. There is intoxication in this Bliss. So, when one becomes free from the sense perceptions, he becomes free from pain and pleasure. So long as one is attached with the senses, so long he will feel happiness and sorrow. Observe that all experiences are due to sense perceptions.

**Svadharman api chavekshya na vikampitum arhasi**

**Dharmyat hi yuddhat shreyah anyat kshatriyasya na vidyate**

3 (2/31)

**Translation**: svadharmam (own dharma) api cha (and also) avekshya (looking at) na (not) vikampitum (to waver) arhasi (oughtest) hi (for) dharmayat yuddhat (than a righteous war)

Shreyah (good duty) anyat (any other) kshatriyasya (for a ksatriya) na vidyate (exists not)

Looking at your own Dharma also you ought not to waver, for there is nothing higher for a ksatriya than a righteous war.

**Spiritual commentary:** One’s own Dharma is to practice kriya. Have that one aim in life steadfastly. Because for ksatriya (brave sadhak) there is no other Dharma than to practice kriya.

**Sukha-duhkhe same kritva labhalabhau jayajayau**

**Tato yuddhaya yujyasva naivam paapam avapsyasi.**

4 (2/38)

**Translation:** sukhadukkhe (happiness and distress) labhalabhau (profit and loss) jayajayau (victory and defeat) same krtva (doing so in equanimity) yuddhaya (for the sake of fighting) yujyasva (get ready) tatah (thereafter) evam (in this way) paapam (sinful reaction) na (not) avapsyasi (you will gain)

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

**Spiritual commentary:** Having made pleasure and pain, gain and loss the same, practice kriya. Then you will attain Brahma.

**Yogasthah kuru karmaani sangam tyaktva Dhananjaya**

**Siddhi-asiddhyoh samo bhutva samatvam yoga uchyate**

5 (2/48)

**Translation: D**hananjaya (O Arjuna) yogasthah (equipoised in yoga) sangam (attachment) tyaktva (giving up) siddhyasiddhyo (in success of failure) samah (equipoised) bhutva (becoming) karmani (your all duties) kuru (perform) samatvam (equanimity) yog (yoga) uchyate (is called)

Perform your duties equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.

**Spiritual commentary:** Holding on to the after effect poise of kriya, perform all works. Treat success and failure as equal. This is called yoga.

**Buddhiyukto jahatiha ubhe sukrtadushkrite**

**tasmad yogaya yujyasva yogah karmasu kaushalam**

6 (2/50)

**Translation:** buddhiyuktah (one who is engaged in wisdom) iha (in this life) sukrtaduskrte (good and bad results) ubhe (both) jahaati (can get rid of) tasmat (therefore) yogaya (for the sake of yoga) yujyasva (be so engaged) karmasu ( in all activities) kaushalam (art) yogah (yoga)

A man engaged in wisdom rids himself of both good and bad actions even in this life. Therefore, strive for yoga which is the art of all works.

**Spiritual commentary:** Stay put at the after-effect poise of kriya and give up desire for good or bad actions. Holding on to the after-effect poise of kriya perform all actions. The practice of kriya yoga is quite difficult and technical. For example, you will have to put the eyes on the head and keep the breath at chest and perform all your actions.

**Yatoto hi api Kaunteya purushasya vipashchitah**

**Indriyani pramathini haranti prasabham manah**

7 (2/60)

**Translation:** Kaunteya (O son of Kunti) hi (certainly) yatatah (while endeavouring) vipashchitah (full of discriminative knowledge) purushasya (of a man) api (in spite of) manah (mind) pramathini (agitating) indriyani (the sense) prasabham (by force) haranti (throw)

The senses are so strong, O son of Kunti, that they forcibly carry away the mind even of a man who is full of discriminative knowledge and who is endeavouring control them.

**Spiritual commentary:** The senses snatch away the mind of even a disciplined and controlled man.

**Tani sarvaani samyamya yukta asita matparah**

**Vashe hi yasya indriyani tasya prajna pratishthita 7 (2/61)**

**Translation:** tani (those) sarvaani (all senses) samyamya (keeping under control) matparah (in relationship with me) yukta (engaged) asita (should be situated ) hi (certainly) yasya (one whose) indriyani (senses) vashe (in full subjugation) tasya (his) prajna (wisdom consciousness) pratishthita (fixed)

One who restrains his senses, keeping them under full control and fixed his consciousness upon Me is known as a man of steady wisdom.

**Spiritual commentary:** He who restrains the senses can hold on to the self and whose senses are under control is established in eternal tranquillity and wisdom.

**Ye yatha mam prapadyante tan tathaiva bhajamyaham**

**Mama vartma anuyartante manushyah Partha sarvashah**

9 (4/11)

**Translation: P**artha (O son of Partha) ye (all who) yatha (as) mam (unto me) prapdyante (worship) tan (them) aham (I) tathaiva (in the same way) bhajami (reward) manushyah (all men) sarvashah (in all respects) mama (My) vartma (path) anuvartante (follow)

As all men worship Me, I reward them accordingly. Every one follows My path in all respects O son of Partha.

**Spiritual commentary:**  I also reciprocate love and care for him who worship Me sincerely. All men follow My path.

**Vidya vinaya sampanne braahmane gavi hastini**

**Shuni chaiva shvapake cha paditah samadarshinah**

10 (5/18)

**Translation:** panditah (wise men) vidya vinaya sampanne (fully equipped with education and gentleness) brahmane (in brahman) gavi (cow) hastini (elephant) shuni (in dog) shvapake cha (in an out caste) samdarshinah (who see with equal vision)

Wise man who is fully equipped with education and knowledge see with equa vision a brahmana, a cow an elephant, a dog and an outcast dog eater.

**Spiritual commentary :** A realized person will treat a good, learned and polite brahman holding sacred water in a kosa vessel, and an outcast dog eater as equal. At the after effect poise of kriya the realized person like a drunken man, does not make such differences.

**Ihaiva taihi jitah sargah yesham samye sthitam manah**

**Nirdosham hi samam brahma tasmad brahmani te sthitah** 11 (5/19)

**Translation:** yesham (whose) manah (mind) samye (in evenness) sthitam (fixed) iha (in this world) eva (verily) taihi (by them) sargah (existence) jitah (is conquered) hi (indeed) brahma (Brahman) samam (even) nirdosham (without imperfection) tasmat (therefore) te (they) brahmani (in Brahman) sthitah (are established)

Relative existence has been conquered by them, even in this world, whose mind rests in evenness, since Brahman is even and is without imperfection; therefore they indeed rest in Brahma.

**Spiritual commentary :** He who is poised in equilibrium enjoys happiness in this very world. He has become one with the Brahma. He finds no fault in anybody and is equal to everybody. He is ever established Brahma.

**Sparshan kritva bahir bahyan chakshuh chaivantare bhruvoh**

**Pranapanau samau kritva nasabhyantara charinau**

12 (5/27)

**Yatendriya mano budhih munih moksha parayanah**

**Vigateccha-bhaya-krodhah yah sadamuktva eva sah**

13 (5/28)

**Translation:** bahyan (of outside) sparshan (sense objects) bahih (keeping mind externally) chaksuh (eyes) bruvoh ( the eyebrows) antare (between) eva (certainly) nasabhyantaracharinau (moving within the nostrils) prana-apana (up and down moving air) samau (in suspension) kritva (keeping) yat indriya mano budhir (controlled senses, mind and intellect) vigateccha-bhaya-krodhah (having discarded desires, fear and anger) moksha parayanah (being so determined for liberation) yah (one who) munir (sage) sah (he is) sada (always) mukta (liberated) eva (certainly)

Shutting out all external objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breath and within the nostrils and thus controlling the mind, senses and intelligence, the sage (transcendentalist) aiming at the liberation becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

**Spiritual commentary:** The external air of the kriyaban who practices pranayama remains outside. His eyes do not blink and his attention remain fixed between the eyebrows. Prana and apana remain in equilibrium and the air flows inside the nostrils. The senses are restrained and so are his mind and intellect. Such yogis will attain liberation. This is called Jivan mukti or liberation while living in the body. One who is free from desire, fear and anger is ever liberated.

**Bhoktaram yajna tapasam sarva loka maheshvaram**

**Suhridam sarva bhutanam jnatva maam shantim rucchati**

14 (5/29)

**Translation:** bhoktaram (the beneficiary) yajna tapasaam (of all the yajnas and austerities) sarva loka maheshvaram (the supreme Lord of all planets) sarva bhutanam (all living entities) suhridam (benefactor) jnatva (thus knowing) maam (me) shantim (peace) rucchati (one achieves)

A person in full consciousness of Me, knowing to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and the benefactor and well wisher of all living entities, attain relief and peace.

**Spiritual commentary:** Brahma is the doer of all actions. He is the dispenser, he remains self-absorbed. This is called tapasya or meditation i.e. holding onto the kutastha. He is in all and in all individuals. Though He is separate, yet He is the Supreme Lord residing in the heart of all beings in the form of breath (prana, the life force). Realizing this at the after-effect poise of kriya, the yogi attains the state of eternal peace. In other words he realizes that “I am nothing and I have nothing”.

**Anashritah karmaphalam karyam karma karoti yah**

**Sa sannyasi cha yogi cha na niragnih na cha akriyah**

15 (6/1)

**Translation:** yah (one who) karma-phalam (of the result of work) anashritah (without taking shelter) karyam (obligatory) karma (work) karoti (performs) sah (he) cha (also) sannyasi ( a renunciant) yogi cha (also yogi) na niragnih (not without fire) na cha akriyah (also nor one who has renounced action)

One who is unattached to the fruits of his work and whose work is obligatory, is in the renounced order of life and he is a true yogi, not he who lights no fire nor he who performs no duty.

**Spiritual commentary:** He who performs all actions without the expectation of results is a Yogi (tyagi) and sannyasi (renunciant). But he who abstains from making fire or performing actions is neither a yogi nor a sannyasi.

**Uddharet atmana atmanam na atmanam avasadayet**

**Atmaiva hi atmano bandhuh atmaiva ripuh atmanah**

16 (6/5)

**Translation:** atmana (wisdom united mind) atmanam (the conditioned soul) uddhared (one must deliver) avasadayet (put into degradation) hi (indeed) atma (ego/mind) eva (certainly) atmanah (of the soul) bondhuh (friend) atma eva (certainly the ego/mind) ripuh (enemy) atmanah (of the soul)

One must deliver himself with the help of his wisdom united mind and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

**Spiritual commentary:** Deliverance of oneself with the help of his wisdom united mind implies that he tranquilises the breath and keeps it in the head by kriya practice. Otherwise, he becomes attracted to negative actions or tamasika karma. So you are your friend and your enemy as well.

**Yogi yunjita satatam atmanam rahasi sthitah**

**Ekaki yatchittatma nirashih aparigrahah**

17 (6/10)

**Translation:** yogi (transcendentalist) satatam (constantly) rahasi (in a secluded place) sthitah (beig situated) ekaki (alone) yat chitta atma (always careful in controlled mind) nirashih (without being attracted by anything else) aparigrahah (free from the feeling of possessiveness) atmanan (himself-body mind and soul) yunjita (must concentrate on the supreme)

A transcendentalist should always engage himself (body, mind and soul) with the Supreme. He should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feeling of possessiveness.

**Spiritual commentary:** A true yogi always practices kriya and attains the after effect poise. He realizes the secrets of the Self and the mysteries of symbols visualized in the pure state of mind where there is neither day nor night. He remains absorbed and desires for nothing. Though in the midst of people, he is alone inside. He perceives nothing but the Self and he is interested in the Self only.

**Yuktaharaviharasya yukta chestasya karmasu**

**Yukta svapnavabodhasya yogo bhavati duhkhaha**

18 (6/17)

**Translation:** yukta (regulated) ahara (eating) viharasya (recreation) karmasu (in discharging duties) yukta (regulated) chestasya (of one who works for maintenance) yogah (practice of yoga) dukhaha (destroyer of worldly pains) bhavati (becomes)

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all worldly pains by practicing yoga system.

**Spiritual commentary:** One should eat, move, sleep , make efforts and work by remaining in the after effect poise of kriya. Otherwise you will not succeed in yoga practice. If you follow the disciplines you will not face difficulty.

**Yam labdhva chaparam labhdam manyate nadhikam tatah**

**Yasmin sthito na duhkhena gurunapi vichalyate**

19 (6/22)

**Translation:** yam (which) cha (and) labdhva (by attainment) tatah (than that) adhikam (superior) aparam (any other) labham (acquistion) na (never) manyate (considers) na (not) adhikam(greater) tatah (that) yasmin (in which) sthito (being situated ) na (not) dukkhena (sorrow) guruna (very difficult) api (even though) vichalyate (become shaken)

Established thus, one never departs from the truth and upon gaining this, he thinks there is no greater gain. Being situated in such a position, one is never shaken even in the midst of greatest difficulty.

**Spiritual commentary:** The seeker does not consider any gain superior to Self-knowledge. This is the supreme gain or perfect attainment as said by the wise men.

This is why, all scriptures say that one must respect the advice of the realized souls. When one is established in such a state day and night, even in acute suffering he does not feel sorrow or become nervous. In other words, the Kriyaban does not stop practicing kriya even though placed in a tough situation.

**Tam vidyat duhkhasamyogaviyogam yoga samjnitam**

**Sa nischayena yoktavyah yoga anirvinnachetasa**

20 (6/23)

**Translation:** tam (that) vidyat (you must know) dukkha samyoga viyogam ( which is without the miseries of material contact) yoga sanjnitam ( which is known as yoga) sa (that) yoga (yoga) anirvinnachetasa (stout heart) nischayena (resolutely) yoktavyah (to be practiced)

One should know the miseries of material contact and the way of getting rid of them which is yoga and that state is yoga, the pain free state. The practice of yoga is to be done resolutely and with a stout heart.

**Spiritual commentary:** The spiritual science is true science of knowledge. Kriya yoga is real science which is found after a great deal of effort. When one remains perfectly attuned with the knowledge of the Self, then one is said to be in the state of yoga. Therefore, one should receive instructions from his guru and practice kriya without entertaining any desire for anything.

**Sarvabhutastham atmanam sarvabhutani chatmani**

**Iksate yogayuktatma sarvatra samadarshanah 21 (6/29)**

**Translation:** yoga yuktatma (one who is united to spirit by yoga) sarvatra (everywhere) samadarsanah (seeing equally) atamanam (the super soul) sarva bhutani (all beings) cha (and) sarvabhutastham (situated in all beings) atmani (in the Self) iksate (sees)

A true yogi observes Me in all beings and also sees everything in Me. Indeed the Self realized person sees Me, the same Supreme Lord, everywhere.

**Spiritual commentary:** I am in all beings. That is, the soul is in all individuals is in the Self. This is realized in the after effect poise of kriya by practice of contemplation, meditation and samadhi. In that state the whole universe appears to be full of the Brahma. So, he sees all as equal.

**Yo mam pashyati sarvtra sarvam cha mayi pashyati  
tasyaham na pranashyami sa cha me na pranashyati**

22(6/30)

**Translation:** yo (whoever) mam (me) sarvatra (everywhere) pashyati (sees) cha (and) mayi (in me) pashyati (sees) sarvam (everything) tasya (for him) aham (I) na (not) pranashyami (invisible) sah (he) cha (also) me (to me) na (not) pranashyati (lost)

For one who sees Me everywhere and sees everything in Me, I am never lost to him nor is he ever lost to Me.

**Spiritual commentary:** He who thus sees Me everywhere, sees Me (the self) in all. He does not destroy Me (the Self) in all. He does not destroy Me (the Self); that is, he never sees anything except Me (the Self). And I also see him (as the Self), that is, I do not see anything except him (as the Self) and I do not destroy (the Self).

**Sarvabhutasthitam yo mam bhajati ekatvam asthitah**

**Sarvatha vartamanah api sa yogi mayi vartate**

23 (6/31)

**Translation:** yo (he who) sarvabhuta sthitam (situated in every one’s heart) mam (me) ekatvam (in oneness) asthitah (situated) bhajati (anchored in divine unity) sah (he) yogi (transcendentalist) sarvatha (in all respects) vartamnah api (being situated) mayi (in me) vartate (remains)

That yogi stays for ever in Me, who anchored in divine unity, whatever his mode of existence realizes Me as super soul as pervading all beings.

**Spiritual commentary:** He who thus sees Me present in all beings the after effect poise of kriya attains peace and is in Me though engaged in other things as well.

**Tapasvibhyo adhiko yogi jnanibhyo api mato adhikah**

**Karmibhyah chadhiko yogi tasmad yogi bhavarjuna**

24 (6/46)

**Translation:** Yogi (transcendentalist) tapasvibho (than ascetics) adhiko (greater) jnanibhyo (than the wise) adhiko (greater) api (also) yogi (yogi) karmibhyah (than the workers desirous of results) cha (also) adhikah (greater) mato (my view) tasmad (therefore) arjuna (O arjuna) yogi bhava (become yogi, transcendentalist)

A yogi is greater than the ascetic, greater than the erudites and greater than the workers desirous of results, therefore O Arjuna, become a yogi.

**Spiritual commentary:** To remain in the after effect poise of kriya is greater than concentration in between the eyebrows. It is greater than practice of yonimudra and even better than kriya practice. So be a yogi.

**Yoginam api sarvesham mad gatena antaratmana**

**Shraddhavan bhajate yo mam sa me yuktatamo matah.**

25 (6/47)

**Translation:** yo (one who) shradhavan (devotee with full faith) mat gatena (abiding in me, thinking of me) mam (to me) bhajate (renders transcendental service lovingly) sarvesham (of all types) yoginam api (of yogis also) sa (he) yuktatmo (the greatest yogi) me (my) matah (opinion).

Out of all yogis, the one with great faith who always abidesin Me, thinks of Me within himself and renders transcendental service lovingly to Me, is the most intimately united with Me in yoga. This is my opinion.

**Spiritual commentary:** He who is established in the after effect poise of kriya and whose mind is always absorbed in Brahma will come to Me. The senses will be automatically controlled if you know Me.

**Daivi hi esha gunamayi mama maya durataya**

**Mam eva ye prapadyante mayam etam taranti te**

26 (7/14)

**Translation:** esha (this) daivi (transcendental) gunamayi (consisting of the modes of material nature) mama (my) maya (delusion) hi (certainly) duratyaya (very difficult to overcome) ye (those who) mam (unto me) eva (certainly) prapadyante (surrender) te (they) mayam etam (this delusive energy) taranti (overcome)

This divine (transcendental/supernatural) energy of Mine, consisting of three modes of material nature is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

**Spiritual commentary:** By holding on to the kutasth one attains divine qualities. My delusive energy covers the self. So, if you look at other things beside the Brahma, you will not be able to realize. You will know the self-provided you remain fixed in the self. If you remain far from the self, you will not experience anything. He who always remains in the self, is able to overcome maya and practice kriya.

**Anta-kale cha mam eva samran muktva kalevaram**

**Yah prayati sa madbhavam yati nasti atra samshayah**

27 (8/5)

**Translation:** antakale cha (at the end of life) yah (he who) mam eva (certainly me) smaran (remembering) kalevaram (the body) muktva (quitting) prayati (goes) sa (he) madbhavam (my nature) yati (achieves) atra (here) samsayah (doubt) na asti (thers is not).

Whoever at the end of his life, quits his body remembering Me alone, at once attains My nature. About this there is no doubt.

**Spiritual commentary:** He who at the time of death, renounces his body remembering Me at the kutastha, attains My nature as because his mind remained always fixed on Me. He attains freedom. There is no doubt about it. A kriyaban experiences dissolution every day.

**Tasmat sarveshu kaleshu mam anusmara yudhya cha**

**Mayi arpita-mano-buddhih mam eva aishysi asamashayam**

28 (8/7)

**Translation:** tasmat (therefore) sarveshu (all) kaleshu (times) mam (me) anusmara (go on remembering) yudhya (fight) cha (and) mayi (unto me) arpita (surrendering) manah (mind) buddhih (intellect) mam (unto me) eva (certainly) asamsayam (without doubt) aisyasi (you will attain)

Therefore, you (Arjuna) should think of Me and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence surrendered (fixed) on Me, you will certainly attain Me without doubt.

**Spiritual commentary:** Therefore, he who holds on to the self becomes one with the Ultimate Self or Brahma. Remember Him and go on practicing in kriya.

**Ananya chetah satatam yo mam smarati nityashah**

**Tasyaham sulabhah Partha nitya yuktasya yoginah**

29 (8/14)

**Translation:** yo (anyone who) ananya chetah (without deviation of mind) nityashah (regularly) satatam (always) mam (me) smarati (remembers) Partha (son of Partha) aham (I) tasya (to him) nitya yuktasya (engaged regularly) yoginah (for the yogi) sulabhah (easy to achieve)

For one who always remembers Me without deviation, I am easy to attain, O son of Pandu, because of his constant engagement in Me.

**Spiritual commentary:** He who always holds onto the kutastha, remembering the Lord, without looking at anything but the Self attains the Ultimate Self easily. He remains attuned in the after-effect poise of kriya with Dharana, Dhyan and samadhi. Practice of 12 pranayams make pratyahara or interiorization, 144 pranayams make dharana or concentration, 1728 pranayamas make Dhyana or meditation and 20,736 pranayamas make samadhi or divine union with the Ultimate Self. To remain absorbed in samadhi is called yoga. If one practices 1728 pranayamas for twelve days he will complete the necessary number but may not attain the real state of samadhi. Along with all other kriyas if one can practice pranayama always mentally within himself and feel sensation from muladhar to the ajna centre, he will attain conscious samadhi. Everybody should try to practice this. Other types of samadhi brings inertia and as such called static samadhi.

When one practices 1,728 pranayamas occasionally (this may take morning to 10 pm) he can, after a few days, see the essential nature of all seasons and the earth. If you practice kriya with one pointed attention, you can also see whatever you wish to see.

If one practices pranayama always, the automatically the mind becomes tranquil and the Self is realized (after practising for six months continuously with determined efforts). But this will not happen if the practice is done with the motive for some results.

**Ananyaha chintayanto mam ye janah paryupasate**

**Tesham nityabhi yuktanam yogakshemam vahami aham**

30 (9/22)

**Translation:** ye janah (those persons) ananyah (having no other object) chintayanto (concentrating) mam (me) paryupasate (properly worship) tesham (of them) nityabhiyuktanam (always fixed in me) yogakshemam (requirement and protection) aham (I) vahami (carry)

Persons who meditating on Me as non-separate, worship Me in all beings, to them thus ever zealously engaged, I carry what they lack and preserve what they already have.

**Spiritual commentary:** If one remains always absorbed in the Self without looking outward for anything else, I give him the wisdom necessary for attaining samadhi.

**Vedeshu yajneshu tapahsu chaiva daneshu yat punyaphalam pradishtam**

**Atyeti tat sarvam idam viditva yogi parama sthanam upaiti chadyam**

31 (8/28)

**Translation:** vedeshu (in the study of the vedas) yajneshu (in the performance of yajna-sacrifice) tapahsu (in undertaking different types of austerities) daneshu chaiva (certainly in giving charities also) yat (that which) punya phalam (result of pious work) pradishtam (indicated) idam (this) viditva (knowing) yogi (yogi) tat (those) sarvam (all) atyeti (surpasses) cha (and) adyam (original) parama sthanam (supreme abode) upaiti (achieves)

Yogis are not bereft of any fruit of the acts of studying the vedas, performing of rites, rituals and sacrifices and of charity; rather they get better virtues and understanding of the essence of spirituality, they gain knowledge and ultimately the supreme abode.

**Spiritual commentary:** Having practiced all the kriyas and experiencing deeply and initiating others into kriya, the yogi holds on to the kutastha always and sees as if all the realized yogis are sitting before the kutastha. Then in course of kriya practice, he seated in one place practices pranayama 20,736 times. Gradually he attains the after-effect poise of kriya and holds on to that state always. There is no state higher than that. That is the highest state or the Brahma. The yogi merges himself in that state and attains the Ultimate Self, the Origin.

**Mat-karmakrin mat paramah mad-bhaktah sangavarjitah**

**Nirvairah sarva bhuteshu yah sa mam eti Panadava**

32 (11/55)

**Translation:** Pandava (O son of Pandu) yah (one who) matkarmakrit (works for me alone) mat paramah (considering me supreme) mad bhaktah (my devotee) sanga varjitah (free from all attachments) sarva bhuteshu (among all living beings) nir vairah (without an enemy) sa (he) mam eti (comes to me)

O, son of Pandu, he who is My devotee, free from attachments, works for Me, who makes the Supreme Goal of his life and who is friendly to every living being, certainly comes to Me.

**Spiritual commentary:** Perform My work, that is, practise kriya which can be known from the guru only. Remain concentrated in the kutastha i.e Me and have faith in the words of the guru as you actually get results. Therefore, do not desire for anything else. Established in the pure Brahma treat everybody as equal. You will have no enmity towards anybody

He who remains in this state realizes Me. This implies that he remains absorbed in himself in the state of after effect poise of kriya.

**Shreyo hi jnanam abhyasat jnanat dhyanam vishishyate**

**Dhyanat karma phala tyagah tyagat shantih anantaram**

33 (12/12)

**Translation:** shreyo (better) hi (certainly) jnanam (knowledge) abhyasat (than mechanical yoga practice) jnanat (than theoretical knowledge) dhyanam (meditation) vishiyate (is considered better) dhyanat (than meditation) karma phala tyagah (renunciation of fruitful action) tyagat (by such renunciation) anantaram (immediately followed by) shantih (peace)

Certainly, wisdom is superior to mechanical yoga practice, meditation is better than wisdom (theoretical knowledge). Better than meditation is renunciation of the fruit of action, for by that one can attain peace of mind.

**Spiritual commentary:** Practice of 1,728 pranayamas is better than practising yonimudra. Better than this is to practice kriya regularly without having any expectation of results in mind. Even greater than this is to know that “I am nothing and I have nothing” which is realized in the after-effect poise of kriya

**Nirmananmoha jitasangadoshah**

**adhyatmanitya vinivrittakamah**

**dvandvair vimuktah Sukhaduhkhasamjnaihi**

**gacchanti amudhah padam avyayam tat.** 34 (15/5)

**Translation:** nirmanamoha (free from pride and delusion) jita sanga doshah (victorious from the evil of attachment) adhyatma nityah (dwelling constantly in self) vinivrittakamah (desires completely turned away) dvandvaihi (free from pairs of opposite) vimuktah (freed) sukhadukkhasangaihi (known as pleasure and pain) amudhah (the undeluded) tat (that) avyayam (the eternal) padam (goal) gacchanti (reach)

Free from pride and evil of attachment, ever dwelling in the self, desires completely stilled, liberated from the pairs of opposites (pleasures and pain) the undeluded reach the eternal goal.

**Spiritual commentary:** The seeker becomes free from the sense of pride and desire for praise from others. He then does not consider anything as his own. Devoid of desire, doubt and duality of pleasure and pain, he remains in the after-effect poise of kriya constantly throughout the day and night. The ignorant people who do not practice kriya can also attain immortality and immutability i.e. the state of after effect poise of kriya

**Manmana bhava madbhaktah madyaji mam namaskuru**

**Mam eva eshyasi satyam te pratijane priyo’si me.**

35 (18/65)

**Translation:** manmanah (with mind fixed on me) bhava (be) madbhaktah (devoted to me) madyaji (worship me) mam (me) namaskuru (bow down) mam eva (me only) eshyasi (you will come) te (you) priyo (dear) asi (you are) pratijane (I promise)

Fix your mind on Me, be devoted to Me, worship Me, prostrate before Me so that you will come to Me without fail. This is My promise for you are dear to Me.

**Spiritual commentary:** Fix your mind on Me, that is, practice kriya. Bow down to Me, means practice omkar kriya which is to be learnt from the guru. I give you assurance that you will become My own. I promise you because you are dear to Me.

**Sarvadharman parityajya mam ekam sharanam Vraja**

**Aham tva sarva papebhyo mokshayishyami ma suchah**

36 (18/66)

**Translation:** sarvadharman (all varieties of religion) parityajya (having abandoned) ekam (alone) mam (to me) sharanam Vraja (take refuse) aham (I) tva (you) sarvapapebhyo (from all sins) mokshayishyami (will liberate) ma sucah (do not grieve)

Abandon all varieties of religion and take refuse in Me. I shall deliver you all of all sinful reaction. Do not grieve.

**Spiritual commentary:** Do not look at anything with desire. Fix your mind on the Self only and go on practising kriya as instructed by your guru. Remember Him all the time. If you practice kriya regularly, I will make you free from all attachments. Your mind will not be interested in anything at all but will remain established in the after-effect poise of kriya. You need not worry about attainment any more.

**Conclusion**

**Yatra yogeshvarah Krishnah yatra Partho dhanurdharah**

**Tatra shrirvijayo bhutih Dhruva nitih matih mama**

(18/78)

**Translation:** yatra (wherever) yogeshvarah (the Lord of yoga) Krishnah (Sri Krishna) yatra (wherever) dhanurdharah (wielder of the bow) Parthah (Partha) tatra (these) shrih (prosperity) vijayah (victory) bhutih (expansion) dhruva (sound) nitih (policy) iti (such) mama (my) matih (conviction)

In the final opinion of Sanjaya, wherever is Sri Krishna, the Lord of yoga and wherever is Partha, the expert wielder of the bow, there are prosperity, victory, expansion and sound policy of self-discipline leading to strengthening of morality and final liberation.

**Hari**

**Om Tat Sat**

**……**